THE

FREEMASONS'

MONTHLY MAGAZINE.

BY CHARLES W. MOORE,
GRAND SECRETARY OF THE GRAND LODGE OF MASSACHUSETTS.

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TO

R. W. EDWARD A. RAYMOND, Esq.

PAST GRAND MASTER

OF THE

M. W. GRAND LODGE OF MASSACHUSETTS:

NOT MORE AS

An Offering of Personal Friendship,

THAN

IN TOKEN OF RESPECT

FOR

His Masonic Attachments and Services,

THIS VOLUME OF

THE FREEMASONS' MONTHLY MAGAZINE,

IS

FRATERNALLY DEDICATED

BY

HIS FRIEND AND BROTHER,

THE EDITOR.

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INTRODUCTION TO VOL. XII.

WE to-day present to our readers the first number of the TWELFTH volume of this Magazine. Eleven years ago the work was first ushered into being. It is now the oldest Masonic periodical in this country, and has maintained a longer continuous existence than any which has preceded it. Of its merits we have nothing now to say. They can be more impartially, and perhaps more correctly, appreciated by others. It is enough to remark in this connection, that in the *past its future* character is to be learned. We have no changes to propose—no apologies to make, no pledges to give. Our aim is to advance the interest, by illustrating the principles, the laws and usages, of our Institution,—by diffusing among its members a more general knowledge of its operations, requirements, and purposes. In the pursuit of this object our duty is plain, our course certain.

The conductor of every public journal aims to enlighten the understanding and satisfy the reasonable demands of his readers. If he does less than this, he fails in his duty. If he attempts more, he will fail in his endeavors. The minds of men are differently constituted. The faculties are developed by different operations, and are trained to examine objects through different media. No man in his physical organization is the exact counterpart of his fellow, and no one mind is the exact counterpart of another. Minds are made to differ; and it is often only through this difference that TRUTH is developed. It would therefore be a remarkable result, and one not to be sought, if in the discharge of our varied editorial duties, we should not sometimes advance sentiments or opinions at variance with those entertained and fondly cherished by many of our readers. We aim at the truth. If in our endeavors to develop this fundamental element of our Institution,—to maintain the right and expose the wrong,—we give cause of offence to any, however much we may regret it, no considerations of a personal nature, can be allowed to divert us from our purpose. The honest convictions of our judgment, we can never hesitate to declare, openly and firmly, on all occasions and under all circumstances, when it shall be made manifest to our mind that the interest or the reputation of the great cause we maintain, is involved in the matter at issue. While in this respect we would not causelessly give offence to any, we can neither be false to ourselves nor recreant to our duties.

Masonically speaking, we are on the flood-tide of unequalled prosperity. At no former period in the history of Freemasonry in this country, has our Institution enjoyed an equal share of the popular favor. Thousands are annually seeking admission into our Lodges, and other thousands are pressing onward and upward in the pursuit of further light and knowledge. While all this is encouraging, it imposes increased cares and duties and responsibilities on those who are honored with place and power and influence among their Brethren. They are set as watchmen upon the walls of the city. Their vigilance is the guaranty of safety,—their negligence the open road to danger.

Knowledge is essential to a right use of power. An acquaintance with first principles is no less essential to knowledge. Before the architect erects his edifice he lays the foundation. If this be faulty the strength and usefulness of the structure are impaired. Thus it is in Freemasonry. And perhaps at no former time has there been an equal necessity for a clear, comprehensive and correct appreciation of the legitimate character, purposes, laws and usages of the Institution. Without this knowledge, constituted as the Order in this country is, into separate and independent organizations, there can be no unity of sentiment, no agreement in action, no certainty in government. The great body, a unit in its origin and in its aims, becomes disintegrated as a whole, and alienated in its parts. Disagreements in matters of principle and legislation, inevitably lead to differences of practice in government and discipline. The natural result is antagonism where there should be harmony and fraternal agreement.

There should be fewer teachers, or more reliable ones. Knowledge comes not by volition; neither does high position confer it.* Study, observation and experience are its only legitimate sources. If this be true as a general rule, it is not less true in its application to the acquisition of Masonic knowledge. An acquaintance with the ritual is necessary to a proper discharge of the practical duties of the Lodge. But this no more makes the accomplished and intellectual Mason, than an acquaintance with the rudiments of the schools makes the accomplished scholar. A knowledge of the technicalities of the ritual is essential, but not sufficient to a right appreciation of its mystical lessons. As a "progressive moral science," Masonry can neither be understood nor estimated without a just knowledge of its teachings,—of the great principles which underlie its foundation,—of its history, laws and usages. This knowledge is to be acquired, not alone by attending Lodge meetings and participating in the WORK; but by careful study of the principles which the ceremonies develop; the important moral truths which they allegorically teach; the end to which they lead. Nor must we stop here. Our Institution has a history running so far into the mists of the past, that the wisest among us cannot point with any measure of certainty to its beginning. This is a fruitful and interesting source of study. The diligent student is here continually meeting with "green fields and pastures new," redolent with the fragrance of antiquity, and rich with intellectual nourishment. It has also its laws and usages. A knowledge of these is to be gathered from the musty rolls, the scattered fragments, and the traditions of the past. Here is a labor of time. The ordinary life of man is not long enough to exhaust the inquiry. Yet it is not seldom that we see Brethren, who are still in their novitiate, pluming themselves on the mastery of its dark passages and intricate windings. And they are sincere. They believe what they teach; but their teaching is not the emanation of knowledge. The fault is not of the heart, and will wear away with the increase of experience and the growth of wisdom. In their mistaken zeal they often mislead those who are not better informed than themselves. This is a source of danger—a critical evil—to be guarded against by a more general diffusion of authentic information among the mass of the Brethren. Establish well selected libraries in the Lodges, encourage Masonic literary labors and researches, create a taste for Masonic literature, and a love for the principles, the traditions and antiquities of the Order, and there will be much less to apprehend from the delusions of false lights and the teachings of false doctrines.

Our younger Brethren must seek intellectual as well as moral light, if they would learn to appreciate and enjoy the mystical beauties and lofty purposes of their Institution. Without a due share of both, no claim to the character of an accomplished Mason can be valid. We may pass through the ceremonies, and acquire a knowledge of the means of recognition. We may become proficient in the routine duties of the Lodge-room. But these do not make the intellectual Mason. We have thus far learned the rudiments, only. The great principles to which they lead, are above and beyond,—to be reached only through diligent inquiry and studious investigation.

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*We recently met with a striking illustration of this in an address delivered by the Grand Master of a distant State, in which our Brother quotes as the language of Washington, a passage from one of the most common of the ancient Masonic Charges; and then goes on to discuss Masonic law and usage; assuming what is not admissible and proposing what is not sound in principle nor desirable in practice.

Nor is the necessity for inquiry restricted to the younger Brethren. "I am decidedly of opinion," says our learned Brother Dr. Oliver, "that much general knowledge is necessary to expand the mind, and familiarize it with Masonic discussions and illustrations, before a Brother can be pronounced competent to undertake the arduous duty of governing a Lodge. A Master of the work ought to have nothing to learn. He should be fully qualified, not only to instruct the younger Brethren, but to resolve the doubts of those who are more advanced in Masonic knowledge; to reconcile apparent contradictions; to settle chronologies and to elucidate obscure facts or mystic legends, as well as to answer the objections and to render pointless the ridicule of our uninitiated adversaries."

This is a high standard of qualification, but it is a just one. Let it be recognized in practice, as it is true in theory, and it will elevate the character, honor the purposes, dignify the work of our Lodges. It will bring around our altars the intellectual, the educated, the accomplished; and the incense of our offerings shall rise with a more grateful fragrance to heaven.

Boston, Nov. 1, 1852.

"DICTIONARY OF SYMBOLIC MASONRY."

We have received from London, a few specimen pages of a new and valuable work under the above title, now in course of preparation by our learned Brother the Rev. Dr. Oliver. The editor of the London Freemasons' Review, who has also been afforded an opportunity to examine such portions of it as have been printed, very justly says—"No encomiums on our part can serve to place Dr. Oliver in a higher position than he already holds with respect to his Masonic learning and information; but highly as all his former works testify to the reputation which he has so universally attained, not one will more incontestibly prove his full acquaintance with the Mysteries of the Order than this Dictionary. It will, when completed, supply a vacuum which noo ne could by any possibility have more thoroughly filled, than the learned author of 'The Historical Landmarks, and other valuable Masonic treatises.'" We shall wait with much interest for the recept of the entire work, when we shall be able to speak of it more at length. Such a work from so reliable a source cannot fail to be a valuable acquisition to every Masonic library.

IMPEACHMENT OF THE GRAND MASTER OF CALIFORNIA.

A serious difficulty has arisen among our Brethren in California, growing out of certain proceedings of their Grand Master, which are regarded as highly unmasonic and reprehensible. Viewed in the light in which the transactions are presented to us, they are so. But it must be borne in mind, that as yet we have the statement of but one of the parties interested. These statements may be true in the main, and yet susceptible of material modification in their details. The explanations of the opposite party might essentially change their present aspect. We do not feel at liberty, therefore, to discuss the case so freely as we should otherwise be inclined to do, and as its importance would seem to demand. For similar reasons, several communications on the subject, heretofore received by us, have been permitted to remain unnoticed. The case comes to us now, as the result of the investigation and action of the Grand Lodge. Still it is an *ex parte* case, (the accused being absent,) and as such we must regard it in the few words we propose to offer concerning it. The material facts are briefly given in the following extract from the report of the Committee of the Grand Lodge, appointed at a special communication, called to consider the subject, on the 17th of August last:—

> Besides other imputations that have been presented to the Committee's notice, injurious to the Masonic standing of the Grand Master, the following allegations are embraced in the complaint of *California Lodge*:—
>
> *1st.* That Grand Master, B. D. Hyam, on the night of the 25th June last, assembled several Master Masons in a house not devoted to Masonic uses, and there conferred the three degrees of Masonry upon an individual who had been duly rejected as a candidate on the 3d day of the same month, in California Lodge, No. 1, in the presence of the Grand Master; and that those degrees were given purposely in a covert manner and in a spirit of malice toward the Lodge in which the candidate had been so rejected.
>
> *2d.* That the Grand Master, on another occasion and in a similar manner, conferred the Masonic degrees upon a candidate who had been rejected in Mountain Shade Lodge, No. 18, receiving a fee of one hundred dollars therefor.
>
> *3d.* That on another occasion, in the near vicinity of working Lodges, the Grand Master, in known opposition to the desires of the Fraternity, and without any good reason, much less necessity for so doing, made Masons at will, receiving fees for the work, and appropriating them to his own use.
>
> *4th.* That the Grand Master has entered a working Lodge as a visitor, interferred with its proceedings, refused to obey the gavel when called to order, and treat the Master with the respect due to his office, used language unworthy a Brother, and otherwise conducted in an unmasonic manner.
>
> Such is a brief synopsis of the offences of the Grand Master, of which complaint is made. The evidences of their truth are conclusive. The facts were substantially admitted by the party accused. At the convention above named, the Grand Master confessed having acted injudiciously in regard to the rejected candidate of California Lodge, and could furnish no excuse by which to justify his conduct. On being assured that he had lost the confidence of the Fraternity in the State, and solicited to discontinue the further exercise of the powers he so strangely abused, he refused in such terms as to indicate a disregard for the opinions of his Brethren

or the prosperity of the Institution of which he had been made the head. He persisted that though his acts might tend to evil, he could do no wrong for which he could be held responsible; for by virtue of his office he had the *power* and the *right* to perform such acts as he might deem proper. He had obtained the impression, which he pertinaciously maintained, that as Grand Master he was superior to all Masonic authority—that his will was above all law—that in him was vested the discretion and the power to make and break Masons, and create and destroy Lodges at will—that he could not be shaken from his high position—and to himself alone was he accountable. This opinion seems to have actuated him in pursuing a course of conduct that has set the feelings and wishes of the Fraternity at defiance, disturbed the peace and harmony of Lodges, and violated the valued and ancient rules and usages by which the institution of Freemasonry has been so admirably controlled.

Assuming the foregoing to be a fair and impartial statement of the facts, the case presents a decidedly unfavorable aspect for the accused, and such as to amply justify even more severe and decisive measures than any which his Grand Lodge has yet instituted against him. He has manifestly acted under a misapprehension of the nature and extent of his powers. He may have done so without any evil intention, and from perfectly conscientious motives; though his Brethren of the Grand Lodge entertain a very different opinion; and present appearances are certainly against any such supposition. It is proper, however, that he should be heard in answer to the charges against him,—if he has any answer to make,—before he is condemned. The case is one without a parallel in the history of the Institution, and we prefer to be in possession of all that relates to it, before entering upon any discussion of its merits. It is sufficient for the present to say, that although the powers of the Grand Master are large and extensive, yet there is a power above him, and to which he is amenable. We have no sympathy with doctrines which would retain at the head of our Institution pirates and murderers, nor yet with constructions of law and usage which would enable base men, in high position, to debase and degrade the character of our Fraternity to the level of rogues, gamblers and libertines. We abhor and repudiate all such doctrines, whencesoever they may emanate, and under whatsoever sanctions they may be promulgated. We leave the case here, promising to return to it at the proper time. A principal reason which urges us to this course, is that the moral character of the accused is seriously involved in the charges against him, independent of the alleged abuse of his official powers. And still another is, that at the time of the meeting of his Grand Lodge, at which the above proceedings took place, he was absent from the State. He has since probably returned; and if so, will undoubtedly soon put his Brethren in possession of whatever he may have to offer in justification of his proceedings.

FIRST ORGANIZATION OF MASONRY IN THE UNITED STATES.

OUR Brother Mackey, in his Lexicon, a new edition of which he has recently published, has inadvertently fallen into one or two errors in relation to the history of Masonry in this State, to which he will thank us for calling his attention.

After correctly stating, that "the organization of Freemasonry in the United States, is to be dated from the 30th July, 1733," at Boston, he adds, in a *note*, as follows:—"A Lodge had, however, been *previously* instituted at Savannah, in Georgia, by virtue of a warrant from Lord *Weymouth*, Grand Master of England." This is an error. Lord Weymouth was elected Grand Master in 1735, and could not therefore have issued a warrant for a Lodge in Georgia, or anywhere else, previously to 1733, for he possessed no power to do so. In a "list of regular Lodges, according to their seniority and constitution," published in 1756, "by order of the Grand Master" of the Grand Lodge of England, we have the record of the establishment of a Lodge at "Savannah, in the Province of Georgia, in 1735." This was the *first* Lodge in Georgia, and it assembled under a warrant granted by Lord Weymouth, then, for the first time, Grand Master of England. The Lodge is now, we think, known as Solomon's Lodge, No. 1.

Again.—In sketching the origin of the spurious body in London, known for many years under the assumed title of "Ancient Masons," and the differences which existed, for an equal length of time, between that body and the constitutional Grand Lodge of England, our Brother observes:—"The two Grand Lodges continued to exist, and to act in opposition to each other, extending their schisms into other countries;"—and in illustration of this, he appends the following note:—"For instance, there were, originally, in Massachusetts and South Carolina, two Grand Lodges, claiming their authority from these discordant bodies. In the former State, however, they were united in 1792, and in the latter 1817." As regards Massachusetts, this is not quite correct. The *first* Grand Lodge of Massachusetts was established under the authority of the Grand Lodge of *England*, before the existence of the body styling itself "Ancient Masons;" and the *second* received its authority from the Grand Lodge of *Scotland*. Neither emanated from the spurious Grand Lodge at London, nor derived any authority from it. The distinctive terms *ancient* and *modern*, seem indeed to have been nominally recognized in the formation of the body holding under Scotland; but it does not appear from the records that the terms subsequently had any actual force or existence, or that the body itself had any connection or communication whatever with the Dermott Grand Lodge. The petitioners for the charter were St. Andrew's Lodge, on the registry of Scotland; army Lodge No. 52, on the registry of England; and army Lodge, No. 322, on the registry of Ireland. The warrant or charter of the *first* Grand Lodge in Massachusetts is dated 1733, and bears the name of Lord Montague, "Grand Master of Masons in *England*;" and that of the *second*, is dated 1769, and bears the name of the Earl of Dalhouse, "Grand Master of Masons in *Scotland*."

THE WASHINGTON CELEBRATION.

We learn that the Committee of the Grand Lodge of this Commonwealth, on the celebration of the Centennial Anniversary of the Initiation of Gen. Washington into the Masonic Fraternity, have completed their arrangements, and that the festival will be held at Faneuil Hall, on Thursday, the 4th instant. The Brethren, with their ladies, are invited to assemble at the hall, at five o'clock in the afternoon, where Marshals will be in attendance to receive them. The ceremonies will commence at six o'clock; and we are pleased to notice that instead of one lengthy set address, the Committee have arranged for several short addresses. These, interspersed with music, will tend to relieve the tediousness which might otherwise be apprehended from this part of the ceremonies. The banquet will be provided in the upper hall of the building; and after this is disposed of, and on the retirement of the Grand Lodge, such of the Brethren with their ladies, as see fit to do so, will be afforded an opportunity to exhibit their proficiency in the *terpsichorean mysteries!*

The occasion will be very generally celebrated by the Brethren throughout the country, as it eminently deserves to be. In States where the Grand Lodges, as bodies, have not deemed it expedient to call the Brethren together at any particular location, it will be suitably noticed by the subordinate Lodges, either singly, or by several uniting for the purpose.

The Grand Lodge and Brethren of Rhode Island, will assemble at Newport, in the morning, by invitation of St. John's Lodge of that place. An address will be delivered, and other suitable ceremonies performed.

The Grand Lodge of Connecticut will notice the day at Hartford. The address, we understand, will be delivered by the Rev. Brother Willey, of Stonington.

We shall probably be able in our next to give the addresses which may be delivered at Faneuil Hall, and, in future numbers, such parts of many of those delivered in other parts of the country, as we may judge will be interesting to our readers, or useful as matters of reference.

THE PROVINCIAL GRAND LODGE OF QUEBEC, &c., CANADA.

As briefly noticed in our last, an especial communication of the "Prov. Grand Lodge of Quebec and Three Rivers and the Dependencies," was opened at St. John's Lodge room, in the city of Quebec, on Tuesday the 14th September last. The attendance of Grand Officers and visiting Brethren was very large. We notice among the names, representatives from Lodges in Montreal, Kingston, Trentport, Bytown, and Halifax.

The Provincial Grand Lodge was opened in due form, with solemn prayer, and the Regulations for the government of the Grand Lodge during the time of public business, were read.

Messages expressive of their regret at not being able to attend were received from R. W. Br. Sir Allan N. MacNab, P. G. M. for Upper Canada, and R. W. Br. the Honorable William Badgley, P. G. M. for Montreal and William Henry, Canada East, the former on account of severe illness, and the latter owing to the urgency of his Parliamentary duties.

The Brethren were informed that the P. G. Lodge was convened for the purpose of Installing into Office, according to ancient form, R. W. Brother Thomas Douglas Harington, whom it had pleased the Earl of Zetland, M. W. Grand Master of England, to appoint Provincial Grand Master of the City and District of Quebec and Three-Rivers and the Dependencies, and the Patent of appointment was then read.

W. Brother G. Thomson,, P. M. Albion Lodge, was then deputed to act as Installing Master, and R. W. Brother Harington was duly installed *Provincial Grand Master* as aforesaid, and was proclaimed and saluted as such, according to ancient custom.

The R. W. P. G. M. having addressed the Brethren, announced that he had appointed the following Brethren *Officers of the Provincial Grand Lodge* for the ensuing twelve months, who were duly installed and invested in their respective offices, viz:—

Brs. G. Thomson, (during pleasure,) D. P. G. M.; W. Eadon, S. G. W.; G. Railton, J. G. W.; Rev W. A. Adamson, P. G. Chaplain; J. A. Sewell, S. W. St. John's Lodge, P. G. Registrar; T. Ross, P. G. Sec'y; J. Cochrane, S. D. St. John's Lodge, Assistant Sec'y; G. G. Ardouin, S. G. Deacon; J. F. Wolff, J. G. Do.; G. R Brown, Albion Lodge, P. G. Sup. of Works; W. Hunt, J. D. St. John's Lodge, P. G. Dir. of Cers.; W. Miller, Secretary Albion Lodge, Assistant Do.; Jas. Scott, Albion Lodge, P. G. Sword Bearer; W. D. Campbell, St. John's Lodge, P. G. Organist; P. St. Hill, P. G. Pursuivant; T. Birch, P. G. Tyler; Holehouse, (by proxy,) Dawson & Valleau, Albion Lodge, Benning, Burgess, and John White, St. John's Lodge, P. G. Stewards; J. Thomson, Albion Lodge, Standard Bearer to P. G. Master; W. C. Adams, St. John's Lodge, do. to P. G. Lodge.

Br. Robert Neill, Treasurer St. John's Lodge, was unanimously elected P. G. Treasurer for the current year, and was duly installed and invested as such.

The P. G. Secretary then read for the information of the Brethren a Patent, dated 5th May, A. L. 5852, appointing R. W. Br. Harington, *Provincial Grand Superintendent* of *Royal Arch Masonry*.

GRAND CHAPTER OF KENTUCKY.

We have been kindly favored with a copy of the proceedings of the Grand Chapter of Kentucky, had at its annual communication in September last. There was the usual attendance of Grand Officers, and the representatives of *thirtythree* subordinate Chapters—a fact highly indicative of the prosperous condition of this branch of our Order in the State.

There seems not to have been a very great amount of business before the body, and what there was, with the exception of the report of the Committee on correspondence, was wholly of a local nature. An amendment of the Constitution, previously proposed, was adopted as follows :—

"That a Brother desiring to receive the R. A. degrees, residing in a county where there is no Chapter, shall apply to the nearest Chapter, unless the said Chapter shall, by unanimous consent, permit him to apply elsewhere.

The report of the Committee on correspondence is a brief review of the proceedings of such Grand Chapters as have published their doings for the past year, interspersed with the comments and opinions of the Committee. It is well drawn, and not without interest. The Committee are not particularly friendly to the General Grand Chapter, or rather, perhaps, we should say, to the "masterly inactivity" it is alleged to have manifested in relation to certain matters which have heretofore been submitted for its consideration and decision. We are not advised as to what particular matters are referred to. And whether there be just cause for complaint in this respect, we do not pretend to say, or know. But if it be so, where is the fault ?—and where the remedy ? Without looking for an answer to the first inquiry, there can be little doubt that it is within the ability of the *representatives* to furnish an answer to the second. We suppose however the chief source of all the difficulty may be found in the fact, that the sessions are not of sufficient length to do the business of the body in a proper manner. The members of the Chapter are usually members or representatives in the Gen. Grand Encampment, also. Their time is thus divided between the two bodies. The first day of the session is generally consumed in organizing, and congratulations—the second, (perhaps,) in public display or other festival ceremonies ; the third and fourth in work ; and on the fifth, both bodies are pretty well thinned out by the absentees. This may not always be literally true, but it is substantially so. The principal Committees work hard and late ; but they have more business thrust upon them than they can do in the time allowed them. Of course it remains undone. We are inclined to think, too, there may be a want of system in the manner of doing the business. But let all this be as it may, the body itself is conservative and useful in its character ; and, if it be not now in all respects what it ought to be, the proper course is to point out the defects and remedy them. The Kentucky Committee are much of this opinion. "They can perceive in the present condition of things a *necessity* for the existence of some such general grand body, and can easily see the good such a body, by a wise and firm course of legislation, might effect."

The Grand Council of Royal and Select Masters also held its annual communication at Lexington in September. Eight Councils were represented. Charters were granted for a Council at Lake Providence, La., and for another at Knoxville, Illinois. We notice nothing further in the proceedings of particular interest. The Order appears to be in a healthy condition. There are sixteen Councils in the State.

GRAND LODGE OF INDIANA.

This Grand Lodge held its annual communication at Indianapolis, in May last. The session was numerously attended,—there being one hundred and thirtynine Lodges (including twentytwo under dispensation), represented. A very large amount of important, and withal interesting, business was transacted. Judging from the proceedings before us, there are few Grand Lodges in the United States in a more healthy and prosperous condition, or which are under better government. To say that it is entitled to high rank in the Fraternity of the country, is bestowing upon it no more praise than is justly due to the activity and devotedness of its officers and members. It is a working and intelligent body of Masons,—equally regardful of the public reputation of the Order, and of the best interests of the Lodges under its jurisdiction. In this respect it is fulfilling the highest duty of a Grand Lodge. But in saying so much in commendation of its labors, we desire not to be understood as adopting all the opinions given in its published proceedings, though we notice but little to dissent from in this particular.

The annual address of the Grand Master, M. W. Alexander G. Downey, is an able and well written business paper ; from which we extract as follows :—

CONDITION OF THE ORDER IN THE STATE.

During the year that has passed nothing has transpired calculated in the least degree to dampen the ardor of the friends of Masonry, or to weaken our confidence in her ability and fitness to accomplish all the benign results at which she aims. There has been a steady increase in the number of both Lodges and members ; and while I do not intend to reflect unjustly upon the past, I think I can say in truth, that the standard of *moral fitness* for admission to our rites has never been higher, or more firmly maintained. While this is the case we have nothing to fear, but every thing to hope from the rapid increase of the membership. Should it ever become the case that members, without regard to fitness, shall be the aim of our Lodges, they must inevitably forfeit the confidence of the community in which they exist, and cease to exercise any salutary or beneficial influence.

EFFECT OF RESTORATION BY GRAND LODGE.

A question has been raised in regard to the proper construction of the 25th section of our Grand Lodge By-Laws, which provides that "whenever the Grand Lodge shall abrogate the decision of a subordinate Lodge suspending or expelling a Brother, and thus restore him to the benefits and privileges of Masonry, he shall not thereby be reinstated to membership in the subordinate Lodge without its unanimous consent." The question suggested is, does this provision apply to cases brought before the Grand Lodge by appeal ? Suppose a Mason is tried and expelled by a subordinate Lodge, and on appeal to the Grand Lodge is adjudged *innocent* of the charge, does he forfeit his membership in the subordinate Lodge ? I think he would not, or at least it would be clearly wrong that such should be the case. The determination in the Grand Lodge is the final one, and must govern. He is there adjudged innocent, and it would be manifestly unjust that he should suffer the punishment of forfeiture. I think the provision referred to was intended to, and should be confined to cases where the judgment of expulsion or suspension is abrogated by the Grand Lodge without an appeal, under the authority which she reserves to herself of restoring expelled Masons.

MORAL DUTIES OF MASONS.

> Masonry, in Indiana, has arrived at a point in numbers, and a position in usefulness, to which she has at no former period attained ; and judging from the past, she is still destined to make greater progress in these respects than she has heretofore done. To insure the continuance of this prosperity, it is only necessary that we be vigilant and watchful—that we observe well the teachings of Masonry—guard with care the entrance to our Lodges, and permit none to approach her altars who will not in all things observe and maintain her teachings.
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> It is very much to be desired that all who attach themselves to our Order should become familiar with her rites and ceremonies, and with their origin and import ; but it is much more to be desired that they recognize in her a teacher of those great moral and social principles upon which, and for the inculcation of which she was founded, and has been perpetuated. As well might the confirmed atheist learn and repeat over the sacred scriptures, or bow the knee and with irreverent lips repeat his *pater noster*, and expect to be benefitted by it, as for an individual to expect to be benefitted by the rites and ceremonies of Masonry, without a conformity to her ethical teachings. Our forms and ceremonies are but the habiliments of our Order's tenets ; they are but as the casket to the jewel, or as words to the ideas which they convey. *He alone* whose heart is imbued with the spirit of our Institution, and who squares his *life by its teaching*, can claim the proud title of a "Free and Accepted Mason."

REPORT ON CORRESPONDENCE.

The report of the Committee on foreign correspondence is a well written document, and the authors of it have expressed their opinions with freedom and confidence. Of this their readers will not complain, though they may not be able to subscribe to all the conclusions to which the Committee have found no difficulty in arriving.

The report is a brief and apparently rapid review of the last year's proceedings of twentysix of the Grand Lodges in this country. Our notice of it must be equally brief, though rather from necessity, than choice. In noticing the circumstance that a Lodge in Vermont the last year required a member, who had cast a black ball in balloting for a candidate, to give his reasons for so doing, the Committee use the following language :—

SECRET BALLOT.

> In voting, every Brother has the undoubted right to vote as he may see fit, and it is distinctly unmasonic to require of him his reasons therefor. The reasons may be of a nature that the Brother dare not reveal them without subjecting himself to a legal prosecution, as was the case in Vermont. Our Brethren of Vermont have assumed the proper ground, and passed an order to remedy the evil.

The Committee speak in the following complimentary terms of the

GRAND LODGE OF MASSACHUSETTS.

> We have the proceedings of this Ancient Grand Lodge from June 12th, 1850, to Sept. 10th, 1851. This is the oldest Grand Lodge in North America, and may be justly styled the model Grand Lodge. The foundations of her moral temple are laid wide and deep, and the superstructure rises to beautiful proportions. The ancient landmarks of the Craft are observed, and the natural result is, that peace and harmony prevail within her borders.

POWERS OF GRAND MASTERS.

In reference to the Grand Lodge of North Carolina, the Committee say :—

> The only part of her proceedings to which we take exception, is the report of her committee of foreign correspondence. The printed proceedings of the Grand Lodge cover 118 pages, of which that report covers 65 pages. But the principal thing that is objectionable is the extraordinary sentiments contained in it. When treating of the power of the M. W. Grand Master, the Committee say : "He is absolutely supreme, being amenable to no man, or any set of men."
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> Such sentiments will appear strange to our Brethren of Indiana. At this enlightened age of the world, we had believed that no enlightened body of Masons could be found to endorse and promulgate such sentiments, or maintain such opinions. We deem it entirely superfluous to controvert an opinion so at war with the great principles of Masonry, to any considerable extent. But we may be permitted to ask, from whence do Grand Masters derive their authority ? We answer, most assuredly from the Grand Constitution. Grand Constitutions are formed by any number of subordinate Lodges, by their representatives, not less than three ; consequently the Grand Master has not nor can he have any but delegated authority ; and we have yet to be informed that any Grand Lodge in the world has by her constitution invested her Grand Master with absolute supremacy. Most, if not all the Grand Constitutions of this continent require their Grand Masters to report their official acts to the Grand Lodge for their approval or disapproval. To argue that the power of the Grand Master is "absolutely supreme," would be to argue that the creature is greater than his creator ; and would be at war with the eternal principles of truth and justice. As Masons we have been taught to acknowledge none as supreme but the GREAT JEHOVAH. We contend most distinctly that Grand Masters are amenable to their Grand Lodges for their official acts, and at the end of their official existence they are *amenable* to the subordinate Lodges in whose jurisdiction they may reside, for their moral conduct during the time they have been Grand Masters.

In giving the above to our readers, we desire not to be understood as adopting the opinions of the Committee. The conclusions might be unobjectionable, if the premises were admissible. But our Brethren entirely overlook the ancient constitutions of the Order, the powers which Grand Masters derive from them, and the inherent usages and regulations of the Fraternity, and predicate their argument on the assumption that the only source of power is the "Grand Constitution"—that is, that a Grand Master may exercise those powers, *only*, which are specifically vested in him by the constitution of the body over which he presides. This is not our understanding of the subject. We had supposed that all Grand Lodge Constitutions were themselves subordinate to the ancient laws of the Craft; and this seems to have been the opinion of the Grand Lodge of England in 1723, when it resolved that the Grand Lodge had power to amend or alter any of its regulations, if it "*break not in upon the ancient rules of the Fraternity.*" There is then a power above the Constitutions of Grand Lodges. Whatever authority therefore, Grand Masters derive from this source, and from established usage, is not strictly delegated, but inherited power. As such, it is above the control of Grand Lodges, except through revolution. But while we differ from the Committee in this respect, we object as strongly as they do, against the doctrine advanced by our North Carolina Brethren. One of the finest poets of England tells us, that "the *truth* lies between two extremes." And though this is not true as a general rule, it may be so in the present case. It was not our intention, however, to discuss this matter at any length ; and we therefore leave it, with the remark that we do not clearly understand the second branch of the concluding sentence in the extract we have given from the report.

SUSPENSIONS AND EXPULSIONS.

We notice in the proceedings an unusually large number of appeals, suspensions and expulsions. The suspensions for the past year, amount to fortytwo—the expulsions to twentythree. The necessity for such proceedings is to be regretted, while the promptness with which the necessity has been met by the Lodges is worthy of the highest commendation. The greatest precaution is not always adequate to prevent the admission of the unworthy. Hence the greater necessity on the part of the Lodges, for a rigid and unyielding enforcement of their rules of discipline. Our Indiana Brethren seem to be doing their duty in this latter respect, and we have no reason to doubt that they are equally regardful of it in the former. The following is laying the axe at the root of the tree :—

> The Committee to whom was referred so much of the M. W. Grand Master's address as relates to Versailles Lodge, No. 7, and Fidelity Lodge U. D., beg leave to report, that they have examined the documents and papers presented by the M. W. Grand Master relative to those two Lodges, and given to the matter the consideration which it deserves.
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> Your Committee are of opinion that the best interests of the Order will be subserved by the annihilation of both the Lodges.
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> They are of opinion that there ought not to be two Lodges in the town of Versailles ; that independently of this fact, there exists between the two such acrimony of feeling as must necessarily stain the character of Masonry, and stamp its name with infamy.
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> But, worst of all, they learn in both Lodges there are unworthy members ; that particularly in Versailles Lodge, there are members whose conduct has been so disgraceful as to render them worthy of nothing short of an expulsion from the Order, and that these are so numerous that no measures to sweep them out of their own Lodge could be effectual.

The recommendation of the Committee was adopted.

MONUMENT ON THE BATTLE GROUND OF TIPPECANOE.

The Grand Lodge has recently obtained a charter from the Legislature of the State, authorizing it to "erect and perpetually maintain a Masonic Monument on the battle ground of Tippecanoe, to the memory of Davies, Owen, and other Masonic Brethren who fell there in the memorable battle of Nov. 7, 1811 ;" and it *is taking active measures to complete this patriotic object.*

THE KNIGHTS TEMPLARS.—NO. XIX.

[Written for this Magazine by R. W. JOHN H. SHEPPARD.]

BENDOEDAR again attempted the capture of Acre and when the Templars sued for peace, he slew their deputies and ferociously replied, "The neighing of our horses shall soon strike you with deafness." In March, 1268, he stormed and took Jaffa, burnt the churches, and slew the garrison. A tower of the Templars near Tripoli was taken, and all the defenders put to death ; and there the Saracen directed his whole concentrated forces towards the Orontes against Antioch, in which were 160,000 inhabitants. The Templars defended the city with great resolution ; they sallied out of town, were defeated and driven back to the walls. The iron bridge with its nine arches, which led into the city was assailed and secured and the Crescent soon floated on the western gate of the city.

For three days successively the city was summoned to surrender. But they refused. On the fourth the dreadful assault commenced. Myriads of Moslems scaled the walls, ran along the ramparts, cut down all before them, leaped down into the streets and made an indiscriminate slaughter of the inhabitants. There were only eight thousand warriors left in the defence and with a great mass of fugitives, women and children, they fled to the citadel as their last hope and refuge. Here, on the promise that their lives should be spared, they at last surrendered—but, to a merciless foe ; for they were immediately bound in chains and driven to a great slave market on the plains of Antioch, where they were sold into captivity to Jews and dealers in human flesh from all parts of the East. Then began a barbaric sack of this ancient and opulent city. The pillage was immense ; costly goods, tapestry, and furniture were heaped up in piles ; gold and silver were only reckoned by measure ; and women and girls were distributed among the unbridled and rapacious soldiery like herds of cattle ;—reminding us of the days of Shamgar, the son of Anath, in holy writ, when the *wise ladies* answered Sisera, "To every man a damsel or two."

To see mothers and infants thus sold and separated, even touched the soul of the Arabian writer Mohiedden ; he portrayed the scene as a "fearful, heart-rending sight." The magnificent churches of St. Paul and St. Peter were then burnt to the ground. The city was left a ruin, with scarcely an inhabitant ; and Antioch—the cradle of Christianity, where the disciples of our LORD were first called Christians—the metropolis of the early Crusaders—the great mart of oriental commerce—the Queen of the East, so emphatically named by historians of that age—and the first fruits of the Cross in the days of Chivalry, after a hundred and seventy years reign of the dynasty of Bohemond, on the 27th of May, 1268, fell irrecoverably and forever into the hands of the infidels.

Since this demolition by the Egyptian destroyer, Antioch has been partially rebuilt ; but it is not a sixth part in size, compared to its ancient extent. In 1516 it was annexed to the Ottoman empire by Selim I. It is said that there are numerous traces of its former magnificence in the old walls, pavements, bridges, cemeteries and ruins of palaces. The Oronotes still rolls its waves through a long, fertile plain to the sea ; the olive and vine still bud and blossom and bring forth fruit as in the days of old ; but heaps of miserable cabins, a degraded people, and a few sad mosques and minarets occupy the spot where splendid temples and the groves of Daphne once charmed the eye.

Tripoli, Tortosa, Beirout, Tyre and Sidon were nearly all the cities now left in the possession of the christians in Syria, besides Acre their head-quarters and principal seaport. These were fortified and bravely defended by the Templars and Hospitallers. Their situation was appalling. The news of such heart-rending, overwhelming adversity came like the funeral dirge of an ocean storm over the nations and courts of Christendom. Louis the IXth again resumed the Cross, and at the head of 30,000 troops again embarked on another Crusade—the ninth and last. He resolved to carry the war into Africa. Urged on by a romantic spirit and his natural enthusiasm, he directed his course to the city of Tunis, there to baptize the king. He landed at that port and his army pitched their tents on the plains of the world—renowned Carthage. There amidst the burning suns of Lybia, a pestilential disease broke out and committed great ravages among his troops. Louis himself was attacked by the malady and sunk under it. On his dying bed in his pavilion—some say he there lay on a bed of ashes—making the sign of the Cross and lifting up his glazed eyes to Heaven, he cried out, "I will enter thy house, I will worship in thy sanctuary," and expired ! This exalted and royal Crusader was a man strangely infatuated by the errors and delusions of the age; but who can deny, that he was a prince, sincere to his God and true to the Cross? Nor was it without reflection, that the Catholics of that period—when religious titles had a sanctity, like the perfume of incense, in the minds of the devout—enrolled his name among the saints in paradise.

When the head is sick, the whole heart is faint. The gallant French army diminished by disease, disheartened by sorrow at the loss of their chieftain, returned home in despair. Chivalry and Crusades were passing away, destined soon only to become the enchantment of romance and the terror of the nursery. Yet from England came one more effort to revive the spirit of adventure and recover Palestine, now all but lost. Prince Edward—afterwards the iron-hearted Edward I., king of England—together with the Earl of Lancaster and several noblemen, and only 1500 knights and foot soldiers, in 1272, having sailed to the shores of Africa and finding Louis was dead, proceeded to Palestine and landed at Acre. His whole force there was only nine thousand men. The Templars and Hospitallers rallied around his standard. He took St. George and Caco, two castles of Bendoedar, and demolished them. The Sultan feared his prowess and retired from the siege of Acre. He redeemed Nazareth and gained one brilliant victory. A truce was then made with Bendoedar of ten years and ten months, but only limited to Nazareth and its plains and roads.

It was about this time, that an assassin, instigated by the governor of Jaffa, attempted to kill the prince. He got admission into his chamber; and with a poisoned poinard wounded Edward in two or three places; but the prince struck him to the ground and his guards dispatched him. So dangerous was the wound that he made his will. Tradition informs us that his consort Eleanora sucked the poison out of the wounds. Fuller in his Holy Wars, says, "pity it is, so pretty a story should not be true." More certain accounts assure us, that "Bernard, G Master of the Templars, administered an antidote, which saved his life. Edward soon recovered, and Sept. 14, 1272, after having spent fourteen months in Palestine, und having acquired fame by his valor and much military experience and hardihood returned to England.

The holy see had been vacant nearly three years. The chair was then filled by Thibauld, a warm friend to the Templars who had been in the holy land and was at Acre, when the choice of him was made. On assuming the tiara, he endeavored to rouse Europe to undertake another Crusade. Pisa, Genoa, Venice and the city of Marseilles agreed to furnish gallies; Philip, king of France, and many noblemen embraced the cause: but Pope Gregory X. died within two years and the enterprise was abandonod.

The downfall of the Latin kingdom was now approaching. Bendoedar fell a sacrifice to poison; Kelaoun, a Mamluke, soon got possession of the throne. William de Beaujeu was chosen Grand Master;—he had visited Pope Gregory X. to attend the great council and procure help for Palestine. In 1275 he returned with a band of Templars to Acre. A fresh truce was made with the Sultan similar to the last; but it was soon broken. Kalaoun at the head of 200,000 Tartars entered Palestine, and encamped before Acre. The castles of Laodicea, Cabala and Beirout had fallen; but Kelaoun died: his son Khahil succeeded; and the siege of Acre was renewed. Ninetytwo huge machines, drawn to the spot by oxen, 60,000 cavalry and 140,000 foot, of every nation and tongue in the eastern world, were arrayed before the walls and towers of this last sad home of the christian pilgrims, where only a handful of brave knights and about 12,000 soldiers were gathered in the defence. It was in the spring of 1291—the saddest spring that ever opened on the eyes of the soldiers of the Cross; it was then the glory of the Templars went down in blood—after shining with immortal splendor for 170 years on the mountains and vallies, the cities and castles of Palestine.

The city of Acre was full of gardens and groves, merchant's houses, and palaces of the opulent, and adorned with temples and churches of costly magnificence, uniting the beauties of the Grecian orders with Saracenic architecture. Several houses had glass windows, and fountains played in many a court. Stupendous fortifications commanded the land, and a fortress with great strength towered over the sea and cast its shadow toward Mount Carmel. In prosperity it was a place of great voluptuousness and effeminacy; in adversity the pilgrim returned to his prayers and the citizen humbled himself before the Cross.

Beaujou, G. Master, commanded the garrison. For thirtythree days, the Sultan Khalil had followed up the siege with incessant assaults and fightings, night and day. On the 4th of May, 1291, his machines threw down one lofty tower, which from its formidable stand, the enemy called the *cursed tower*; and to increase the horror of the besieged, he put 300 drummers on as many dromedaries, and ordered them, as his soldiers marched up to the walls, to beat the assault on their drums,—on the 18th of May, the battering machines and miners were ready, and a general assault commenced; the onslaught was irresistible. The knights, with the Grand Masters of the Temple and Hospital, fought side by side. With 500 horse G. Master Beaujou, and Clermont, marshal of the Hospital, sallied out and attacked the rear of the enemy—but under the awful Moslem cry of Allah acbar, Allah acbar, they were defeated; 500 knights, saving ten who escaped, and the valiant Beaujou himself, sunk under a cloud of darts. The sultan offered favorable terms to the Templars to retire in some galleys, and to this intent 300 of his troops were admitted within the castled convent; when some beautiful christian ladies attracting the attention of the infidels, they violated their word, and the Templars slew them; the Sultan then assaulted the convent and massacreed every knight. Thousands then rushed to the sea side to escape in vessels; the crowded boats were swamped and the sea was filled with drowning men; thousands fled to the churches; and the city was set on fire; and a scene of desolation, carnage and unutterable anguish filled the streets.

The few knights who survived, with many women and children, fled to the temple of Acre. Gaudini was chosen G. Master and with some of his companions fled in the night to Cyprus. Several Templars perished in the ruins of a large tower of the temple, which was set on fire by the Moslems. Of 10,000 christians who fled to the Sultan for mercy, every one was beheaded. A daring and desperate act of the Abbess and nuns of St. Clare is recorded. Fearing the brutality of the licentious soldiers, and seeing no city of refuge on earth, they came to the dreadful resolution of mutilating and mangling there faces; in this deformed state they yielded up themselves to the enemy. The captors, disappointed and furious, immediately slew them all with the sword;—thus preserving their chastity by a noble martyrdom. Death or slavery was the fate of more than 60,000 christians, while all the fortifications and thirty churches were laid in ruins by the implacable foe.

Thus fell this celebrated city—the great sea-port of the Crusaders for nearly two hundred years—the watch-tower of Syria—the alone bright spot on which Europe could always look with hope while she sent out her armed Crusaders for ages, now irretrievably lost!

> "Tum vero omne mihi visum considere in ignis
> Ilium, et ex imo verti Neptunia Troja."

Acre, situated on a promontory, is seventysix miles north from Jerusalem, and thirtyfive miles west from the lake of Galilee. It was captured in 1104 by the Crusaders—taken by Saladin the great—recovered by Richard Cœur D'Lion in 1191—and retaken on the 18th of May, 1291, by the Mamlook Tartars, by whom all its public edifices were demolished. Acre was afterwards rebuilt; but it never recovered its pristine glory. It was the only maritime mart of Syria under all the dynasties of the Ottoman empire: and though decayed, suffering and from an unhealthy location, and despotic oppression, it has but partially revived, yet the importance of the place—hardly a sixth part of what it was—may be judged of by the value attached to it by Napoleon Bonaparte, when he opened his trenches and invested the city in March 1799. "On that little town," said he to one of his generals, as they were standing together on an eminence, which still bears the name of Richard Cœur de Lion, "on that little town depends the fate of the East. Behold the key of Constantinople or of India." Acre, however, was bravely and successfully defended after a long and sanguinary siege by the pasha Achmel Djezzar and the heroic Sir Sidney Smith. This seaport has gradually been obstructed by bars and quicksands from the alluvial deposits of the rivers Kishon and Belus, which disembogue into the bay of Acre; and the only deep waters for anchorage, are now at the foot of mount Carmel in Caipha, ten miles on the western side of the bay. And it is worthy of remark that this ancient city was again reduced to ruins by the Egyptians in 1832.

The loss of Tyre, Sidon, Tortosa and the Pilgrims castle, quickly followed the fate of Acre, under the resistless arms of that desolator, the cruel Mamlook. *Every trace of the Franks*—says the Arabian chronicler Ferat—*was removed and thus it shall remain, please God, till the day of judgment*—And Gibbon eloquently remarks, "a mournful and solitary silence prevailed along the coast, which had so long resounded with the "WORLD'S DEBATE."

Here ends the eighth and last Crusade, according to Mills, but Gibbon enumerates but seven. A short recapitulation of them may assist the memory of events which shook Europe and Asia for two hundred years.

I. The first Crusade was under the preaching of Peter the hermit, in which Godfrey took Jerusalem and established the Latin dynasty of kings in July 1099.

II. The second Crusade was under Conrad III. emperor of Germany and Louis VII. king of France A. D. 1147.

III. Frederic Barbarossa, emperor of Germany undertakes the 3d Crusade 1189, and perished on his way at the river Selesuis in Armenia. He was followed by Richard Cœur de Lion and Philip Augustus, king of France, in 1191.

IV. The fourth Crusade was undertaken by the son of Henry duke of Limberg and the archbishop of Mayence, whom Margaretta queen of Hungary joined, in 1194, who took Jaffa and Beirout, but were defeated near the fortress of Thoron, and the expedition ended disastrously.

V. The fifth was an inchoate attempt, having been diverted from the main design by the siege and taking of Constantinople under the Franks and the Venetian hero Dandolo, in 1204.

VI. The king of Hungary and dukes of Austria and Bavaria in 1217, landed at Acre, visited the lake of Galilee, traversed the pass of the mountains of Gilboa, pitched their tents on the banks of the Jordan, and then crossed after a delightful pilgrimage back to Acre—without battle or skirmish. Reinforcements arriving from Europe, they left Acre and invaded Egypt with a force of 200,000 men and took Damietta, which was full of plague, misery and famine. The end however was unfortunate and the Crusaders retreated to Acre or returned home.

VII. The Crusade of Louis IX.

VIII. This was the second Crusade of Louis IX. and the last.

With the remaining history of the Knights Templars we shall proceed rapidly, while their numerous branches and immense wealth were scattered broad-cast and flourishing over all the kingdoms of Christendom, the theatre of their valor and glory lay chiefly in the land of Palestine, and with the loss of Palestine their sun went down.

[ORIGINAL.]

LINES

Written for the 100th Anniversary of WASHINGTON'S Initiation into Fredericksburg Lodge.

BY BR. DAVID BARKER, OF PACIFIC LODGE, ME.

Ho, worthy Brother-Craftsmen, all,
Throughout our wide domain—
Up, up in living, countless throngs,—
Put Lambskin on again.

From California's golden hills,
Off by Pacific's side,
To farthest beetling cliff which stands
As guard o'er Fundy's tide.

From wild Atlantic's hungry waves,
Which gnaw our rock-bound shore,
To where Niagara's seething floods
Send forth their deafning roar,

Come to the Temple, Brethren, come,
With Masons' armor on;
To deeper came upon our hearts
The name of WASHINGTON.

Ye spirits of our Chieftain's band,
If liberty is given
By Him who sits within the "East"
Of the Grand Lodge in heaven,

To members there within those halls,
To "pass the outer door,"
Oh, leave for once yon blissful realms,—
Be with us, we implore.

Inspect our "work"—reprove our faults,
Inspire our hearts with love,
And teach all Craftsmen how to find
That better Lodge above.

HUMAN CHARITY.

[AN Address delivered before the Order of Ancient Freemasons, in Sacramento, California, June 23, 1852. By Rev. OSGOOD CHURCH WHEELER, A. M.*]

THE four great cardinal virtues of the Craft are TEMPERANCE, FORTITUDE, PRUDENCE and JUSTICE. The combined trunk growing from these four roots, branches out and bears the fruit of *Faith, Hope* and *Charity;* this root, trunk and branches—this pedestal and column,—this foundation and superstructure, when ignited by the caloric influence of Lodge-communication, blazes forth in view of a world, like the burning bush before the trembling man of meekness, an unconsuming flame, pervading all the habitations of the race.

This compound element, this mystical amalgam, I call by the humble name of Human Charity.

A spirit to the nature and workings of which, I ask a few moments candid consideration.

I come not here to eulogize Masonry, or seek your favor therefor. It is above all eulogy, and will live with time, though *we* love it not. But as a man, I come here to labor for the benefit of my fellow-man, and thus do the work of a Mason. Our first inquiry is after the *nature* of this spirit.

Of all the virtues which beguile the tedium of life's weary hour, few go beyond. They mostly go, with the "mortal coil," to the insatiate grave. For them there are no fields of labor or mansions of rest in Heaven. But with Charity not so. "Whether there be prophecies they shall fail, whether there be tongues they shall cease, whether there be knowledge, it shall vanish away," but "Charity never faileth."

My design was not to discourse upon this virtue in this unlimited extent of meaning, but finding it an actual emanation from Divinity, destined to endless existence, I see no way of isolating a part, without mutilating the whole.

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*We should have been pleased to give the whole of this excellent address in our present number, but could not do so without excluding matter having a prior claim upon our pages. We regret this the less, however, inasmuch as since the manuscript was put into our hands, the address has been neatly printed in pamphlet form, and will soon be available to our California Brethren. It is proper to add, that the address opens with a finely written exordium of two pages, which is here omitted. The conclusion is an earnest and eloquent appeal to the Brethren in Sacramento, to unite and establish a LIBRARY—"not merely a Masonic library," but "a general, public, miscellaneous library." This part of the address will appear in our next.

This spirit elevates its possessor above all low and groveling propensities, and tends to cement the whole race in one united element of love. It disarms revenge of its dagger, and hatred of its poison. It overcomes malevolence, and prays for its own persecutor. It subdues the boisterous and profane, and blesses the hater and the malicious.

It confines not its work to the worthy or the Brotherhood, but aspires to soothe affliction's *first* sorrow, and wipe the *last* flowing tear from perishing humanity's eye. "Show me your faith, without works, and I will show you my faith by my works," said an inspired Apostle. And this was the spirit of Charity. Could you at a single effort grasp the Alps and the Apennines, the Andes and Vesuvius, and hurl them together into old ocean's swelling tide; could you at a glance look through all science, weigh and measure all material law, and unveil to man the mechanism of the boundless universe; yet without Charity you would be as nothing—you could not love nor be loved, in this world or the world to come—you might *assent* to, but could never *feel* the poetic sentiment—

"O Charity! thy labor most
Divine; thy sympathy with *sighs* and tears,
And groans; thy great, thy Godlike wish to heal
All misery, all fortune's wounds, and make
The soul of every living thing rejoice—
O! thou art needed much in mortal life!
No virtue half so much; none half so fair:
To all the rest, however fine, thou givest
A finishing and polish, without which
No man e'er could enter heaven."

This spirit regards the human race as a family of Brothers, sisters, friends, with a common origin, and possessing common rights.

It needs no statutory law to exact a "tithe" for the poor; the reigning law of love supercedes all necessity for human law on such a subject. Not does it wait till sought or asked for aid; but with step as light as "soft distilling dews," and at the midnight silent hour, goes forth in search of pinching want, and pining grief, too feeble or too unsubdued, to seek or *ask* for charity. Nor is its searching vain or difficult. For it threads no dark lane, nor crosses lowly threshold, nor leans against a guide post; but before, behind,—on every hand, ruined hope and disappointment, gnawing guilt, dispair, remorse, and want, upturn and look it ghastly in the face. And it deals out with a bounteous hand.

This spirit, born of God in man, and charged with Heaven's electric energy, when set to work on earth, possesses a power and a force, at once unseen and irresistible. This power overcomes the selfishness of avarice.

Man, by nature selfish—by habit, becomes avaricious. Avarice looks exclusively to its own welfare, thus tending to weaken every bond of public union, close the eye and ear to the pleadings of wretchedness and woe, dry up the fountains of compassion, and turn the whole course of nature into one groveling, pinching, consuming love for gold.

Charity on the contrary, warms the heart, moves the affections, unlocks the coffers, and tends to reduce the man of want, and the man of wealth to a common brotherhood. It cannot witness the sigh of the pennyless widow, and the faltering plea of unsupplied age, the falling tears and outstreched arms of infant orphanage in woe, without efforts to relieve. And thus by practice is prepared to move at less exciting calls.

This spirit has power also to overcome sectional prejudice, party distinctions, and sectarian exclusiveness.

It "hopeth all things, believeth all things." An important element in the system of revealed religion, it is also the pillar and ground of Masonry. It so pervades the whole Order, that if we could see its several Lodges, Chapters, Encampments and Councils, represented in one grand convention or congress, the emperor of the "Middle Kingdom," "the haughty Tartar, and the turband Turk, the Russian Czar and Briton's Royal Highness," the Kings and Princes, rulers and subjects of every tribe and tongue of earth, would there be found wearing Charity's mantle, sufficiently broad to hide all the political sin, and national error, and individual deviation from custom, and diversity of opinion, which each might see in all the others, without discarding or compromising his own. This spirit would there, so pervade the whole, that each would return to his home, a better ruler or more obedient subject, and all more firm believers in the ruling power and superintending goodness of a common Father.

This spirit of Charity, unobstructed and in its full strength, would forestall all bitter controversy in the Church; all reviling and detraction in the State, all backbiting and slander in the social compact, and all feuds and broils in the domestic circle, and carry back this dark world to the very gates of its pristine paradise. This spirit of Charity has another phase of power equally interesting,—it patiently endures the severest trials, the bitterest calumny, the vilest slander, the most fiery persecution.

This is so plain upon its face, that I will only stop upon it long enough to point you to a single illustration. And for this illustration will refer to the development of the principle by the Craft before me.

A few years since an excitement was commenced in the State of New York, which like a raging conflagration generated and gathered to itself the necessary element to fan and increase its flame, until the whole land was swept with a perfect tornado of fire; leaving the very ashes thereof a prey to a blighting, withering mildew. By it were swept into oblivion or consumed, the strongest political compacts; the oldest mercantile associations; the most endearing ties of social intercourse. Yea, even the sacred precincts of the Church were invaded, and its holiest rites prostituted to scenes little better than the reckless rantings of an infuriated mob. Her best, her purest, her most venerable "Priests and Levites," Bishops, Pastors and Deacons, were compelled to renounce, denounce, and anathamatize this institution, or suffer excommunication.

The appellation "Secret Society," was sufficient to demonize any organization and consign it to double infamy. How, under all this, did *Charity* act? Let *a single case, similar to thousands, answer. Go with me to the quiet village of* Syracuse, *in the State of New York. It is the dark year of '28.* "Military Lodge" is in session. Their charter on our right, bears the names of Jacob Morton, G. Master; Edward Livingston, D. G. M., and Daniel D. Tompkins, G. S. Upon its list of members there you see the names of some of the strongest men who have honored the judicial bench or legislative halls of the Empire State, or represented her in the councils of the nation. But this desolating scourge, this pestilential effluvia, this poisonous ichor, has bespread and diffused itself through the whole community. "What shall we do?" is the question on the tapis. It has been discussed freely, fully, and at great length. But look! that venerable man, clad in the emblems of high official station, rises to speak. Every heart beats low, and every eye rests on him. He commences thus: "Brethren, 'now abideth Faith, Hope, Charity, but the greatest of these is Charity.' 'Brethren, follow after Charity.' The time has come to test the practical strength of this, our cardinal virtue. Let us close this room, trusting to the justice of our covenant-keeping God, for a day when we can again open it without offence to those we love, who now hate and persecute us, not knowing what they do." The vote is taken without another argument, and passes without a dissenting voice. The Bible, that "great light" of Masonry, lies open on the altar, the gavel on the Master's desk, the charter hanging on the wall, and all the other implements, regalia, jewels, books, records, curtains, chairs and inkstands, are left in their places. Those Brethren, in solemn veneration bow and offer prayer for themselves, the Craft they love, and their persecutors. And now in silence they withdraw and lock and bolt their door. Time rolls on. That venerable form sleeps with his fathers, and his compeers one after another are laid by his side; and the wave of fiery desolation sweeps the last green blade from their turf-covered tomb. TWENTYTHREE YEARS have passed, patience has had her perfect work and Charity is unchanged. The old men have passed away and the young ones have become old. A few still live, and leaning upon the top of their staves, go up to their former temple to worship. The bolt moves at the touch of that unused key, the door creaks upon its rusty-hinges, and they again with uncovered heads and in solemn silence enter that room and bow again in prayer, where no human foot has trod for near a quarter of a century. But *there* they find every article just as it was left; and use the very ink of the same old bottle to sign the petition for a new charter; and commence the record of proceedings in the same book which chronicled the *closing* resolution in 1828. Surely such Charity has no want of claim to the power of *patient* endurance under persecution and trial.

Having referred you to a few brief illustrations of the *enduring* power of the spirit of Charity, I now propose to pursue for a few moments the force of its *aggressive* energy.

This is seen in its *diffusive* strength. Although it "vaunteth not itself," and makes no apparent effort for self-propagation, yet there is an inherent principle of reproduction, so interwoven with its nature, that no intelligent being can become acquainted with its workings, without being attracted by the loveliness of its character; and desirous of slaking his thirst from its stream. And having slaked his own, he cannot, will not, fail to point, to call, to urge his fellows to the same cooling fountain; and as his neighbor drinks he lifts up his voice and exclaims

> O thou noble scion of a heavenly root,
> Born of a spirit king, spread forth, spread forth ;—
> High to the stars thy fruitful branches shoot,
> Deep dig thy fibres, round the ribs of earth.
> From sea to sea, from South to icy North,
> It must ere long be thine to stretch thy boughs."

This force of diffusion is exerted just in proportion to the constancy of its exercise; for example:—In a given community there is constant demand for the active exercise of charity. In that community there exists an association, a craft, or an Order, founded upon, and living out, *the principles of universal charity*. That body, from day to day, and week to week, dispenses with a bountiful hand, bread to the hungry, raiment for the nude, visits to the sick, and comfort to the mourner. It will matter not that the initiation fee is large, the meetings frequent, long continued and late at night, its temple gates will be crowded with applicants for membership. And so long as this Fraternity continues thus to act, it will carry this spirit forward with constantly accelerating force and speed till its most inveterate foes fall prostrate before it, and it plant itself in the richest vales and unfurl its banners on the mountain tops of earth.

Nor do *we* want for illustration here. You may tread the endless coast and skim the trackless main of the Pacific and Atlantic, the Arctic and Antarctic oceans;—the Okotsk, Middle, Red, and Caribean seas, trace the Columbia and Amazon, the Irrawaddi and the Nile, from debouch to source, cross the Sahara and climb the Andes, thread the Patagonian wilds and saunter through the groves of China's fertile plains, penetrate the unknown Ethiopa and dwell in ocean's isles, and you will every where, and at each successive step, see the "sign," hear the "token," and feel the well known "grip," of free and accepted Masons. This may be the only word you each can understand, the only language common to you both. Nor want you more! It is enough to prove you Brothers!

Think you I speak fables, or deal in hyperbole? Look at facts—China counts the members of this Fraternity by thousands. Persia is almost a cluster of Masonic Lodges, while northern and southern Africa and the islands of every sea and ocean are full of its devotees. In the British dominions it has for ages, embraced every grade, and every class from the crowned head (when a male) to the veriest peasant. In the North American republic, no class, or grade, or creed, or faith, saving the Christian religion, equals its numbers. In all the European States but Italy and Spain, where the Papal power is absolute, it is without a rival. The crowned heads and royal houses of Sweden, Denmark, Prussia, Austria, Portugal and Brazil are its members, patrons and protectors. While the *national government* of the United States, and Mexico, England, Belgium, Holland, Germany and Switzerland, either directly foster or afford the largest liberty and protection to the institution in all its efforts to promote the moral, the social and the charitable among men. Surely here is the partial result or diffusive energy of no ordinary character. Nor will this energy cease till

> "The dwellers in the vales and on the rocks,
> Shout to each other, and the mountain tops
> From distant mountains catch the flying joy—
> Till nation after nation, taught the strain,
> All earth shall send the choralecho round,
> Thrice blessed bliss inspiring *Charity*,"

And even then its work will only be begun. Its aggressive force is not confined to the day or age in which it acts. Tis not enough to *now* soothe sorrow's woe and heal misfortune's *present* wound. The deed once done stamps itself on all the rolling future.

As the mellow tint once inwrought and permeating the solid mass of cloudless marble, withdraws itself no more, nor can be extracted, so the impress of charity's silent tread remains in all duration an ineffacable energy. Storms may beat, and torrents roar, and tempests blow, and oceans break in fury over and upon her tract and each will only purify from the sullying soil of earth and show her native brilliance still more clear. And yet no tempest storm can pass over without receiving thence some softly breathing fragrance to mingle with and temper all its future course. While upon the surface and deep in the stream of every torrent, sparkling with the beams of living light, and giving mellow hues to the foaming crest of every ocean billow, will be seen the ever brightning colors of this Divinely-born and human-grown—this tempore-Eternal Spirit, CHARITY. The aggressive energy of this spirit is still farther seen in its culture of the mind, its controlling the destinies of the race. It is like an exhaustless *fountain*, under the pressure of Omnipotence, constantly discharging from a thousand spigots. *I cannot trace them separately.* I only ask your farther attention to a brief examination of one which jutting from the apex scatters its waters in every direction. It is the stream of *literature*. Through this channel Charity operates upon minds in the kitchen and the parlor, in the drawing-room and the nursery, in the cabin and the forecastle, in every stopping place and on every thoroughfare visited by man. She here strews the choicest, purest, holiest thoughts bequeathed by heaven to earth; clothed in language, modest, simple, plain, grand, majestic, eloquent-inspiring, thrilling, moving—bound and unbound, in pamphlets "pearl" and folio, and thus from infancy to hoary age, controls the mind, directs the thoughts, modifies the life, and turns the feet towards heaven.

He whose charity supplies the sustaining crust, or "drink of cold water," to the needy fellow-man, does a deed which God and man approve. Yet that deed must be repeated or the victim will die but a day the later. While he whose charity furnishes a book to calm ferocious hate, to cultivate the taste, to teach the young the laws and ways and localities of earth, to point the aged in the way and to the bliss of heaven, does a work not less pure than the other, and yet a self-repeating, reproducing, daily glowing work. Unlike the food and raiment which perish with the using, that good book will read as well, and teach as much, and act as forcibly on mind, a thousand times as once.

I do not mean by *books*, those which the bard describes

> "Three volumed, and once read; and often cramed
> With poisonous error blackening every page,
> And oftener still with trifling second-hand
> Remark, and old, diseased, putrid thought,
> And miserable incident, at war
> With nature, with itself and truth, at war,
> Yet charming still the greedy reader on,
> Till done, he tries to recollect his thoughts,
> And nothing finds but dreaming emptiness."

I mean by books, such works as point to the doings of the Architect above—as lead the mind to Midian's hill, where the patient man of Uz sang of goodness and glory—the result of long and patient research and self-denying toil and persevering purpose—works

> "Composed of many *thoughts*, possessing each
> Innate and underived vitality."

Such books make their mark and leave their impress, and reproduce their like wherever they are studied. Such books, collected, housed and cared for, and made accessible to the whole community, by the contributions of the charitable, will exert an influence for good, outweighing all the gold of earth.

Such an effort as should thus result, could not fail to erect on Charity's beautiful pedestal, a column of magnitude and elevation—of beauty and of grandeur, unequalled by all the works of art. Upon this foundation, such an effort may erect a superstructure, whose every pillar and every column—whose turrets and whose towers, whose heaven pointing spire or majestic dome, will radiate light, purer in its purity, more far-reaching in its flight, and lighting up a darker distance in the future, than all the ancient rites and oracles, famous temples and philosophic schools combined.

THE REVELATIONS OF A SQUARE.

BY THE REV. GEORGE OLIVER, D. D.

CHAPTER XIII.

DUNCKERLEY. FROM 1770 TO 1771.

"Do good to theim that ben nedy, and that shall pleyne me more and be better to the than yf thou fastyd xl. yere on brede and water. Do good to thy power in all yt thou may, and put pease and love amonge thy neyghbours, and it shall pleyse me more and be better to the than if thow were every day rauyssht to heaven."—*The Prouffytable Boke for Mannes Soul*—WYNKIN DE WORDE.

> " Cryst then of hys hye grace,
> Zeve zow bothe wytte and space,
> Wel thys boke to conne and rede,
> Heven to have for zowre mede!
> Amen! amen! So mot hyt be,
> Say we so alle per charyte."
> OLD MASONIC MS.

> " Thy watchful EYE, a length of time
> The wondrous circle did attend;
> The glory and the power be thine,
> Which shall from age to age descend."
> DUNCKERLEY.

The Square thus moralized in continuance of its Revelations:—

"The mind of man is an inscrutable mystery, past finding out. Talk of the mysteries of Freemasonry, they are nothing to the enigma of the human mind. There are so many springs of thought—so many motives of action, that positive results can never be divined by any series of preconceived notions. If a locomotive is out of order, the engineer will speedily set it to rights; if a vessel has lost its helm, the shipwright will restore it safe and sound; but if a man's ideas become disarranged, it is twenty to one whether they ever resume their original tone. In the course of my experience I have witnessed many well-regulated Lodges; but the end has been attained by so many different processes, that I have often wondered how they should happen to conduce to the same harmonious conclusion.

"Br. Hesletine was a good Master; and so was his successor, although differing *toto cœlo* from each other in character and style of government. The former being appointed to the high office of Grand Secretary, in May, 1769, I was transferred at the ensuing election of officers to a young but very zealous Mason, named Dagge, who had served as a warden in the Caledonian Lodge, holden at 'The Ship,' in Leadenhall street. Being in easy circumstances, he devoted the greater portion of his time to the study of Masonry, and the duties of the Lodge; and as industry generally produces excellence, he soon became a proficient in the art.

It may be plainly seen that Br. Dagge had a great affection for the Order; and if his enthusiasm did not, like that of the Spanish Don, cause him to mistake windmills for giants, Benedictines for enchanters, and a flock of harmless sheep for an army of 'divers and innumerable nations,' bristling with lances, and advancing, with banners displayed and trumpets sounding, to the charge, it sometimes led him into ludicrous situations. He would occasionally, when he had an hour to spare, get the key of the Lodge-room from Mrs. Kitching, the woman in whose custody it was deposited, and locking himself in, would open the Lodge, lecture the empty benches with becoming gravity, close the Lodge, lock the door, and take his departure, very much edified with this supererogatory exercise.

"This occurred so often in the early part of his career as Master of the Lodge, that two or three of his most intimate friends concocted a scheme for detecting him in the fact. Having arranged their plans, with the assistance of Mrs. Kitching, they watched his motions, and very soon had the satisfaction of surprising him in the act of riding his hobby at rail-road speed. When he next called for the key,—after pretending to search for it, first in one place, then in another,—the woman said, 'Oh, I remember, I swept out the Lodge, and dusted the furniture yesterday, and forgot to lock the door; I must have left the key in the lock. You will find the door open, sir.' The door indeed was open, but the key had been removed; and consequently he was unable to secure himself, as usual, from interruption. He cared very little for this, as he had not the slightest anticipation of being intruded on. He placed me on his breast, and mounting his rostrum before the pedestal, opened the Lodge, and commenced the first lecture, addressing his imaginary wardens and brethren, with all due seriousness and decorum, with

"'Br. Senior Warden, where did you and I first meet?' and the lecturer went swimmingly on through the first three sections.

"While he was thus engaged, Mrs. Kitching, the agent of mischief, sent a message to the conspirators to apprize them that the mouse was in the trap. By the time they were assembled below, Br. Dagge had got into the marrow of his subject, and was enlightening the benches and tables on the theological virtues, with his mind wholly wrapped up in the fascinating employment, when, at a pause in the discourse, he fancied he heard something like a suppressed titter. No—it could not be:—his ears had deceived him. He looked at the entrance-door from the Tyler's room—it was closely tyled:—he listened,—all was silent, and he resumed the thread of his argument, on the chequered scenes of life figured in the Mosaic pavement of the Lodge. 'To-day success may crown our labors, while tomorrow we may be suddenly surprised,'—again the same noise was repeated. 'What can it be?' said Br. Dagge to himself; 'Oh, some people in the garden below. I wish Mrs. Kitching would be more on her guard.' Satisfied with this conclusion, he started off again in full career. 'Then let us ever act according to the dictates of reason and religion, and cultivate harmony, maintain charity, and live in unity and brotherly love!'"

"At this point the door opened, and in walked three Brethren, with Mrs. Kitching at their heels, freely indulging in the laugh they could no longer restrain. 'Capital!' they shouted. 'Ah! Dagge, my boy!' exclaimed Br. Hesletine, 'I am glad to see you in harness! Take care the hobby does not throw you!'

"'R. W. Sir,' said Br. Rowland Berkeley, who was one of the party, with an appearance of great respect, 'we hope the Brethren are edified.'

"'They are very silent and attentive,' said Br. Bottomley, 'as in duty bound! and are no doubt considerably benefitted by such a learned dissertation.'

"'Aye,' rejoined Br. Hesletine; 'sure never R. W. M. was blessed with such an obedient Lodge of Brethren. There is not a scalded sheep amongst them. Hope you will favor us with a touch of your quality, R. W. Sir.'

"'What have you done with the key?' Mrs. Kitching slily asked, with a mischievous leer at her companions. 'I hope you have not taken it out of the lock, for I dont see it there.'

"This brought on an uproarius peal of laughter from the conspirators, as Br. Dagge descended from his elevation to meet his brother officers.

"He met the joke," said the Square, "with his usual good nature,—for he was too enthusiastic to care any thing for their jeers. *Finis coronat opus* was his motto, and he worked it out famously. Freemasonry was his hobby. He rode it hard, and it mattered little who saw him mounted. And this is the feeling which leads to success and eminence, as it actually did in his case; for he rose to the office of S. G. W. in 1778.

"At the expiration of Br. Dagge's year, during which the circumstances of the Lodge were greatly improved, I had the good fortune to fall into the hands of the most eminent Mason of the age," my garrulous companion continued—"Br. Thomas Dunckerley, an expert Mason, and a good tactician. He was supposed to be the natural son of King George the Second, and his manners did not belie his breeding. He was a perfect gentleman, and a ripe scholar; combining a knowledge of science and philosophy with grace and dignity of deportment, and the uniform practice of every moral and religious duty. At the period now under consideration he was a student at one of the inns of court, and was in due time called to the bar.

"Though conversant in scientific and philosophical researches, he was of too virtuous and vigorous a frame of mind, and too well grounded in his religious and moral principles, ever to suffer philosophy to lead to infidelity; but all the Christian truths received his most hearty concurrence, and all the Christian virtues his most constant practice.

"In the Lodge he intermingled the *fortiter in re* so judiciously with the *suaviter in modo*, that while the society over which he presided was in the highest state of discipline, there was an ease and comfort amongst the Brethren which elevated the character of the Lodge to a distinguished celebrity, and procured for us the honor of many distinguished visitors, who all admired the quiet and easy deportment of Br. Dunckerley in the chair, and the orderly and respectful conduct of the Brethren.

"In conducting the business of the Lodge, Br. Dunckerley did not content himself with the usual commonplace demonstrations contained in the Lodge lectures, but, like a skilful navigator, boldly launched forth into unknown seas, in the hope of discovering regions hitherto unexplored, where he might work a virgin soil in search of unfolded riches, or detect the germ of new and interesting sources of knowledge. And he was eminently successful; for he discovered and brought to light a hidden vein of science which had escaped the penetration of all the eminent men who had preceded him in the same track. His indefatigable exertions and self-devotion to the holy cause soon advanced him to the greatest dignities Freemasonry had in her power to bestow.

"By the indefatigable assiduity of this truly Masonic luminary, Masonry made considerable progress, not only within his own province of Hampshire, but in many other counties in England. In grateful testimony of his zealous exertion for many years to promote the honor and interest of the Society, the Grand Lodge conferred upon him the rank of Past Senior Grand Warden, and that in all processions he was entitled to take place near the present Senior Grand Warden for the time being.

"He was also Provincial Grand Master for the city and county of Bristol, the counties of Dorset, Essex, Gloucester, Hereford, Somerset, Southampton, and the Isle of Wight; Grand Superintendent and Past Grand Master of Royal Arch Masons for the city and county of Bristol, the counties of Dorset, Essex, Gloucester, Hereford, Kent, Nottingham, Semerset, Southampton, Surrey, Suffolk, Sussex, and Warwick, under the patronage of His Royal Highness the Duke of Clarence; most eminent and Supreme Grand Master of Knights of Rosa Crucis, Templars, K. H., &c. of England, under his Royal Highness Prince Edward, Patron of the Order.

"Brother Dunckerley was well known as a Mason," the Square continued, "and had acquired a competent general knowledge of the Craft before the period in which I am iutroducing him to your notice, for he delivered a charge at Plymouth in 1757 on' the Light and Truth of Masonry,* which in a printed form spread through the length and breadth of the land, and will be known and admired as long as Masonry endures. I had the gratification of being present at its delivery, and can assure you that the exquisite grace of the orator, and the rich modulation of his musical voice, entranced the hearers. The feelings of the Brethren were wound up to such a pitch of intensity that a pin might have been heard to drop in the midst of that numerous assembly, There was silence in heaven for the space of half an hour.

"After this time he saw a great deal of service as an officer in the navy, and was at the taking of Quebec. The roar of cannon, and the outcry of bloody conflict, however proved insufficient to stifle the still small voice of benevolence and peace which reigned triumphant in his bosom, and he had only returned to this country a short time before he was invited to accept the office of R. W. M. of our Lodge. He delivered two other addresses—one at Marlborough, and the other at Colchester, which increased his popularity as a Mason, and were printed and extensively circulated amongst the Craft.

MASONIC CORRESPONDENCE.

Rome, Geo. Sept. 21, 1852.

Com. MOORE— * * * * * * We have two blue Lodges, a Chapter, and Council in this city. All the strife that ever existed between our Brethren has long since been buried in oblivion, which leaves our Masonic horizon bright and serene—illuminated by our skilful Master—and we are now gliding smoothly on the soft wings of peace and prosperity; not a single wave beats against the sides of the time-honored old ship, to mar our happiness, as humble followers of our illustrions ancestors. We are looking forward to the 4th of November next, with great anxiety; at which time we expect to celebrate that day, in memory of our Brother, the immortal WASHINGTON; and I hope all other Brethren will do likewise.

Rome, Georgia, I think, can boast of as many good and true Brethren as any other place of its size, still, I am sorry to say, we have some who would not be an ornament to any society; but, thank God, they are few. We have had the painful duty to perform of following some of our best Brethren to the grave, and to mourn their loss.

Fraternally yours,

THOMAS J. PERRY.

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* "The Light and Truth of Masonry explained; being the substance of a Charge delivered at Plymouth in April, 1757. By Thomas Dunckerley," Davey and Law, 1757. See Golden Rem. Vol. I. p. 137.

THE LATE BISHOP CHASE.

THE venerable man whose death is the subject of the following resolutions, was born in New Hampshire. Thirtyfive years ago he removed to Ohio. In 1819 he became Bishop of the Protestant Episcopal Church in that State. He established there a College and a Theological Seminary. The funds for the endowment of these institutions he collected by his own personal application, both in this country and in England. He subsequently resigned the Episcopate of Ohio and removed to Illinois, of which State he was elected Bishop, and in advanced life again commenced the work of extending and building up, in a new country, the church of which he was an eminent minister. In furtherance of this great purpose, he laid the foundation of another College, which, together with the institutions in Ohio, promise to rank among the most useful Seminaries of learning at the West.

Bishop Chase was an extraordinary man. In many points, he had but few equals. He was distinguished by great decision of character—a strong faith—an indomitable energy, and a clear mind. Blest with a vigorous constitution, he was enabled to perform immense labor, and to endure great exposure, as a pioneer patriarch, in the performance of the duties of his office, through the length and breadth of a newly settled country. His life was attended by constant toil and self-denial, and was marked by constant success. He was spared to a good old age, and with a character of unblemished purity, he has been gathered to his fathers, to receive the reward promised to him who is faithful unto death. Such a man would be an honor to any institution; he was surely an ornament to our own:—

At a special communication of Lafayette Royal Arch Chapter, No. 2, Chicago, Illinois, held at Masonic Hall, Thursday evening, September 30th, A. D. 1852, A. I. 2386, the following preamble and resolutions were unanimously adopted:—

Whereas it has pleased the Supreme Grand Parent of the Universe to call from labor on earth to refreshment in the celestial Lodge, our venerable Brother and Companion, the Right Reverend PHILANDER CHASE, D. D., therefore

Resolved, That this Chapter has heard, with the deepest sensibility, the announcement of the death of our venerable Brother and Companion, Right Rev. Philander Chase, D. D.—honored and beloved for the unswerving attachment, that he ever maintained to the principles and usages of our ancient and honorable Fraternity; the uprightness, integrity and piety that ever characterized his long and active life; the ardor, zeal and faithfulness, with which he discharged for over half a century the various and weighty duties of his high and holy vocation.

Resolved, That while this Chapter bows with reverent submission to the mandate of the Supreme Grand Master, and acknowledges that the LORD *of all the earth doeth right*—this Chapter cannot withhold the expression of unfeigned sorrow for the loss, and veneration for the virtues of their venerable and Right Rev. Companion, whose life was one of unremitting self-denial and effort in the dissemination of religious truth and the promotion of sound and liberal education.

Resolved, That to the honored widow of the deceased, and other members of his family, this Chapter tenders the assurance of their condolence in their afflictive and irreparable bereavement.

Resolved, That the above resolutions be published in the several daily papers of this city, and in Moore's Masonic Magazine, in Boston, and that a copy be forwarded to the afflicted family.

J. H. BIRD, *M. E. H. P.*

Attest: J. P. Hatfield, *Secretary.*

Obituary.

Hon. FRANCIS BAYLIES.

We regret to learn that our distinguished Brother Hon. Francis Baylies, died at his residence in Taunton, on Thursday last. He was buried with Masonic ceremonies on Saturday. We shall notice his death more at length in a future number.

Brother JOHN W. LOWE.

Thomaston, Geo., Oct. 9, 1852.

At a called meeting of Morning Star Lodge, No. 27, of Free and Accepted Masons, the following Preamble and Resolutions were presented by Br. Ansel T. Shackelford, and unanimously adopted.

Whereas it has pleased the Great Architect of the Universe, in the dispensation of his All-wise Providence, to remove from us our highly esteemed and much beloved Brother John W. Lowe, who departed this life on the 8th inst., aged 23 years and 10 days.

Although cut down in the prime of life and in the midst of usefulness, he gave very satisfactory evidence of a well grounded hope of eternal life beyond the grave, through the atoning sacrifice and worthy merits of a crucified Saviour. Hence we are happy in believing that he has been called from the perishable objects of this world, to the enjoyments of the Saint's everlasting rest; and that although his earthly house of this tabernacle is dissolved, he has a building of God, a house not made with hands, eternal in the heavens; therefore we would submissively bow with humble resignation to thy Providence, Oh God; that through thy mercy, our loss is his eternal gain.

Our Brother, while on his death-bed, bore testimony to the fact, that our beloved Order, has the sanction of high heaven, and that Masonry is the handmaid to religion; he then stated, that his heart was first awakened to a sense of his lost condition without an application of the atoning merits of a Crucified Redeemer, while listening to the instructions taught in the Lodge room.

He has left a fond father, a beloved sister, numerous friends, and an affectionate wife, to whom, he had been but a *few* short weeks previous to his death, united by the sacred tie of conjugal affection, and with whom, seemed to be surrounded by *all* the endearments which bind man to earth. But amidst the bright hour of his earthly existence, the solemn signal was given.

In the death of our Brother the chain by which we were united, man to man, has been severed; yet the high respect we entertain for his memory, demands an expression of our feelings on this occasion, therefore

Resolved, That we regret and lament the deep affliction that has fallen upon the family and friends of our departed Brother, and we hereby offer them our sympathy and condolence, for the great loss they have sustained.

Resolved, That we wear the usual badge of mourning thirty days, and that the furniture and jewels of this Lodge be clothed in mourning, as a token of respect for our deceased Brother.

Resolved, That this Preamble and Resolutions be placed on the minutes of the Lodge, and a copy be forwarded to the public press; and that the father and widow be presented with a copy of the same.

George L. F. Birdsong, W. M.

A. T. Shackelford, *Secretary.*

Brother ANTHONY STEPHENS.

Died, at his father's residence, near Fort Jesup, Sabine Parish, La., Sept. 28, 1852, Mr. Anthony Stephens, son of Rev. W. D. Stephens, aged 27 years.

At the time of his death Brother Stephens was acting as Senior Warden in Sabine Lodge, No. 75. He was made a Mason in the year 1848, and has ever since been a worthy and zealous supporter of the sublime principles of our Order. He has also, embraced the Christian religion for a number of years past, and his walk during that period has been marked with unbiased devotion to the Great Architect of the Universe.

At a meeting of Sabine Lodge, the following Preamble and Resolutions were adopted:—

Whereas it has pleased the Great God to remove our worthy and beloved Brother from among us, to realms of eternal bliss, and thereby deprive an affectionate father, mother, brothers and sisters of the society of one with whom angels rejoice to mingle, Therefore

Resolved, That in the decease of our Brother Stephens, the Masonic Fraternity has sustained the loss of one of its most worthy advocates.

Resolved, That Sabine Lodge, of which he was a member, lament his loss, both as an exemplary Christian, and an upright and steadfast Mason.

Resolved, That the appropriate furniture and jewels of this Lodge be clothed in mourning for the usual space of time, and that each member shall wear a badge of the same, in evidence of our humiliating sorrow for the loss of a beloved Brother.

Resolved, That we deeply sympathize with the bereaved family of our deceased worthy Brother, for the loss of one who cannot be supplied in their affections.

Resolved, That the Secretary be requested and authorized to forward a copy of these resolutions to the family of our departed Brother, and also a copy of the same to the Freemasons' Magazine, for publication.

By order of the Lodge, R. C. Richardson, *Secretary.*

Brother WILLIAM J. IVES.

Died at Detroit, Mich., Sept. 27, William J. Ives, aged 29 years and 8 months.

Mr. Ives has been suddenly stricken down in the very prime of early manhood, leaving behind the fragrant memory of his many virtues. Reared among us from boyhood, he had acquired the esteem and affection of a constantly increasing circle of friends, by the modesty of his demeanor, the kindness of his heart, and the uprightness and industry of his conduct.

Among the Masonic Fraternity, his memory will long be held in most affectionate remembrance, from his devotion to the noble principles of the Order, and his faithful and zealous discharge of the duties of the several important offices in that body, which he was spontaneously called upon to fill.—*Detroit Adv.*

MASONIC CHIT CHAT.

Postponed.—In consequence of the death of the Hon. Daniel Webster, and the peculiar state of the public feeling in this city, consequent thereon, taken in connection with the fact, that Faneuil Hall, where the ceremonies were to take place, has been dressed in mourning by the city authorities, the Committee, under the advice of the Grand Master, have deemed it expedient and proper to postpone the contemplated celebration of the initiation of Washington until a future day, of which due notice will be given.

☞The Brethren of Fredericksburg Lodge, No. 4, celebrate the coming anniversary of the initiation of Gen. Washington, at Mount Vernon, on the 4th inst.

☞We accidentally omitted in our last to notice, that the M. W. Brother T. S. Parvin, Grand Master of the Grand Lodge of Iowa, had issued authority to the Lodges within his jurisdiction, to assemble on the 4th inst., to celebrate, in such form as they may determine, the hundredth anniversary of the initiation of Washington. He recommends that a contribution be taken up for the purpose of procuring a stone for the Washington Monument.

Gen. Grand Lodge.—The Grand Lodge of Maine, at its annual communication in May last, adopted a report favorable to the organization of a General Grand Lodge, and ordered it to be communicated to the different Grand Lodges in the country. A copy of the report has been politely sent to us, but it came to hand at too late a day for a more particular notice this month.

G. Encampment of Maine.—A Grand Encampment for the State of Maine, was organized at Portland, on the 5th of May last, by the election of Sir Charles B. Smith, of Portland, G. M.; Jos. C. Stevens, of Bangor, D. G. M.; Freeman Bradford, of Portland, G. G.; John Williams, of Bangor, G. C. G., and the other officers usual in such bodies. Sir Moses Dodge, of Portland, is the Recorder. The annual session is to be held at Portland, on the first Thursday in May of each year.

Caution.—We are requested to caution the Lodges against an itinerant mendicant of the name of Clemmons, hailing from a Lodge in Ireland. He was recently in Rhode Island, and is now, probably, travelling about the country.

For Sale—A complete set of this Magazine.

Wanted—Any odd numbers of the 1st and 2d vols. of this Magazine. Brethren having such will oblige by forwarding them to this office.

☞We learn from the Masonic Miscellany that a Consistory of Sov. P. R. S., 32 degree, was organized at Louisville, Ky., on the 10th Sept. last, under the authority of the Supreme Council 33d for the Southern Jurisdiction.

☞We can only say to our correspondent at Mount Solon, that we know nothing about conferring the P. Master's deg. on Wardens.

☞We have to acknowledge the receipt of a second copy of an Address delivered the last year before the Grand Lodge of Georgia, by Br. W. S. Rockwell. The first copy sent us got mislaid, and the existence of it escaped our recollection. We shall avail of the earliest opportunity to read and refer to it again.

☞A correspondent, writing from Oxford, N. C., says, "The Fraternity in this section is in a flourishing condition. The danger is that it is becoming too popular, and that bad material will get into the work. Some is already in. St. John's (Masonic) College, at this place, is progressing slowly. Increasad energy will ensure it success."

☞A venerable Brother of the name of John Wright, died at Weymouth, N. S., in Sept. last. He was the oldest man and Mason in the county of Digby, being ninety years of age. He had been for nearly *seventy years* an ancient York Mason. He was buried in Masonic form.

The Trestle-Board can be had at the Store of Emanuel & Cabaness, *Vicksburg*, and of R. W. William P. Mellen, *Natchez*, Mississippi. S. R. Whitten & Co., *Louisville*, Miss., also have the work on sale.

☞Br. Samuel E. Barbee, of Paris, Ten. is an authorized Agent for this Magazine and the Trestle-Board.

☞Br. John H. Gihon, of *San Francisco*, California, is Agent for this Magazine, and for the Trestle-Board, in that city. Orders for either work will be received and answered by him.

THE

FREEMASONS'

MONTHLY MAGAZINE.

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MAKING MASONS AT SIGHT.

The apparent primary cause of the unfortunate difficulty that has recently arisen among our Brethren in California, may be traced directly to the opinion which seems to be entertained by their Grand Master, that by virtue of his place, he is invested with plenary power to "make Masons at sight," without regard to circumstances or conditions. In other and more intelligible words, that as Grand Master, he is privileged to make Masons of anybody, anywhere, and in any manner, that shall suit his convenience, his whims, or his prejudices. This is his theory. Its practical illustration is to be seen in his acts.*

If the principle he has thus boldly set up be true, it involves considerations and consequences of momentous importance to the future peace and prosperity of our Institution in this country. In any light in which we can view it, the doctrine is to our mind startling in its aspects, and portentous in its results. It is either true, and the Grand Master is above the law; or it is not true, and he is but the executive of the law; to which, in common with all his Brethren, he is amenable. He is either the centre in which all power is lodged, and from which all authority emanates; or he is amenable to a power higher than himself. He is either the embodiment of a despotism; or he is the representative of a free and intelligent constituency. He is either above the law, or under the law. If above the law, "to himself alone, he is accountable;" and in the eye of the law, "can do no wrong." If under the law, he is amenable to the law, and may do great wrong. Which is true?

It is our misfortune to differ from some intelligent Brethren who have favored the Fraternity with their opinions on this subject. That Grand Masters possess the power to make, or authorize others to "make Masons at sight," under proper circumstances and limitations, we suppose to be a proposition that does not admit of a negation. But that they may so make Masons without regard to conditions or limitations, is more than we are at present prepared to concede. As early as 1663, under the Grand Mastership of the Earl of St. Albans, it was decreed, as a permanent regulation, "that no person, of what degree soever, shall be accepted a Freemason, *unless in a regular Lodge*,* whereof one to be Master or a Warden, in that division (or District) where such Lodge is kept, (regularly held), and another to be a Craftsman in Masonry." Prior to this period, little regard was paid to the manner of holding Lodges or the making of Masons. They were then made "at sight," anywhere and by any competent Master or Warden. The Grand Master could then make Masons, as claimed by our Brother in California, "at will," and without regard to preliminaries or restrictions. It was not a prerogative of his office. It was a right or privilege enjoyed equally by his Brethren of inferior rank. The foregoing regulation was adopted. The right of making Masons at sight remained intact. But "no person, of what degree soever," whether prince or peasant, could be "accepted a Freemason, *unless in a* REGULAR *Lodge*," formed and organized in the manner prescribed. This was then the condition and limitation.

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*See this Magazine for last month, page 5.

At the reorganization of Masonry in year 1717, so much of the regulation of 1663, as defines what constitutes a "regular Lodge," was taken into a new draft, as follows:—

> "The privilege of assembling as Masons, which has been hitherto unlimited, shall be vested in certain Lodges or assemblies of Masons, convened in certain places; and *every* Lodge to be hereafter convened, except the four old Lodges at this time existing, shall be legally authorized to act by *warrant* from the Grand Master for the time being, granted to certain individuals *by petition*, with the *consent* and approbation of the Grand Lodge in communication; and without such warrant *no Lodge* shall be hereafter deemed *regular* or constitutional."

The adoption of this regulation did not repeal or impair that part of the regulation of 1663, which declares that "no person, of what degree soever, shall be accepted a Freemason, except in a regular Lodge." That remained as it originally stood, and as it stands now. It was in the nature of an explanatory regulation, and defined what should thereafter constitute a regular Lodge; and in which alone Masons could be lawfully made.

But there was yet another element wanted in order to afford full protection to the Lodges against the danger to which they were exposed under the practice of making Masons at sight; for there was then no rule on the subject. This was supplied by the adoption of the following regulation in 1753:—

> "That no Lodge *shall ever* make a Mason without *due inquiry* into his character; neither shall any Lodge be permitted to make and raise the same Brother, at one and the same meeting, without a dispensation from the Grand Master, which, on very particular occasions only, may be requested."

As the Lodges could not "make due inquiry into the character" of a candidate until his name had been proposed, this regulation has been interpreted by the Grand Lodge of England to mean, that "no person shall be made a Mason without a regular proposition at one Lodge, and a ballot at the next regular stated Lodge; nor until his name, addition or profession, and place of abode, shall have been sent to all the members, in the summons." And the interpretation has received the sanction and concurrence of all regular Grand Lodges that have since been established.

In the manner here pointed out—and in this way only—can any "person, of what degree soever," be lawfully and regularly "accepted a Freemason." And at this point terminated, we trust forever, the loose and injudicious practice of making Masons *at sight*,—at least, so far as respects any other than Grand Lodges. Were they authorized to continue it? This question is not without its difficulties. The reliable Constitutions are silent on the subject. The term, "making Masons at sight," is not known to them. It has its origin in another and less credible source. To find it we must leave the paths of true Masonry, and seek it in a body which was spurious in its organization, and impure in its practices. We speak of the *term*. The *principle* may be found in the practice, though the words be absent.

In the "Ahiman Rezon," by Laurence Dermott,—Secretary and, subsequently, Deputy Grand Master of the illegal Grand Lodge at London, in the middle of the last century,—as published by the Grand Lodge of Pennsylvania in 1781, we find the following:—

> "It is the prerogative of the *Grand Lodge*,* and the R. W. Grand Master has full power and authority (*when the Grand Lodge is duly assembled*), to make or cause to be made in his Worship's presence, free and accepted Masons *at sight*, and such making is good; but they cannot be made out of his Worship's presence,† without his written dispensation‡ for that purpose."§

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*A regular Lodge is one formed in accordance with the authorized usage or prescribed regulations of the supreme authority, at the time of its organization.

*Not of the *Grand Master*, as has been maintained.

†That is, (as we understand the restriction,) out of the Grand Lodge.

‡This power is still in force, and we may add, too freely exercised. The Grand Master dispenses with the previous proposition of the name, and the time required before the balloting; but not with the "due inquiry into character," nor with the notice to members. In this sense, Lodges, as before 1717, continue to "make Masons at sight,"—that is, the constitutional provision as to time, is dispensed with, and the candidate is made at once.

§It is worthy of remark, that this paragraph (for Dermott does not seem to have regarded

In our appreciation of it, this regulation embraces the usage which obtained with our Brethren in England, from and after the re-organization of the Fraternity at London in 1717. While it secures to the Lodges their just rights, and protects the Order against abuse from indiscreet or evil-disposed Grand Masters, to our mind it relieves the subject of all embarrassment. Its terms are clear and comprehensive. "It is the prerogative of the *Grand Lodge*" to make "free and accepted Masons, at sight." What is the prerogative of one, cannot be rightfully exercised by another. When a right or privilege is held in common with another, it ceases to be a prerogative. If the right to make Masons at sight be the prerogative of the Grand Lodge, it is not a prerogative of the Grand Master. His authority to make Masons at sight is, therefore, if our reasoning be correct, a limited and qualified power. It is restricted by the terms of the rule, to be exercised only "*when the Grand Lodge is duly assembled.*" The usual preliminaries required of subordinate Lodges, are then, by virtue of an inherent power in the Grand Lodge, dispensed with; and he may lawfully proceed to make, or in case of inability or disinclination personally to perform the work, cause to be made, "free and accepted Masons, at sight."

The regulation of 1717, was adopted as it stands above. It relates wholly to the "privilege of assembling" for the purpose of making Masons. It provides that such assemblies shall not be lawful, unless authorized by "*warrant* from the Grand Master," granted on petition, with the "consent and approbation of the Grand Lodge." In 1741, the Grand Lodge ordered, "that no new Lodge for the future, should be *constituted* within the Bills of Mortality, without the consent of the Brethren assembled in quarterly communication, first obtained. But this order," says Entick, "afterwards appearing to be an infringement on the prerogative of the Grand Master, and to be attended with many inconveniences, and with damage to the Craft, was repealed."* It might be hypercritical to ask, what was repealed? The first regulation had been in existence a quarter of a century. Had the Grand Lodge been that length of time in discovering that its provisions were an "infringement on the prerogative of the Grand Master," in *establishing* Lodges? Or did the second regulation, or order, deny to him the right to *constitute* Lodges after the prescribed formula, without the consent of the Grand Lodge? The language is not altogether clear; but the intention undoubtedly was to restore to him, (for he had not possessed it since the re-organization of the Fraternity in 1717—when many things which had before been regarded as prerogatives were brought under rules,) the privilege of granting warrants for the organization of Lodges, without the previous action of the Grand Lodge. This is conceded. But we cannot so readily concede the argument attempted to be drawn from it, that because the Grand Master may issue his *warrant* to a competent number of petitioners, authorizing them to assemble as a Lodge and make Masons, he may therefore make them himself, without the aid of any Lodge, constituted in the form and manner, and for the purpose contemplated by the regulation. It is asking too much, when we are required to concede that the Grand Lodge of England in 1741, in restoring to the Grand Master a power which, anterior to 1717, was vested in every Master and Warden within a given district,—namely, to create Lodges,—intended to invest him with a power in direct rivalry and competition with the Lodges then and thereafter to be constituted, and which were to become constituent parts of its own body. It is enough to ask us to consent that the Grand Lodge in 1741, knew better than the Brethren who formed the original Grand Lodge in 1717, and enacted laws for its own and the future government of the Lodges, what, under the altered and progressive circumstances of the Fraternity, it was proper to reserve as prerogatives of the Grand Master. We will not contest this. But it is obvious that at the re-organization of the Order in 1717, the Grand Lodge then formed, believed it had the power, and intended to deny to the Grand Master, as it did to everybody else, the right to constitute Lodges, without the "consent and approbation of the Grand Lodge in communication." The Grand Lodge of 1741, thought proper to assume the right to rescind this rule, and reinvest the Grand Master with a power which he had anciently enjoyed, not as a

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it as a regulation), does not appear in the first edition of the Ahiman Rezon. We are told that it is to be found in the edition of 1772. That we have not before us. It is contained in the constitutions of the Grand Lodge of New York of 1824, verbally as it is here given. It stands there as an old "constitution." Nevertheless, in the regulations of the same body as revised and published in 1832, it is omitted for the following substitute, viz:—"He (the Grand Master) may make Masons at sight, and for this purpose may summon such Brethrer as he may deem necessary to assist him." The difference is material; but we need not here stop to discuss it. We next find it, in still another form, in Cole's compilation, called "the Freemasons' Library and General Ahiman Rezon"—a work of little value, like most of the hundreds of similar compilations which have been pirated and thrust upon the Fraternity as Masonic guides, within the last quarter of a century. It is there given as an explanatory NOTE, and, as such, purports to be copied from Dermott's work of 1772. It there assumes neither the dignity of a constitution, nor yet of a regulation. There is an important difference in it, however, as given by Cole and as it is given in the Pennsylvania work. As the former gives it, the material, qualifying clause, within the parenthesis, is wholly omitted. The reader will note this.

* This was only a re-enactment of the regulation of 1717,—called for probably on account of some recent disregard of its restrictions, occasioned by the delay of waiting the action of the Grand Lodge. Hence its inconvenience; and hence also, perhaps, the discovery that it was an "infringement on the prerogative of the Grand Master." We do not find the order among the regulations given in the Constitutions, nor any other notice of its reconsideration than the above.

prerogative, but in common with his Brethren of inferior rank. Had it rescinded the entire rule, it would have left the power on its original basis—as an inherent privilege—but it would have abnegated the original purpose of its own organization.

In this country there is a diversity of practice in the manner of instituting Lodges. We here differ from the existing practice of our English Brethren, without a precise conformity to the rule, either as originally adopted, or amended. Where the power of the Grand Master to establish Lodges, is constitutionally recognized by our Grand Lodges, it is, we believe, in all cases limited, in the extent to which it may be exercised, by the terms of its recognition. The Grand Master, by his Dispensation, may authorize the organization of *incohate* Lodges, to exist for a fixed and definite period; at the expiration of which time they terminate by their own limitation, unless continued by the authority of the Grand Lodge. Here the power of the Grand Master is clearly a limited power. It is under the control of the Grand Lodge; and therefore of the nature of a delegated power, which the Grand Lodge may revoke or restrict. In some instances, as in the case of the Grand Lodges of Tennessee and Kentucky, this power is not vested in the Grand Master; but is retained by constitutional provision in the Grand Lodge. Thus literally following the rule as given by Dermott, and regarding the power as "the prerogative of the Grand Lodge." In other cases, as in the Grand Lodges of Massachusetts and Missouri, the power is held by the Grand Lodge; but allowed, under specific limitations, to be exercised by the Grand Master. Again. By the Constitution of the Grand Lodge of Indiana, the power to create new Lodges by Dispensation, is vested in both the Grand and Deputy Grand Masters. We might continue these illustrations; but enough have been given to indicate the diversity of the usage that exists, and to show, also, that the power in this country at least, is held as a "prerogative power of the Grand Lodge," to be exercised under its immediate control, and subject to such limitations as it may think proper to impose. This could not be the case if it were an inherent and irrevocable prerogative of the Grand Master. We cannot, therefore, concede the argument, that the power to create Lodges, thus delegated to the Grand Master,* carries with it a correlative power to "make Masons at sight." If it were permitted to travel out of the precise record, we might instance the practice of the General Grand Chapter and Encampment of the United States. By the Constitutions of those bodies, the first *four*

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* The question of competency to delegate such power (supposing it not to be an original power), must of course be dependent on the answer to the further question, of how far the present Grand Lodges are bound by the regulation of 1717.

officers in each, are authorized to institute new Chapters and Encampments; but we do not presume that anybody ever supposed those officers to be, by virtue of this power, authorized to make Royal Arch Masons and Knights Templars "at sight." The cases are analagous.

For several years subsequent to 1717, the Grand Lodge was a working body. We learn from the record, that "on the morning of his election, June 24, 1721, George Payne, Esq., Grand Master, assembled the Grand Lodge at the Queen's Arms, in St. Paul's Churchyard, *made some new Brothers*, particularly Phillip, Lord Stanhope, afterwards the Earl of Chesterfield, and then marched, according to the manner of Masons, to a noble feast." In this instance, and others might be cited, the Grand Master, ("*the Grand Lodge being duly assembled*,") conferred all the degrees. As a general rule, however, the Grand Lodge restricted its duties in this respect to the making of Fellow Crafts and Master Masons. Up to the year 1725, the second and third degrees were exclusively conferred in the Grand Lodge. This was its prerogative. In November of that year, it was decreed that "the Master of a Lodge, with his Wardens, and a competent number of the Lodge assembled in due form, can make Masters and Fellows at discretion." But in restoring this privilege to the Lodges, the Grand Lodge did not surrender any of its own inherent authority to make Masons. This remained unimpaired; though it was rarely afterwards exercised, but upon extraordinary occasions.* On such emergencies, special meetings, or as they are called in the abstract of the *proceedings of the Grand Lodge*,† as given by Anderson, Entick, and others, "occasional Lodges"—such as are referred to in the following "old regulation":—"If at any Grand Lodge, stated or OCCASIONAL, *monthly* or annual, the Grand Master and Deputy should both be absent," then the last Past Grand Master shall preside.‡ It was under this regulation, that the Rev. Dr. Desaguliers, a Past Grand Master, presided over one of these "occasional Lodges," held in the Palace at Kew,§ in 1737, for the initiation of the Prince of Wales. "Mr. William Gofton, sen., attorney-at-law, and Mr. Erasmus King, jun., mathematician," says the record, officiated as "*Grand Wardens*." Had this been a private Lodge, the officiating Wardens would not have been designated and recorded as "*Grand Wardens*."* They were not the regular Grand Wardens at the time, but were appointed for the occasion. The Lodge was an "occasional" or special Grand Lodge, convened under the authority of the Grand Master; and its officers are, therefore, properly styled *Grand* officers. It would seem that this fact sufficiently marks the distinctive character of what, in these *Grand Lodge* proceedings, are termed "occasional Lodges."† In 1764, the Duke of Gloucester was initiated, the Grand Master presiding; and in 1758, the Duke of Cumberland was also initiated, the Deputy in the chair. Both were made in "occasional Lodges" in London. In the latter case, the Grand Master was absent in Ireland. If these Lodges were not Grand Lodges, then it would seem that the *Deputy* Grand Master must also be invested with power to make Masons "at sight;" or that the Grand Master was at liberty to transfer his prerogative to another. If they were Grand Lodges, then the Deputy, while presiding, was authorized by the rule, to exercise all the powers which appertain to the Grand Master. Not otherwise. Prerogatives belong to the office, not to the person. He can neither transfer nor alienate them.

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* The power to make Masons was early recognized, and in one or two instances, within our recollection, has been exercised by the old Grand Lodges in this country—but never, we believe, by a Grand Master, until the present year.

† Not the proceedings of private Lodges. These were not matters of record in the Grand Lodge then, more than now.

‡ Hence the Grand Lodge held not only annual and quarterly, but monthly and "occasional Lodges." [This resolution was afterwards corrected so as to give precedence to the Wardens over Past Grand Masters.]

§ It was not unusual to hold such Lodges out of the city of London. In 1731, Lord Lovell, Grand Master, held one in Houghton Hall, in Norfolk, and raised the Duke of Lorraine, who had previously received the preceding degrees at the Hague.

In February, 1787, the Prince of Wales was made at an "occasional Lodge;" and in November following, the Duke of York was initiated "at a special Lodge." The Duke of Cumberland, Grand Master, presided in both cases. In 1795, the Duke of Gloucester was initiated, also in an "occasional Lodge." It is not stated who presided, but probably his brother, the Prince of Wales, who was Grand Master at the time.

These, we believe, comprise all the "occasional Lodges" named in the books. They were rarely held, and only on extraordinary occasions; when considerations of state made them expedient; as when persons of royal lineage were to be initiated.‡ None appear to have been held in the present century. The high respectability of several of the private Lodges in London—as the Prince of Wales' Lodge, of which George IV., while Prince of Wales, was Master—has rendered them unnecessary. Of their character, and the sanctions under which they were assembled, our readers can decide for themselves, from what has been already said. One thing is most certain, they were regularly organized, and were presided over by the proper Grand officer; or, as in the case of Dr. Desaguliers, by some Brother qualified, and who would have been authorized to preside over the Grand Lodge, under corresponding circumstances. Another point is worthy of note. If they were held by virtue of the alleged prerogative of the Grand Master to make Masons at sight, then it is certain that the Grand Master can delegate the exercise of this important and as recent occurrences have demonstrated) dangerous power, to whomever he may see fit to entrust it. And if he may delegate it to one, he may delegate it to a hundred Brethren; and there need be no end to the "making of Masons at sight;" there need be no further occasion for Lodges. This is only carrying the principle out to its ultimate results. Our Brother in California has done enough in this way, for illustration. Let us take the example he has set us, and improve it as a lesson of wisdom, drawn from experience. We would not subtract one iota from any authority which clearly belongs to the Grand Master; neither would we invest him with a doubtful prerogative power. All such powers are better and safer in the hands of the constituent body.

HYMN.*

BY M. W. B. B. FRENCH, GRAND MASTER OF THE DISTRICT OF COLUMBIA.

Dear shade of our Brother, descend from above,
And list to our song of affection and love,
For deep in our hearts doth thy memory abide;
Thy virtue and goodness our footsteps shall guide.

When the star of thy country was pale in the Heaven,
When stout hearts were quailing and weak ones were riven,
Thou trustedst in God, and His arm was thy stay
Till burst out of darkness, the sunlight of day.

And now to that Father Almighty, that Friend,
Let praise, and thanksgiving, and glory ascend,
That He Washington gave us, and formed him to be
The saviour, the founder, the strength of the free.

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* It is not singular that neither the Grand Master nor his Deputy was present at this meeting. At the annual communication of the "Grand Lodge, in form," held at London on the 27th of Dec. 1736, the S. W. presided, with the J. W. as his Deputy, and two other Brethren as Wardens *pro tempore*.

† It may be proper to remark here, that, at this time, it was only at the quarterly and annual meetings of the Grand Lodge, that the private Lodges, which were few in number, were represented by their Masters and Wardens. They were not represented at their "occasional Lodges," for prudential, or reasons of state.

‡ This fact is of importance, as showing that they were not of so frequent occurrence as to establish a *rule* of action; or to be used as *precedents*, under entirely different circumstances. In this country, where the degrees of blood are little regarded, the necessity for them cannot exist. No such occasions can arise to authorize them, as those on which they were employed by our Brethren in England.

*Sung at the Washington celebration in Charleston, S. C., on the 4th ult.

MASONIC MONUMENTS.

THE Grand Lodge of Kentucky, at its communication in September last, adopted a resolution to the effect, that the Lodges throughout the country, be requested "to subscribe such amount as in their discretion they may think proper, to aid in the erection of a Monument over the remains of the late worthy and esteemed Brother HENRY CLAY," Past Grand Master of that body. It is designed "to mark the spot where his body will repose—and commemorate the virtuous deeds of his long and glorious life." A circular has accordingly been sent, and an appeal made to the Fraternity throughout the country, for pecuniary assistance in accomplishing the undertaking.

As our readers well know, there are several other propositions before the Fraternity for the erection of Masonic Monuments in different parts of the Union—all equally honorable to their projectors and commendable in their purposes. And it need not be said, that there is still left a long catalogue of eminent Brethren to whom such monuments might, with nearly equal propriety, be erected. But can this be done? Can all that is now proposed be accomplished, in a manner worthy of the honored dead, and creditable to the living? Entertaining a doubt in this respect, and desirous that something should be done to tell to future generations *the gratitude of the present, for the eminent services of distinguished* Brethren, *to whom the whole country is so largely indebted*, an intelligent Brother suggests that all parties—the entire Fraternity—unite and direct their energies and means to the erection of one grand *Masonic Monument*, either at the seat of government, or in the city of Philadelphia, where the remains of FRANKLIN repose. He thinks that but little can be effected through individual or local efforts, and suggests that if any thing is to be done in this way, that shall be worthy of the dead and of the Order, it is to be accomplished only through the united action of the whole body.

We are not prepared to give an opinion as to the feasibility of this suggestion, for we have no data on which to base an opinion. We have neither plan nor estimates, and without these no opinion worth giving can be formed. We have seen enough of public monuments, however, to teach us that they are difficult undertakings, and involve large expenditures,—enough also to lead us to doubt, very seriously, whether a sum sufficient for the purpose could be raised through any efforts of the Fraternity, however zealously engaged or warmly united. We throw out the suggestion to gratify our friend, and leave it to the better judgment of others.

Personally, we hope to see a distinctive Masonic Monument erected to WASHINGTON, as proposed by our Brethren at Fredericksburg, in Virginia. It is a debt which the Fraternity of the country owe to his memory in consideration of his Masonic faithfulness, and of the immeasurable honor which his name and character and imperishable testimonials, have reflected, and will forever continue to reflect, on their Institution. And we shall also be happy if our Kentucky Brethren succeed, as they doubtless will, in erecting a suitable monument over the remains of the illustrious CLAY.

GENERAL GRAND LODGE.

THE following Report, submitted to the Grand Lodge of Maine in May last, by the Committee on Foreign Correspondence, upon the subject of the formation of a General Grand Lodge of the United States, having been approved and adopted by that Grand Lodge, "was ordered to be published with the proceedings, and also in the form of a Circular, and forwarded to the several Grand Lodges, and to the principal officers thereof, as well as to the elective officers of the General Grand Chapter and Encampment of the United States, with the expression of a desire that the several Grand Lodges will give their early attention to the subject, and indicate their views and action thereon in an early reply."

Some of the minor suggestions of the report do not strike us favorably. We are apprehensive that the sending of delegates, partly or wholly composed of, and to assemble at the same time and place with, the members and delegates of the Gen. Grand Chapter and Encampment, is the readiest way to defeat the whole project. The delegates to those bodies cannot now be kept together long enough to do the necessary business which comes before them. To add the important duties of considering and projecting the details for a General Grand Lodge, to their other duties, would so crowd and embarrass them that nothing would be done in either body; or, if attempted, would be so imperfectly done, that it would come to nought. If the convention is to be held at all, it should be composed of delegates chosen expressly for the purpose, to meet at some central point; and they should give their whole and undivided attention to the subject, and all the time its importance demands.

The report seems also to contemplate a moveable body, in order to accommodate it to the meetings of the other Gen. Grand bodies. We think this objectionable.* It should be permanently located somewhere; and, for the reasons above given, as little connected with the other institutions as possible. The business of a General Grand Lodge would, when fairly in operation, consume all the time which any set of delegates could give to it—probably three or four times the amount required to do the business of the present Gen. Grand Bodies. The report follows:—

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*This objection however would not probably exist after its organization, as it is in contemplation to permanently locate the other bodies.

To the M. W. Grand Lodge of Maine :—

At the last annual communication of the Grand Lodge, it was

Voted, That the Committee on Foreign Correspondence be, and are hereby required to correspond with the several Grand Lodges in the United States, recognized by this Grand Body as such, urging upon them the necessary steps for forming a General Grand Lodge of the United States.

As the Committee were not instructed in relation to the method of correspondence, or the time of presenting the result of their labors, they have felt somewhat embarrassed as to the best method of complying with the resolution, and meeting the wishes of this Grand Lodge. From the results of efforts thus far made to secure a General Grand Lodge, the committee were satisfied that nothing could be gained by precipitation, but that if such a body was to be formed with any prospect of success, it must be a work of time, and mature deliberation.

It has seemed to them desirable that if another attempt were made to organize such a body, it should be done when this branch of the Masonic Fraternity could be generally and ably represented, and without involving heavy expense to the several State Grand Lodges.

It has also seemed desirable that such an attempt should be made when there were no exciting influences or perplexing controversies to disturb the deliberations of a preliminary meeting, or enlist any of the Grand Lodges against the measure, or against each other.

The committee have also desired to profit by the experience of the General Grand Bodies in the other departments of Masonry, and by whatever light the communications from the several Grand Lodges and Grand Chapters of the Union might incidentally reflect on this subject, the present year.

They have believed that the most favorable time for attempting an organization would be at the time of the next Triennial Meeting of the General G. Chapter and General Grand Encampment, which bodies are to assemble in Lexington, *Kentucky, in September, 1853.*

For these and other reasons, your committee have thought proper to delay addressing the sister Grand Lodges on this subject till their views could be better matured and submitted to this Grand Lodge, and if approved, to send them out in connexion with the proceedings of this annual communication, and also in the form of a Circular, to all the elective officers of the several Grand Lodges of the United States, inviting the early attention and reply of their respective bodies to this proposition.

Such being the views of the Committee, they will indicate briefly, the outlines of this question, as they understand it.

1. They believe the interests of Freemasonry in our country in all its departments, would be greatly promoted by the formation of a General Grand Lodge of the United States, with appropriate powers and limitations.

2. That the voice of a decided majority of the Grand Lodges of this country has been clearly expressed in favor of such an organization.

3. That the diversities of sentiment as to the precise duties, powers and limitations of such a body, as far as expressed, do not at all discourage the hope of essential agreement on a satisfactory basis, whenever a suitable meeting of delegates can be assembled.

4. That the progress already made in the settlement of long standing difficulties in some of the States, is one of the most encouraging evidences that a General Grand Lodge may be harmoniously and successfully organized.

5. If all the difficulties of jurisdiction and the intestine strifes in the several States were healed, so far from diminishing the necessity of a General Grand Lodge, the difficulties in the way of its organization would be removed, and the way successfully opened for its beneficent career.

[ORIGINAL.]

TO P. G. M. JOHN D. WILLARD,

OF NEW YORK.

BY BR. DAVID BARKER, OF PACIFIC LODGE, ME.

I WILL not breathe upon thee, man,
From Flattery's hollow lungs,
Nor utter heartless, lying words,
Which drop from lying tongues.

Full many a day we've marked your course,
And watched you from afar,
As mariner, on drifting wreck,
Would watch the Polar Star.

And you have earned an honored name,
And living one, we trow,
No laurel bathed in human gore
Decks your Masonic brow.

We saw you sit within the "East,"
And raise the stalwart arm,
Heard Gavel's click, and heard you ask
"The cause of the alarm ;"

And heard you rush from door to door,
Around the ancient Dome,
And quickly fly from nether floor
Into the Holy Room.

Bid 'Prentice, Craftsmen, Masters, all,
Their useless bickerings cease,
And saw you wave above the storm
The olive branch of peace.

The war is o'er—your lambskin, too,
Is free from blood and stain ;
Your name is cherished by the Craft
Among the "pines of Maine."

Health to you, Craftsman, is our prayer,
Long may you live to see
Which Brother in your ranks "can work,
And which can best agree."

MASONRY is an art useful and extensive ; which comprehends within its circle every branch of useful knowledge and learning, and stamps an indelible mark of pre-eminence on its genuine professors, which neither chance, power, nor fortune can bestow.—*Preston.*

FROM OUR PARIS CORRESPONDENT.

Paris, July 15, 1852.

R.·. B.·. C. W. Moore:—I profit by the return of the R.·. B.·. Winslow Lewis, to recall myself to your remembrance, and to thank you for the opportunity of making the acquaintance of so excellent and eminent a Brother. I regret very much that he had not time to visit our Lodges more frequently than he was able to do. It would have given great satisfaction to our Brethren had he been oftener present to embellish our columns.

Freemasonry is in a fair condition here. But we could desire that our new Grand Master, who comes from the best school,—that of the United States,—would devote himself more earnestly and particularly to the means of improving its condition. There is no use in dissimulation. During the last thirty years, the different governments which have been successively in power, have manifested so little interest in the welfare of the Institution, that it has materially fallen below the high position it formerly occupied. Our new Grand Master, allied as he is, should have given his earliest attention to this fact, and supplied the remedy. He should have called around his person, by initiation, the principal dignitaries of the state—men of elevated character and rank. But instead of doing this, he has allowed himself to be surrounded by those who care but little for, and know less of, the lofty character and purposes of our noble Institution,—and whose only merit is servilism. They have succeeded in driving away many of the old members, who are able to brighten the power of our mystic light, and to direct it by their experience.

We complain of this condition of things, but do not despair. Truth still exists, and will triumph, sooner or later. We shall remain true to our Order, and faithful to our duties, in whatever situation we may be placed—patiently and confidently looking forward to a favorable change, and brighter prospects.

The Lodge, Clemente Ametie, is not idle. It is constantly receiving acquisitions, and keeps itself at an elevated distance from all intrigues and all intriguers. Our W. Master is the illustrious Brother De Sanlis, formerly President of the Grand Orient, and he illumines our work from the brightness of his own brilliant mind. He retired from the Grand Orient, sometime before the elevation of Prince Murat as Grand Master, from a disinclination to be longer officially associated with those who had gained control of that body, and directed its operations, in a way which he believed to be prejudicial, not to say discreditable, to the Order.

On the election of Prince Murat, he offered himself again as a candidate for the Presidency; thinking he might find in the Prince the support he should need in any proper attempt to improve the condition of Masonry as it then was; but he was unfortunately defeated by a coalition of those who feared the influence of his talents with the Grand Master, and that their position would be secondary. Brother De Sanlis is the only man in France, who is able to direct the great solemnities in a proper manner.

The Prince is governed by the best intentions. He is naturally the most frank and upright man living. But he is not aware of the slippery ground on which he stands, nor the influence by which he is surrounded. He means well for the Order, and would do well, if left to himself. He has recently obtained from the government a decree to the effect, that the Lodges in the Provinces shall no longer be subjected to the interference of the magistrates, and that those which, on account of some supposed political tendencies, had been closed, shall be re-opened to the adepts of virtue.

I am always happy to receive your excellent Magazine, and I beg you not to forget how much I love American Masonry, and you in particular. Receive then the assurance of my unalterable devotedness.

Your Brother, ——. ——.

OSCAR, KING OF SWEDEN.

Oscar I. is the Supreme Head of the Masonic Fraternity in Sweden, with the Prince Royal for his Deputy. The Grand Lodge of Scotland last year enrolled him as an honorary member of its body. This circumstance elicited the following interesting letter, in acknowledgment of the compliment. It is worthy of preservation in our pages, and will be acceptable to our readers:—

To the Very Worshipful the Grand Master and Members of the Grand Lodge of Scotland.

My Brethren:—The joy which every Freemason feels in obtaining a testimony of the friendship of his Brethren, that joy I experienced on receipt of the diploma of Honorary Member of the Very Worshipful Grand Lodge of Scotland, which you have sent me. In assigning me this honorable position in the midst of you, you have afforded me a striking proof of your devotedness to my person. I appreciate the honor more particularly, as I am the first on whom the distinction has been conferred in this country. The office of a Freemason is at once noble and grand. It is our duty to labor with enlightened mind, and a heart charged with fraternal love, for the perfection of the human race. The weak who are oppressed, and all those who are in trouble, have incontestible titles to our zealous and charitable protection. It is by holding firm in this indissoluble bond which unites all our Brethren, however dispersed over all the surface of the globe, that we can attain to the end, to which we aspire in silence, but without ever ceasing, since we know that every where, and on all occasions, our Brethren are ready to come to our aid with that charity, that spirit of concord, and that confidence, which should characterize all the members of our Order. Be satisfied, my Brethren, that I observe with the utmost attention the march of events in the Masonic world, and that I sincerely rejoice in the success which attends on all Freemasons while laboring for the purposes which you have indicated—namely, the happiness and well-being of humanity. I offer, you, my Brethren, the assurances of my fraternal affection, and it is by the holy number that I recommend you to the all-powerful protection of the Great Architect of the Universe, who gives us peace, joy, and benediction.

OSCAR.

Stockholm, Sept. 17th, 1851.

THE KNIGHTS TEMPLARS.—NO. XX.

[Written for this Magazine by R. W. John H. Sheppard.]

> "O, Gertrude, Gertrude,
> When sorrows come, they come not single spies,
> But in battalions." Hamlet.

And now commenced a change in the minds of men throughout Europe; public opinion—not always a just or a safe guide—had undergone a revolution in Christendom; meritorious deeds were forgotten, brilliant victories which once shook the Empire of the East, were slighted; and the charm which hung around the Holy Sepulchre for twelve hundred years vanished away. The noble Order of the Knights Templars was assailed, and their downfall prophesied in the courts of Rome and France and England. The history of their calamities is complicated—the detail of their sufferings is tragic—and the cruel persecution of these world-renowned Knights, evinces a reign of horror and a corruption of judicial trials, scarcely paralleled in the most barbaric ages. We can only touch on a few important facts in this summary.

> Longa est injuria, longæ
> Ambages: sed summa sequar fastigia rerum.

The kings of France and England having wasted their treasures in extravagance and profligacy, and the clergy and priests becoming hostile to the Templars, because aids and donations had been diverted from their grasp to maintain the Order, looked with an hungry eye on the great possessions of the Red Cross Knights. Phillip the Fair—*whose name ought to have been Phillip the Inquisitor—was then on the throne of France; a monarch, avaricious, head-strong, treacherous, and devoid of honor or humanity.* Edward II. was king of England, and in 1308 married Isabella, the daughter of Phillip, of whom Froissart remarked, she was "*une des plus belles dames du monde*," one of the most beautiful women in the world; yet the moment he reached the shores of England with his lovely bride, he neglected her and rushed into the arms of his minion, the miserable and contemptible Piers Gaveston, on whom he lavished money, lands and honors in profusion. Both the monarchs became the bitter enemies of the Templars, of whom Pope Alexander had been the warm friend; for he issued his bull against the clergy, and forbade them to persecute these Knights, and reminded them that "his beloved sons, the chivalry of the Temple," had maintained the defence of Palestine for ages against the Infidels, and deserved respect and kind treatment at their hands.

Yet Phillip paid no regard to this revered authority, nor to the memory of his royal ancestors, who had so often been defended by their swords in the field of Palestine, when they fought the Saracens, and the Red Cross Knights stood in the vanguard of battle; nor was his obdurate heart touched by their sorrows and adversity. To carry into effect his plans and machinations, he raised by intrigue and corruption—immediately after the death of Pope Benedict in 1304—a French Cardinal Dupre, a mere tool of his ambition, to the papal chair, under the name of Clement V., and also created several French monks Cardinals to suit his purposes. This impious pontiff then removed the See of Rome to Avignon, and became a merciless enemy to the Templars. He wrote letters, June 6, 1306, ordering them and the Hospitallers, to meet him at Poictiers, with as much secresy as possible and very little retinue, to consult about the Holy Land. The Hospitallers refused to appear. Molay, with sixty Knights, crossed the sea, and on their arrival in France they were received with distinction by Philip, and hastened to obey the injunctions of the Pope, open hearted and unsuspicious of his crafty designs.

In the meantime, secret agents were busy, scattering dark hints, and rumors of falsehoods over the width and breadth of the land. Horrid slander was at work night and day.

> Fama malum, quo non aliud velocius ullum.

Renegadoes, apostates and brethren expelled from the Temple were hunted up; two in particular, Nosso de Florentine, and Squin de Florian, who were recreant Templars, imprisoned for crimes, were released and suborned on their own confession as witnesses against the Order. With such materials, Philip commenced a prosecution; he issued orders, on the 14th of September, 1307, directed to the bailiffs in all parts of the kingdom, to arrest simultaneously all the Templars in France, and seize their estates. He then dispatched an agent, by the name of Bernard Peletin, to his son-in-law, Edward II., informing him of the steps he had taken—a wretch well armed with a list of horrid accusations against the Fraternity. Philip also wrote to several sovereigns to stir them up to a similar vengeance.

Numerous were the charges against them. Among other things were the insulting Jesus Christ—spitting on the Cross—worshipping the gilded head of an idol—burning the dead bodies of their brethren, and making a powder of the ashes to mingle with the meat and drink of their young noviciates—roasting infants alive—unnatural crimes—impure and horrid rites and practices, and murder, robbery, and vices too bad to be named. They represented the mode of initiation into the Temple as too ridiculous and absurd, to merit notice. Yet on such testimony, Pope Clement V. was persuaded to issue his bull and order the Inquisition of Torture; a time was appointed, and the dreadful machinery of getting evidence by forcibly extorting confession, was prepared, and to be applied, unless a voluntary confession procured a promised pardon and absolution.

On the 13th of October, 1307, the Templars were arrested simultaneously in the dead of night. The king took possession of the Temple in Paris, and all their Houses in France, with all their treasures, so as to deprive the Brethren of all means of defence. Preachers were employed to point their artillery against them, and fulminate from the pulpit. Twelve days they were left in prison, subject to harrassing threats or flattering promises to induce a confession of the crimes imputed to them; but their constancy was unshaken. Then came the tender mercies of the demoniac spirit of St. Dominic.

For, commencing on the 19th of October, *one hundred and forty* Templars before the Grand Inquisitor in Paris, one after another, for days and weeks, were taken out of their dungeons and subjected to the *torture;* and the darkened chamber, the grim tormentors, and the dreadful instruments, were a fit representation of the scenery of hell, and the devils at their fires. Notaries were at their desks taking down every word uttered, every groan, every sigh, and every tear which fell from each Knight in his body's agony; "Tutti i suspiri tutti le grida, tutti i lamenti, e le lagrime che mandera," said an Italian writer. Under such insufferable torments some confessed; some endured to the end, and were sent back to the dungeon, and some gave up the ghost. Thirtysix Red Cross Knights, whose heroic bravery and conscious innocence could look at hell in the face of their tormentors, maintained the truth and died in the trial—a death even surpassing that of common martyrdom, because the martyr usually suffers in the presence of a vast crowd of spectators, and in the broad expanse of heaven's own light—but here in a lonely chamber, lighted with glimmering lamps, reflecting the ghastly flames of tormenting fires, gleaming on the horrid figure of racks and engines, with few to witness and none to sympathize, such a death is horrible! Imagination is at fault when we endeavor to conceive of it.

Such were the proceedings in Paris, and in several cities in France, to the astonishment of all Europe, when Edward II. received letters from the Pope and from Philip, urging him to arrest the Templars in his kingdom. But Edward wrote back expressing his surprise and utter incredulity. He was opposed to the persecution of these illustrious men, who had fought and bled for the defence of the Cross, and he afterwards wrote letters to that effect to the kings of Portugal, Castile and Arragon, in which he portrayed their character in exalted terms. Yet this weak and wavering prince was *unstable as water*, and his soul soon succumbed to his father-in-law, and to the threats of that monster Clement V., who overawed him. On the 20th of December, 1307, he issued writs, directed to all his sheriffs in England, with a body of armed men, to seize every Templar in his dominion; and also sent similar orders to Ireland and Scotland. On the 8th of January, 1308, they were suddenly arrested, cast into prison, and their estates attached. He then wrote to the Pope what he had done.

On the 13th of September, 1308, two papal inquisitors, the Abbott of Lagny, and Sicard de Vaour, arrived in England, and appointed their examination at the Temple in London. The Archbishop of Canterbury appointed courts in London, York and Lincoln, for the trial of the Templars. Thus the poor, misguided monarch, gave them up to the torture. It is a singular fact, that the Archbishop of York made the inquiry of his clergy, whether "*torture, which had hitherto been unheard of in England*, might be employed on the Templars; he added there was no machine for torture in the land," and asked whether he should not send abroad for one. Indeed torture was a stranger in England; for the provision in Magna Charter, "Nullus liber homo aliquo modo destruatur," according to Coke 2d, Inst. 48, "includes a prohibition not only of *killing* and *maiming*, but also of *torturing*." This great Charter, Edward II. at his coronation took an oath to maintain, and the first sound of the Templars groan under the rack, was but an echo of that prince's perjury. It is remarkable that this has never been noticed before by the historians, and is it not the first open and cruel violation of a subject's personal rights, by the crown under that noble instrument?

Yes, the king gave them up after he had written to the king of Portugal, that these Knights were *renowned for their religion and honor, and had afforded succor and protection to the Catholic faith in parts beyond the sea*, and therefore advised him to turn a deaf ear to the slander of ill-natured men. Influenced by the inhuman reply of the Pope, the bull commanding their arrest, and the frightful accusations of Bernard Peletin, he issued his writs, he kept them in loathsome dungeons twenty months, stripped them of their property, deprived them of all means of defence, and then gave them up to a foreign inquisition, to be put to the torture, against the customs of all his ancestors, and the laws of the land! Did Edward think of these things when the walls of Berkeley Castle resounded with his horrible shrieks, when the two murderers, under the fierce Maltravers, put him to an agonizing death? Was it not a just retribution?

MASONIC LIBRARIES.

[From Rev. Mr. Wheeler's Address, delivered at Sacramento, California, June 24, 1852.]

It is said of us, as Masons, "they have no *literature*." "They are not literary men, in either taste or habit." Let us prove it an aspersion and demonstrate it false.

Read you the history of earth's four great monarchies, and you will find our Order cœval with the first, more extensive than the last, and survivor of them all. This is read in our emblems. And from the same page you may learn that with Judea in her glory and Tyre in her commercial supremacy, she was fellow-help and leader too. Dive deep in Rabbinical lore and you every where find *written* what this Fraternity has preserved by secluded oral teaching and symbolic condensation. Spread out the hieroglyphic literature of Egypt's palmiest days, and our pageless volumes, written in symbols of a thousand meanings, will not suffer by comparison. The doctrines of the Pythagorian and Elusinian, the Dionysian and Essenian schools, are but corrupted off-shoots of the early learning of the mystic tie.

The truest literary strength is found where thought is most condensed; and literary beauty is clearest seen where language is most illustrative. Now, in all candor, I ask, where, in no greater space, can we read as much as on the Mason's "Trestle-Board?" And surely for "beauty and for glory," no human language can surpass it.

But I would not be confined to this. I merely dropped upon it by accident; and ought, perhaps, to beg your pardon, and hasten to my proposition, viz. to demonstrate the false and groundless nature of the detraction.

In order to this, I propose that we, the "Free and Accepted Masons" of Sacramento, do now here in this house of worship, and in presence of the all-seeing God, individually and collectively, each for himself and all together, *resolve*, in the strength of Him in whom we have declared our trust, to go from this place, and at once commence, and constantly pursue, and "never give up," till the noble object be accomplished of giving to Sacramento a good, choice, well selected, general, public LIBRARY. And if so humble an individual might be allowed to suggest, let that Library bear the name of that "elder Brother," whose natal anniversary we to day celebrate.

You perceive that I do not mean merely a Masonic library, or a collection of Masonic books, (though I trust the Masons' shelf will have no scant pattern, nor be leanly filled,) but a general, public, miscellaneous library, ample in variety and number to meet the wants of the passing, rising and coming generations of this inland metropolis of the richest State on earth.

Let us, my Brethren, look seriously at the matter for a moment.

Suppose our town to contain 10,000 inhabitants. Within its precincts it embraces more of cultivated intellect and refined sagacity than any other town of equal size on earth, and yet it is destitute of any well organized living germ of this great desideratum. Of what avail the cultivation of the past and the present, if the rising race must grow up in darkness? Of what avail our untold wealth, if it must soon fall into the lap of stupidity and ignorance? Where, in all the range of providential opening, has an equal door invited entrance? This field, taken at this moment by the hundreds of Masons now resident here, and the thousands that will soon be with us, affords an opportunity to extend a wider charity, to do a deed of nobler name, to win a more endearing fame, and reach a goal of higher honor, than will ever again be placed within the reach of the Fraternity here.

Let the several Lodges appoint Committees to meet in general Committee, or let them appoint delegates to meet in general convention; (better than either perhaps,) let them appoint a day and meet *en masse*, to consider this matter, to discuss its worth, and to adopt measures to execute and secure this great, this glorious, this earthly immortal object.

The thing is desirable, it is feasible, it is *necessary*—it is INEVITABLE. If we do it not, another, and perhaps a feebler hand, will undertake and partially succeed and cripple the entire enterprise.

But we *can* do it as it should be done; and we will do it, for it must be done. I think I am not mistaken in the apprehension that every Mason's heart meets the swelling throb of mine, and sanctions the assertion.

Let then, every Mason in this town record his name and attach thereto an amount which he will not be ashamed to have his descendant of the tenth generation read, for the founding of this enterprise. Then let there be a regular, voluntary monthly stipend for the library fund; and how long ere this golden stream, thus welling, in the hands of judicious men, would place upon some eligible locality in this town, a permanent structure, bearing on its lofty entablature this inscription, "ST. JOHN'S LIBRARY;" and containing in its spacious halls, tens of thousands of the choicest works ever penned by man. And what would this work be! What would this work do! Can you compute the area, or sound the depth, or scale the height of its influence? To count the weight thereof, you *must multiply the* augmented wealth and peace and happiness of earth by all the increased *joy and bliss of heaven*; and to compute its duration you must add the residue of time to a whole eternity.

To say nothing of the honor it would reflect upon the Fraternity, (and I solemnly aver that I would rather, for posthumous fame, have my statue surmount the lofty dome of that building, holding in one of my hands, an open book, and with the other scattering broad-cast miniature volumes and unbound leaves, than to have the choicest niche in the oldest, grandest, and most frequented abbey or cathedral on the foot-stool). I say, passing all the *honor* by, this same enterprise would bless a thousand generations yet to come, with that knowledge, love of truth, and probity, which would secure multitudes from a course of error, producing misery, and demanding charity; and enrich as many more with the means of meeting all the calls which misfortune would ever generate. My Brethren! this is our culminating point. Our charity need seek no brighter goal, no higher glory. Compared with this, her ordinary efforts do but sprinkle water on the ocean's sandy beach, to disappear and call for more; while this

"An action done
In time, a deed of reasonable men,
But if graven with a pen of iron grain,
And laid in flinty rock, shall stand unchanged,—
Written on the glowing pages yet to come,
In light and rosy characters of love;
And neither systems ending or begun—
Eternity that rolls its boundless years,
****** nor yet
Forgetfulness, nor God forgetting not,
Can wash the virtuous deed thus done from out
The faithful annals of the past; who reads,
And many will, will find it, as it was,
And is, and shall forever be—a bright,
Immortal, lovely, charitable virtue.

I never did, (nor think I ever will,) join a furious rabble or shout with a frantic mob; but if you, my Brethren! will all unite and push to its completion this most glorious enterprise, I will, by Divine permission, meet you in that temple on its dedication day and with you, striking hands, join in one long, loud enthusiastic Hallelujah chorus to the praise of God for *human charity*, and close with a rapturous Masonic *Amen*. "So MOTE IT BE."

MASONIC FESTIVAL AT GROTON, MASS.

The members of St. Paul's Lodge, at Groton, held a public installation of their officers, on the 25th October last, and from the following account of the proceedings, given in the Groton Telegraph, seem to have had a very pleasant time:—

The choice of officers of the Lodge, took place this forenoon. Of this part of the ceremony we were not permitted to be a spectator. At about 11 o'clock, a procession was formed at the hall, under the direction of Col. Bancroft, of Pepperel, as Chief Marshal, assisted by Col. Dane, of Groton, and others. The music was done by a detachment from Hall's Lowell Band, and well done of course, for Hall was there himself with that gold bugle. The delegation of Knights Templars from Worcester, followed by St. Paul's Lodge, with large delegations from Worcester, Lowell, Nashua, Nashville, &c.—they were followed by ladies, and the ladies of the "outsiders," who had been invited. The procession proceeded to Liberty Hall, where, after prayer by Rev. Mr. Clark, of West Townsend, and a Masonic hymn, the Senior Deacon collected the "jewels," which consisted of the usual Masonic devices. The officers of the Lodge, who had been elected, were then installed in due form. F. C. Swain, of Nashua, was installed as Master of the Lodge. Some very excellent pledges were required of him before being invested with that authority. The Bible, the square and compass, the charter, the constitution and by-laws were then handed over to him. Luther S. Bancroft was then installed as Senior Warden, and invested with the Level, and exhorted to "look well to the West." Lorenzo P. Blood was installed as Junior Warden, invested with the Plumb, and admonished to "look well to the South." The other points of the compass seem to have been entirely overlooked. Jeremiah Kilburn, as Treasurer; Dexter Blanchard, as Secretary; Abel Lawrence, Senior Deacon; L. A. Winch, Junior Deacon; Alpheus Eastman, Senior Steward; Samuel Merrill, Junior Steward; Nathan Dane, Marshal; Moses Gill, Tyler, were then severally installed. During these ceremonies, the officiating officer kept his hat on. We suppose it was all right.

Then came another Masonic hymn, or song to the tune "Here's a health to all good lasses." Lewis Smith, of Nashua, was then announced as the orator of the occasion. [We find our notes of the address quite copious, and we might be obliged to curtail them for want of room, if we had not learned that it was to be published, which makes a report less desirable.] He alluded to the fact that several members of the Lodge, instituted more than half a century ago, were present. The address was of a historical nature, and developed the Masonic system. He traced the Institution down from its earliest existence, through all its forms, and all its wanderings; recounted its trials and its triumphs, its persecutions and its encouragements—its members sometimes courted and encouraged, and sometimes denounced and hunted down like wild beasts, almost. The address was listened to with attention and interest.

After another song or two, the procession was again formed, and proceeded to the table, where a most bountiful and excellent dinner was provided by the liberality of the Groton Masons for their brethren and invited guests. The head of the table was graced with an enormous pitcher, covered with Masonic devices—the gift to the Lodge of the venerable Dr. Walton, of Pepperell, one of the original members, imported from England by him. The Doctor was present, and enjoyed the occasion highly.

Gen. Hunt of Nashua, was called upon, and referred in very appropriate terms to the founders of the Lodge, and the many distinguished men who had been enrolled as its members. He also spoke of the claims of the Institution as the nursery of all that is good, and alluded to the changes that had taken place since its organization. He closed with an appropriate sentiment.

Mr. Smith rose to respond to the sentiment complimentary to the orator. He spoke of the old members whom he met, and of Dr. Walton in particular, and expressed the hope of meeting him again and often upon similar occasions. He complimented the ladies, who added so much to the interest of the occasion by their presence. He said he had been complained of for not revealing some of the secrets, and explained that matter to them—whether satisfactorily, we are a little inclined to doubt.

Mr. F. A. Sawyer, of Nashua, was called upon. He alluded to the sleep that had fallen upon the Institution in years past, and its present bright and promising prospects. He spoke in high commendation of it. No matter what outsiders, who knew nothing about it, might say, its tendencies were and must be good. No man had ever been made any worse by it, but many had been made better. He referred to its history, and the great and good men who had belonged to it as an evidence of its worthiness—to Washington, in particular. He assured the ladies that the secrets were nothing which affected their principles, but were only such as were necessary to protect them from imposition. He spoke very warmly of the ladies and gave—

> *The memory of the distinguished Grand Master, whose faithfulness cost him his life*—may we hope that those influences that Freemasonry ever strives to throw around her votaries, may cause his virtues to be reproduced in our hearts, as beautiful and fresh as the cassia over his grave.

Dr. Walton made a few remarks and gave a sentiment.

Rev. Mr. Clark, of West Townsend, made a few remarks commending the Institution in the highest terms. It was not very common for gentlemen of his profession to belong to the Order, but he was proud to acknowledge himself a member.

Mr. North, Master of Pawtucket Lodge, of Lowell, alluded to the charities of the Institution, and made an effective speech, alluding to its usefulness among strangers in a strange land.

Major Bagley, of Nashville, gave a sentiment complimentary to the liberality of St. Paul's Lodge.

Regular Toasts.—*The Grand Lodge of Massachusetts.* Its present Grand and Past Grand Masters.

The Grand Secretary of the Grand Lodge of Massachusetts—Bro. Charles W. Moore—His name and fame, as a Freemason, need no eulogy.

Solomon, the Luminary of the East—*Washington*, the glory of the West.

The Knights Templars of Worcester County Encampment—Our welcome guests—They are ever ready at the call of danger, to guard the Threshhold of our Holy Temple from the approach of *cowans and eavesdroppers.*

The Orator of the Day—For his logical address—We the members of St. Paul's Lodge return him our heartfelt thanks—We look upon him as a burning and shining light in the Masonic Temple.

The Ladies—They are with us, with heart and hand, we look upon them as the flowers that deck the Garden of Columbia—Although the rules of our Order exclude you from our mysteries yet you are not the less rapturously remembered by us, than by every one, who has a heart within him that throbs at God's most perfect work.

The Great Masonic Hive—May there be fewer drones than there has been for the last twentyfive years, less buzzing, and more pure honey.

The liberal hospitalities of St. Paul's Lodge—As brilliant as has been the rays of our glorious sun upon this day.

BROTHER OR NO BROTHER; OR, WHICH WAS THE WISER?

By the Author of "Stray Leaves from a Freemason's Note Book."

I.

"Your own feelings must dictate your decision: I can express no wish: make no suggestion—but you have known my life-long devotion to Masonry, and the importance I have attached to its precepts. This is no hour for trifling,"—a spasm of acute pain contracted the features of the speaker, and enforced an involuntary pause; "but specially an hour for truth. I have never unduly exaggerated the force of Masonic principles; never regarded them as superseding the highest and holiest of all teaching; but as suggestive of it and subsidiary to it. Whether, however, the connection of Masonry with my family terminates in my own person,—whether you eventually belong to the Craft, or continue strangers to it—remember that he is deeply criminal who lives for himself alone."

But who was the speaker—who were the listeners—and what were the accessories of the scene?

II.

Mr. Morshead, formerly a surgeon in India, who, by steady perseverance, force of character, and stern avoidance of all that bore even the semblance of what was base and unworthy, had risen from obscurity and indigence to station and opulence, was supposed to be in dying circumstances. The parties whom he was addressing were his two sons, Philip and Rupert, youths very different in temperament and character, but both inexpressibly dear to their generous father. These, during his last interview on earth, he was most anxious to impress. He knew that his decease would render them both wealthy. Talent was theirs by inheritance; and the added polish of education had not been wanting. The dying man was anxious that they should not abuse the first, or omit to follow up and improve the second. He coveted for them *usefulness*, and he dreaded for them sloth. His will was by his side; he pointed to it and spoke to them calmly of the advantages and responsibility which his death would open to them. He then signed to them a silent adieu, and betook himself in solitude to his religious duties.

But not then did the angel of death claim him. He waved his wings over the sufferer, but forborne to strike. Mr. Morshead rallied. "His composure, submission, patience,—they, humanly speaking, have saved him," exclaimed his professional attendants. "A mind so admirably poised as his,—so thoroughly acquiescent in the arrangements of Providence, arms medical remedies with tenfold power. His trusting confiding spirit, is his real doctor." Patience! thou rare and homely quality, what enduring medicament is thine!

III.

If the young men had cherished any expectation that their father, during his short interval of convalescence, would once more recur to Masonry, and avow his deep conviction of its value, they were doomed to disappointment. Mr. Morshead never approached the subject again. "The respite so mercifully granted"—his own words are used—was "devoted to meditation on the mighty future and to preparation for its dread awards!" and, if composure, submission, faith, and hope, fitly characterize such an hour, the veteran Mason passed from earth not ill-prepared for his dreamless rest. The sons, the event affected variously. Philip, the younger man, shrunk from society, and indulged in many and earnest musings over the poet. Rupert, the elder, courted society; talked of "the absurdity of grief," and was all impatience for "the distribution of the property," and for means of prosecuting a scheme of foreign travel. The first seemed to cherish whatever could recall the memory of his father; the other bent on forgetting him with all convenient speed. They were together one morning, when searching in Mr. Morshead's secretaire for some paper that was needed, they lighted unexpectedly on a packet carefully and elaborately sealed, and in a feeble and trembling hand, thus inscribed:—

"For him, allied to me by blood, who values my memory, recollects my conversation, and heeds my opinions, however lightly and casually expressed."

"What may this disclose?" exclaimed Rupert. "Marvellous pains seem to have been taken to secure the contents from injury! What may be within? Eh, Phil! Valuables?

"Yes! in one sense, as having been *worn by* HIM," was the reply slowly given, and not without emotion; "I imagine the packet to contain his Masonic insignia."

"Oh! Ah! That was one of the governor's infatuations—one of his infatuations to the very last. Masonic, Eh? So! I imagined that, sooner or later, we should stumble upon something of this kind. What is to be done with it?"

Phillip pointed in silence to the inscription.

"All stuff and nonsense," remarked the elder brother, angrily; "I ask again, how shall we dispose of it?"

The younger man read deliberately the address; but trusted himself with no comment.

"Pooh! Rank absurdity!" cried the elder son. "We're not going to keep it! *That*, like other matters must be disposed of."

"Disposed of!" exclaimed Phillip, "with that memorandum endorsed on it, and written by himself the very day before he died!"

"No heroics, Phil—no heroics! This is a money-getting age, which has scant sympathy with them. I ask once more, who will be the buyer?"

"*I!*" cried the younger, indignantly; *I*, at any estimate that may be formed."

"Ah! well! that's business-like, and I understand you."

"Would that I could return the compliment," rejoined Phillip, sadly. "My dear brother, are the dead at once to be forgotten, and their wishes—"

"Oh! if you are about to moralize, I bid you good morning. I don't affect homilies at any time; but least of all when delivered by a layman! Adieu!"

And, whistling his dog to his side, Rupert quitted the apartment.

IV.

Phillip mused on in silence. Memory recalled to him many a touching trait of the departed. He thought of his father's unvarying affection and consideration for both his children,—of the costly education he had bestowed on Rupert,—of the extent to which his predilections had been gratified, and his expensive habits borne with,—of the invariable gentleness with which the deceased rebuked, and the eagerness with which he praised;—and with these he contrasted Rupert's levity, heartlessness, ingratitude, and avarice.

It was a melancholy hour; and more than once the exclamation rose to his lip, "If so selfish in youth, what will he be in age?"

But that secretaire, crowded with papers must be examined; and those huge packets of letters must be sorted, classed, and perhaps, to a great extent, destroyed: and with a sigh Phillip seized the lightest and thinnest bundle, and addressed himself weariedly to his task.

That feeling speedily gave place to eagerness and admiration. The packet was made up exclusively of letters from various individuals at different periods of Mr. Morshead's career, thanking him for patronage, pecuniary help, successful intervention, and availing influence, exerted in their behalf during the hour of need. It was a marvellous testimony to the unwearied and life-long benevolence of a most open-hearted man.

The blessings of the widow were there, and the manly acknowledgments of the orphan, and the prayers of the aged, and the buoyant and sanguine thanks of the young. Few seemed to have applied to him in vain.

Around the packet was a broad label, with these words in pencil:—"The preservation of these letters seem to savor strongly of vanity; but I leave them, that my children may see that self was not uppermost in my thoughts. I assume no credit, covet no posthumous praises: Masonry taught me never to witness sorrow without endeavoring to relieve it. That I have been able occasionally to do so, all praise be to the Most High!"

This comment opened up a long train of thought in the mind of the excited reader; and at last issued in this conclusion:—

"That can be no unholy bond which prompts and ripens such noble fruits. If life be spared me, I will join the Fraternity!"

V.

It was with a feeling of indefinable uneasiness, that Phillip on the following morning, looked forward to an exchange of greetings with Rupert at the breakfast-table. That gentleman rose late, and in no very equable frame of mind The amusement of the previous evening bore but badly the test of reflection He was aspiring to the position of a "fast man," and had paid for his "footing" by the loss of a heavy sum at hazard. This result galled him; his night's rest was broken; and he had risen with curses on his lips at his folly,—ill at ease, feverish, and irritable. Nor was his ruffled spirit soothed by observing Phillip's self-possessed and happy air—his cordial and ready smile.

"Oh! by the way," exclaimed the elder, after a volley of growls at everything on the table, "how about those Masonic insignia we discussed at such length yesterday? What do you intend to do with them?"

"Wear them," was the reply.

"I asked you," said Rupert angrily, "how you intended to deal with them?"

"And I," returned Phillip, with pleasant and smiling mien, "as frankly avowed my intention to wear them."

Rupert was silent for some moments; first from astonishment, then with rage—

"So, then," rejoined he, at length, with a sneer, "lunacy seems hereditary in our family?"

The younger son pointed to a portrait which fronted them, and asked, "Did *he* ever show any symptoms of unsettled or ill-regulated intellect?"

"Yes; in his absurd consideration for the wants of others. But he's gone; and what he *did* do or did *not* do is beside the question. Your intention, then, is to become a Mason?"

"If the Fraternity will accept me."

"You'll repent it. Fraternity! There's no fraternity; the whole affair is based on vanity; there's nothing real and abiding in it."

"Some of the best andablest men in the country have maintained the contrary," was Phillip's firm rejoinder; "for my own part, I wish to be one of the Brotherhood."

"And *I* wish to stand *alone*. A young fellow with means at command can dispense with a Brotherhood. He can help himself, and laugh at the idea of a Fraternity, as I do."

Did the hour ever come when Rupert remembered this expression, and—bewailed it?

A MASONIC FRAGMENT.

BY REV. O. C. WHEELER.*

AGES and centuries after the Masonic Fraternity here assembled was organized and in operation, blessing and to bless, JOHN THE BAPTIST appeared in the desert land of Judea and proclaimed the coming of the Messiah. Ages and centuries have since passed, and all the future will pass without another such an advent.

No marvel then, if a Brother and a patron of our Order, thus commissioned of Heaven, has appeared and accomplished a work, "once for all," that to him in connection with his namesake of Patmos and his elder brother of the first temple, and above them all to the Jehovah of hosts, this institution should be solemnly dedicated. In ancient time God gave to man a series of laws, maxims and principles. Germinating thence, an Order sprang up, gradually assumed form, features, and living energy. But it was incomplete till that wise Master builder among men—David's Royal Son—a leader in the craft, and wielding the influence of a throne, over which the Deity presided in person, arose to give it new form, features and life. Existing cotemporary with the Craft was an *operative* profession bearing the same name and doing much of the same work. The wisdom of Solomon grasped a mighty thought, and put it in execution. Merging all the speculations and theories of the one, with the operative skill of the most cunning artificers in the other; in that cultivated age, in which Jehovah chose to have his own house erected; he in a few years presented on Mount Moriah a resulting specimen of the union, which for ages was the glory of the whole earth, and the very memory of which is, to this day, a source of enthusiastic reminiscence unequalled by any other work of man.

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*Being the exordium to his Address delivered at Sacramento, California, on the 24th of June last.

Here was the grand amalgamating furnace, the illuminating focal point of Masonic elements and Masonic light.

The rough material of both operative and speculative Masonry had long been transforming and assuming shape preparatory to a union, which is here seen in this glorious Temple of Solomon. In this union each gaining from the other all it did not itself possess, both were made complete. Here they separate, and for the future of temporal duration, each pursues its course, perfect in itself, and in perfect harmony with its fellow. Passing hence, hand in hand, they never separate, and no more merge.

When John appears, clad in the habiliments of the Order, and proclaims the near approach of the operative architect of a new spiritual temple, there was a new connection formed with speculative Masonry, and a new patron of the Order stood forth, in presence of the universe.

If, then, Jehovah furnished "the pillar and ground of the truth;" if Solomon merged all the *elements of the two in one*, and generated thence another twain, each possessed of all the skill of both; and if John united the mental and designing body with the foundations of a spiritual and eternal superstructure, why not dedicate our halls and our libraries, our Lodges and our *Order*, to Jehovah, to Solomon, and John? And if so, why not celebrate John's natal day?

Nor is it wonderful that an institution, thus founded, thus patronized, and thus dedicated, should spread itself "from sea to sea and from the rivers to the ends of the earth."

But you eagerly inquire, "What *is* Freemasonry? What its doctrines and demands?" I answer, *come and see!*

With all its profound secrecy and dark mysteries, it dwells under the meridian blaze of the full orbed sun, and though that light radiates a stronger brightness, it lives in light; it breathes the light, and imparts all the colors of the spectrum.

Yet Masonry is not Christianity—it is not a religion of any form or name. Though founded on the living oracles, and cannot live without them, yet it lays no claim to Divinity. It is content with its humble title and its humble mission, *moral, social, virtuous* and *charitable*. Relying upon Divine truth, it asks no higher boon than the sweet consciousness of having accomplished this.

The Bible might have been given to man, accomplished its work on earth, and been carried by angels to heaven, and Masonry never have seen the light. But could Masonry or Masons ever have been brought to light without the Bible? How would a Lodge-room look without this great light? How could a Lodge conduct its business and induct its members without it? Not at all!

"It is our centre and circumference,
Our chart and compass too."

MASONIC CORRESPONDENCE.

Natchez, Nov. 14th, 1852.

Dear Moore:—I promised you a letter for publication, but I have had no time to comply with that promise. It is very certain that I cannot do it this fall, as I am more pressed for time than ever.*

The legal Councils of R. and Select Masters in Mississippi, are—Natchez, No. 1—Fayette, No. 2—Woodville, No. 3—Port Gibson, No. 4—Pontotoc, No. 5—Decatur, No. 6—Vicksburg, No. 7—W. P. Mellen, No. 8—Kosciusko, No. 9—Cayuga, No. 10—Olive Branch, No. 11. Several more will be chartered soon.

I learn that the Grand Council of Alabama has invaded this jurisdiction; but I presume when the matter is brought to the attention of that G. Council, she will withdraw her charters.

We are to have a celebration to-night, at the Masonic Hall, it being the centennial anniversary of Washington's initiation.

Several Corner Stones of new halls have been laid with Masonic ceremonies, in Mississippi, this year. As the Deputy of the M. W. Grand Master, R. W. Brother Wm. P. Mellen laid the corner stone of a new hall in Woodville, in December last; and on the 24th June last, Gov. Quitman, as Deputy of the Grand Master, dedicated the hall to Masonry. The building is a very creditable one to our Brethren at Woodville, or rather I should say of the County of Wilkinson, as the Lodge is composed of select material of the whole county, and numbers over one hundred members. The hall is the largest in this State. In December, there was a very excellent address by Bro. J. T. Holt. In June, Bro. Quitman was exceedingly happy in his remarks, and the orator of the day gave general satisfaction. His name at this moment has escaped my memory. There were three hundred Masons of all grades in the procession. This you will readily suppose, in a country like this, sparsely populated, was a large number. The regalia was all of the richest kind; and, really, it was a very imposing procession. Gen. Carnot Posey is the W. M. Gens. Brandon and Cooper acted as Marshals. For wealth and respectability, as well as moral worth, there are but few Lodges anywhere, equal to Asylum Lodge, No. 63, Woodville, Miss.

Yours very truly and fraternally.

Searsport, Me., Nov. 5th, 1852.

Bro. Moore:—I am desirous of possessing the best means within my limited abilities, for informing myself in Masonic lore. I had in truth, formed a favorable opinion of the Institution before I offered myself as a candidate for admission to the Fraternity; but my love of it has been constantly growing, as I have, from time to time, received more light into its mysteries and the moral lessons which are taught by its symbolic emblems. I would that the great heart of humanity—of even that portion of humanity which is comprised in the visible church—were more imbued with the christian principles upon which this Institution is founded! Masonry is needed, and will be needed, until christianity shall have its perfect work, and all men of all creeds and no creeds (if the latter can be found,) shall, through a common charity, meet upon the level in friendly conference, and part upon the square in all things.

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* We regret this, because our correspondent's letters are always readable, and therefore acceptable. The few notes here given are culled from a private letter.

It seems a matter of regret that men should be so expert at hypocrisy as some of them are. The utmost care is not always successful to prevent the unworthy from gaining admittance into societies, where they are breeding-sores and a curse. The present is a time of very great (perhaps unexampled) prosperity with Masons ; and there is need of a corresponding vigilance in guarding the entrance to our Temple ; there is need of the admonition, "Be ye wise as serpents." Methinks it is not wise for subordinate Lodges to be in the constant practice of taking advantage of the permitted departure from the common rule, in "extraordinary cases," to initiate, craft, and raise candidates as by steam-power process ; as I have seen it done to my regret in several instances.

J. C. P.

Charleston, S. C. Nov. 6th, 1852.

Dear Brother Moore :—The "Glorous Fourth" of November, the Centennial Anniversary of the initiation of Geo. Washington, was celebrated with the greatest enthusiasm by the Grand Lodge of South Carolina, and the Fraternity in this city. The order of exercises, as announced, was a procession and public exercises in the morning, and a banquet in the evening. The procession was very large and imposing. In point of numbers and respectability, it has never been exceeded here. The different city Lodges had been very active in "burnishing up their armor," and furnishing themselves with banners, all of which were new and in admirable taste. Solomon's Lodge, No. 1, had appropriately selected as a subject, "The Judgment of Solomon,"—beautifully painted by Bro. Davids. Union Kilwinning Lodge, No. 4, had a copy of the device of their seal, encircled with a wreath of thistles. The Washington Lodge, No. 5, had the glorious head of Washington, *whom we so much delighted to honor.* Friendship Lodge, No. 9, represented the friendly grip of an European and Asiatic. St. Andrew's Lodge, No. 10, had the figure of St. Andrew and his cross. Pythagorian Lodge, No. 21, handsomely embellished with Masonic devices, and Landmark Lodge, No. 76, representing the concluding symbols of the third degree, with the motto, "Non omnis mortia." Strict Observance Lodge had no banner, but made a very neat appearance, costumed alike, in black dress coat and pants, and *white vest and gloves.* The Royal Arch and Templar banners need no description. The Supreme Grand Council, 33d, made a brilliant show in their dress of white and gold.

The procession moved under the charge of the Grand Marshal and assistants, from the Masonic to the Hibernian hall, where was awaiting a large number of the fair sex, who had been previously admitted. After the entrance of the Brethren, every vacant space in the large hall was occupied by the citizens. Rev. Bro. J. H. Honor, G. H. P., officiated as Grand Chaplain, and offered up a most appropriate and expressive prayer and invocation to T.·. G.·. A.·. O.·. T.·. U.·. The musical performances were of the highest order, under the direction of Professors Reeves and Spiesseger. Nearly all the professors of music, of talent, in our city, are members of our Order. An appropriate hymn, by M. W. Bro. B. B. French, of the Dict. Columbia, was sung with much effect.

I have not the words to express my delight and admiration of Bro. Mackay's address—it was an exquisite production, beautiful in rhetoric, and rich in historical facts. It is an heir loom which will be long remembered and appreciated—admired and read in years to come. The Grand Lodge have wisely requested a copy of the same for the purpose of publication, when no doubt you will cull a garland of flowers to enrich your Magazine.

In the evening the performances were of a different nature. The Fraternity sat down to a banquet, profusely provided by Bro. Schmidt, who, I must dub the *grand caterer of Masons.* I doubt if I ever witnessed a more joyful occasion. The Brethren were brim full of Masonry and patriotism, and they were bound to find vent! The fifth regular toast, "The Orator of the Day—*nobly has he illustrated a noble theme,*" was drank with all the honors, and hailed with prolonged cheers. Bro. Mackay replied in a few words, excusing himself from making a second speech that day, and concluded by a complimentary toast to the Grand Lodge of Florida, and introducing the Grand Lecturer of that State, Bro. I. H. Verdier. Bro. Verdier responded in a most eloquent manner, and offered the following as a sentiment :

The Grand Lodge of South Carolina—The high estimate placed upon her intelligence and skill in the mysteries of the Craft, is daily evidenced by the many calls from other jurisdictions for the services of her able and illustrious Grand Lecturer, Bro. Albert G. Mackay."

Our much respected Brethren, who may well be styled pillars of our Temple, Bros. Miller, Furman and Honor, were severally called out, making suitable responses. Our venerated Bro. Miller, acted as Grand Master for the day, our Grand Master and D. G. M , both being unavoidably absent from the city. Bro. Honor closed his remarks by announcing that our ancient worthy Bro. Samuel Seyle, who was now with us, was also celebrating his 75th birth day. Bro. Seyle has been over 40 years an active Mason, and filled almost every office in Lodge, Chapter and Encampment. He carried the Holy Records in the procession, and seems as hale, hearty and happy, as any of the younger members.

I must drop a meed of praise for our Grand Marshal, Bro. J. B. Fraser, of the U. S. Arsenal, whose fine military appearance on horseback, and his appreciation of his duty on the occasion, reflected great credit on himself and on the Craft. He held in his hand a *baton* fabricated from a piece of the Mexican flag staff at Chepultapec, which he brought from there, had it mounted and presented it to the Grand Lodge.

Many happy incidents occurred, which I noted, but have not the space to give ; and will close by stating that it is the opinion of all, that the seed sown this day was not on stony ground, but will no doubt bring forth fruit fair and abundant.

S. J. H.

Haverhill, Mass., Nov. 17, 1852.

Bro. Moore :—Merrimack Lodge, Haverhill, in this State, having petitioned the Grand Lodge to restore them their charter, which was given up in the "time that tried men's souls," have had the same restored to them, and met on Tuesday evening last, and organized by the choice of Bros. Dr. Rufus Longley, Master ; Elbridge J. Eaton, S. W. ; Timothy J. Goodrich, J. W. ; Isaac Harding, Treasurer ; John Edwards, Secretary ; Rufus T. Slocomb, S. D. ; Eben. D. Bailey, J. D. ; Barzilla Davis, S. S. ; Andrew Johnson, J. S. Their charter bears date 1802—and for many years, was one of the best working Lodges in the State. With the help of a few Apprentices, and with their own endeavors, they are determined to make it as useful and influential as in its palmiest days.

Yours, Fraternally, C. O. E.

Obituary.

Hon. FRANCIS BAYLIES.

We announced the death of this distinguished Brother, at his residence in Taunton, last month. His funeral took place on the Saturday afternoon following his decease, from his private residence, with many demonstrations of public sympathy and regard. "The Masonic Fraternity, with which the deceased had been long associated as a zealous member and ardent defender, and over whose interests he had been called to preside in quality of Grand Master, at the death of the late Major Benjamin Russell, took occasion to notice the bereavement in an appropriate manner, and to pay a last and touching tribute to his memory." The services were performed by Rev. Thomas R. Lambert, one of the Grand Chaplains of the Grand Lodge.

Bro. Baylies, as stated above, was elected Grand Master of the Grand Lodge of this State, but circumstances compelled him to decline the honor, and he was never installed. He was, however, a faithful Brother, and his services as a Mason, will long endear his memory to his Brethren. He had been much in public life,—was for several years Member of Congress, and subsequently Minister at Buenos Ayres. He was one of the strong men of the State.

Hon. MYRON LAWRENCE.

This distinguished Brother died at his residence in Belchertown, in the early part of the last month. He had been D. D. Grand Master under the Grand Lodge of this State, and was an able and eloquent defender of the Institution in its day of trial and persecution, As a public man he commanded the love and respect of all his associates. He had been President of the Massachusetts Senate, and held other public stations.

Hon. DAVID HENSHAW.

Another of the strong men of Massachusetts has gone home. He died at his residence at Leicester, on the 11th ult., aged 62. He had been for many years a Mason, and was among its ablest and firmest supporters, at a time when the support of strong minds was most needed. He had been long in public life, and under Mr. Tyler, was appointed Secretary of the Navy. He was a most estimable man and citizen, and his memory will be long cherished with the highest respect, by all who enjoyed the honor of his acquaintance. His funeral was attended by a large concourse of sympathizing friends. About one hundred were present from Boston, among whom was a delegation from Columbian Lodge, of which the deceased had been a member for about thirtyfive years.

M. W. JAMES POINTS, P. G. M.

At a special communication of Staunton (Va.) Lodge, No. 13, held at the Mason's Hall, October 16th, 1852, R. W. Bro. Wm. H. Harman, D. D. G. M., from the committee appointed on Wednesday last, reported the following preamble and resolutions, which were adopted:

It having pleased the Supreme Architect of the universe to visit this community, and especially this Lodge, with a most severe and unexpected affliction, in the death of M. W. Bro. James Points, P. G. M., we cannot forbear giving public expression to our deep and heartfelt sorrow, at the sad providence which has removed from

this community, one of its most estimable and valuable citizens—from his family a husband and father of almost unequalled excellence—and from this Lodge the truest and most faithful Brother among us.

Brother Points was endeared to us by many years of association, which was characterized on his part by all the virtues which adorn the Masonic character—kind, courteous, just and charitable, in all his intercourse with his Brethren, he always, and under all circumstances, commanded their love and esteem, until at last, his counsel and advice came to be sought in every difficulty—his approbation of any undertaking made the assurance of its being Masonic and charitable, doubly sure.

Such a man, as was our Brother, could not fail to command the respect and love of all who knew him. It was not, therefore, to be wondered at, that in his relation of citizen, he should be called to fill many stations of high trust and confidence; or in that of Mason, his Brethren should have delighted to exalt him to the highest stations in our ancient and honorable Fraternity. How well he performed the duties of these varied and important positions, let the tears which water his untimely grave give answer.

As Master of this Lodge—as District Deputy Grand Master of this Masonic District—as Grand Master of the Grand Lodge of Virginia—and as Grand High Priest of the Grand Chapter of Virginia, his distinguished services will ever be remembered with gratitude by Virginia Masons, wherever they may be found.

But it was in his private and social character that his many and exalted virtues were most happily displayed—and *never, never* can the remembrance of all these most estimable qualities of the head and heart, which "linked him to our souls with hooks of steel," be eradicated.

May God grant comfort and consolation to the bereaved widow and children of our deceased Brother, and when they, too, shall be called hence, may they be permitted to join him in the celestial Lodge above, where the Supreme Architect of the universe presides and forever reigns.

Wherefore, Be it resolved, That we have heard of the sudden demise of our accomplished and much beloved Brother, M. W. James Points, Past Grand Master of the Grand Lodge of Va., with feelings of the most profound sorrow.

Resolved, That in the death of Bro. Points, this community, and especially this Lodge, have sustained an irreparable loss—a loss which affects us the more deeply and sensibly, because, for years, he has sustained the character of our chief counsellor and director in all affairs affecting Masonry.

Resolved, That we tender to the family of our deceased Brother, our warmest and most heartfelt sympathy in their dreadful affliction.

Resolved, That in testimony to our respect to the memory of our Brother, this Lodge and its members shall be clothed in mourning for thirty days.

Resolved, That a copy of these resolutions, and the address of Bro. Michle announcing the death of Bro. Points, be forwarded by the Master and Secretary, to the family of the deceased, and that they be published in the newspapers of Staunton, the Richmond Enquirer and the Freemasons' Magazine of Boston.

Extract from the miuutes. JAMES F. PATTERSON, Sec'y.

MASONIC CHIT CHAT.

☞We have been politely furnished with a copy of the address delivered at St. Louis, Mo., on the 4th ult. by D. Kavanaugh. It is an able and interesting performance, and we hope hereafter to be able to lay some portions of it before our readers.

Grand Lodge of Ohio.—This body held its annual communication this year, at Chillicothe, on the 21st Oct.—228 Lodges were represented. The Hon. William B. Hubbard, of Columbus, was re-elected Grand Master with great unanimity. It is worthy of remark, that it was at Chillicothe where, on the first Monday in January, 1808, the delegates from *six* Lodges met to form the Grand Lodge of Ohio, and closed their labors by choosing for Grand Master, the distinguished Mason and western pioneer, Rufus Putnam, Esq. At the late meeting nearly 500 delegates were present. Such has been the progress of Masonry in Ohio.

☞Pressure of other matter has obliged us to omit, the present month, the continuation of the "Revelations of a Square." They will be renewed in our next. We regard these numbers as among the most valuable papers that have emanated from the prolific pen of their distinguished author.

☞The Grand Lodge of this Commonwealth will hold its annual communication in this city, on the 8th instant. The Grand Chapter will meet on the 7th. See advertisements.

☞We received, after our last issue had been put to press, a copy of a series of resolutions adopted by the Grand Lodge of Illinois, recommending the Lodges under its jurisdiction to assemble and celebrate, each by itself, the centennial anniversary of the initiation of Washington; and at the same time, to take up a collection for the purchase of a suitable stone for the Washington Monument. We presume both requests were generally complied with.

☞Br. S. E. Barber, of Paris, Tenn., is an authorized agent for this Magazine and the Trestle-Board.

Corinthian Lodge, Concord.—We are happy to learn that this old and respectable Lodge is enjoying a good degree of prosperity, and that it has recently received important additions to its effective strength in the admission of several young and intelligent Brethren. The annual meeting was held Oct. 25, when the following Brethren were elected to office.—Louis A. Surette, M.; J. Weir, S. W.; M. Rice, J. W.; A. Pratt, Tr., A. Ball, Sec.; W. Gleason Wheildon, S. D.; George R. Howe, J. D. The D. D. G. Master was officially present at this meeting, and we are told, expressed his gratification at the amount of work done during the past year, and his satisfaction with the present condition of the Lodge.

Shaving Soap and Dentifrice.—Any of our readers who may be in want of a superior article of Soap for shaving purposes, or Dentifrice for cleansing the teeth, will find both at the store of Br. A. M. Beck, No. 118, Washington street. We have never met with their equals.

☞We have received an obituary notice of the late Brother Hon. Francis Baylies, from a correspondent, but the crowded state of our pages obliges us to defer its publication until next month.

☞The Brethren in Baltimore, Md., held their "Washington Celebration" on the evening of the 4th November—had a supper, addresses, &c. The occasion is said to have been a joyous one.

☞It will be seen by reference to a preceding page, that the Grand Lodge of Maine has renewed the subject of a Gen. Grand Lodge.

For Sale.—A complete set of this Magazine, in eleven volumes. It should be purchased for some Lodge Library, where it can be preserved for future reference. The sets can now but seldom be had, and they are daily becoming more scarce, and, consequently, more valuable.

☞Rev. J. C. Pattee, of Searsport, Me. is an authorized agent for this Magazine.

Erratum.—In the poem in our last, page 19, verse 4, line 3, the reader will please substitute *carve* for *came*. The error, though obvious enough, makes bad work with the sense.

THE
FREEMASONS'
MONTHLY MAGAZINE.

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ACCOUNTABILITY OF GRAND MASTERS.

The substantive questions involved in the late extraordinary proceedings of the Grand Master of California, aside from collateral issues, may be stated as follows:—

1. To what extent and under what limitations, if any, may a Grand Master, by virtue of his office, make Masons at sight?

2. The Grand Master of California, in appropriating to himself the unrestricted right to make Masons at sight, has assumed a power that does not belong to his office—then, has he perversely used the power thus assumed, in a manner calculated to disturb the harmony, prejudice the interests, or mar the character of the Fraternity under his charge?

3. Is a Grand Master under any accountability to his Grand Lodge?—or may he in any manner be held responsible to his Brethren for his official acts, or moral delinquencies?

In legal phraseology, the first and third interrogatories are questions of law. The second is one of fact. The first was sufficiently discussed in our last number. On the facts and arguments there given, we leave this inquiry to the judgment of the Fraternity.

The answer to the second inquiry, if now given, must rest on *ex-parte* testimony. It is true, this testimony comes to us under the highest sanctions, and is undoubtedly entitled to the highest respect. But as it is possible that its character may be, if not essentially changed, at least modified in some of its harsher features, by the counter or explanatory testimony of the accused, it seems proper that he should be allowed the benefit of a reasonable delay, before judgment is rendered against him.—"*Audire alteram partem*," is a Masonic rule.

The third inquiry is of a different character, and may be discussed without prejudice to the interests of either party. To the consideration of this question, therefore, we shall endeavor to confine the brief remarks we now propose to offer.

The grounds of the inquiry cannot be better stated, than in the words of the report of the committee* appointed by the Grand Lodge of California, to investigate the doings of its Grand Master, as follows :—

> The Grand Master, in an interview the committee had with him, says the report, " persisted that though his acts might tend to evil, he could do no wrong for which he could be held responsible ; for, *by virtue of his office*, he had the power and the right to perform such acts as he might deem proper. He had obtained the impression, which he pertinaciously maintained, that, as Grand Master, he was superior to all Masonic authority—that his will was above all law—that he could not be shaken from his high position, and that to himself alone was he accountable." * * * * " And in examining documents in relation to this subject, the committee perceive that authorities,† for which they desire to entertain the highest respect, sustain him, to a considerable extent, in this despotic and destructive sentiment."

It is a circumstance, alike honorable to the character of our Institution, and significant of the conservative influence of its principles on the lives and conduct of those to whom its highest interests have been committed, that there is not on the records of the Fraternity in England,—now covering a period of nearly a thousand years,—a single case of delinquency to serve as a precedent in our present inquiry. Since the time when, in 926, Prince Edwin " purchased a *Free Charter* of King Athelstan, his brother, for the Freemasons, having among themselves a *Correction, or a power and freedom to regulate themselves, and to amend what might happen amiss*,"‡ our Brethren in England have been blessed in the choice of their Grand Masters. Prompted perhaps not less by their own interest, respectability, and security, as an association, than by their respect and veneration for the " ancient charges" of their Order, they early adopted as a rule of action for themselves, and for the government of their successors, to select for their Grand Master, one " who is nobly born, or a gentleman of the best fashion, or some eminent scholar, or some curious architect, or other artist, descended of honest parents, and who is of singular great merit in the opinion of the Lodges." In other terms, they have ever been careful to choose for their Grand Masters, Brethren whose talents and positions, and responsibilities to society, were an ample guaranty for the fixed integrity of their characters, and the purity of their purposes. This wise and conservative rule has saved them for more than a thousand years,—and it will rarely fail to save all Grand Lodges by which it is faithfully observed,—from the mortifying necessity of applying the " power of correction," vested in them by their ancient charter, for the " amendment" of anything which has " happened amiss," through the perverseness or moral delinquency of their Grand Masters.

Hence it is that we find no precedents on the records of the Grand Lodge of England, to guide us in the present discussion. But we find that which is more gratifying, because more honorable to our Institution. We find that nearly a thousand years ago, a " *correction*, or power and freedom to *regulate themselves*, and to amend what might happen amiss," was vested in the Fraternity, by the *royal charter*, under which the first Grand Lodge in England, was assembled and organized at York. From this time forward, " the Craft" was a free and independent organization, with power to choose its own Grand Masters, and to make regulations for its own government. It is true, that for many years afterwards, " kings and other male sovereigns, when made Masons," were held to be " Grand Masters by prerogative, during life." But the Brethren always retained in their hands, and claimed the right to use, the power to elect their own Grand Master, in case of " neglect of the Craft," by him who held the office by " prerogative."

And here it is pertinent to inquire, if this claim does not clearly imply the existence of a power to depose the Grand Master for neglect of duty ? Were not our English Brethren warranted in claiming it as a legitimate element of their *charter-power* of " correction,"—to " regulate themselves," and to " amend what might happen amiss ?" We can view it in no other light. And if the power to depose the Grand Master for neglect of duty exists, then there can be no question that the equivalent power also exists, to depose him for any other sufficient cause. If the Grand Lodge possesses the power of " correction," that is, of discipline, over its Grand Master for delinquency in one respect, it possesses and may exercise it in all other respects. If it may depose the Grand Master for neglect of duty, it may discipline him for an abuse of power. If it may make laws for its own government, it may also make laws for the government of those acting under its authority. The power to make laws, necessarily carries with it a correlative power to provide for their faithful observance, by such penalties as may be deemed necessary for that purpose. If it were otherwise, the power to make laws would be a fiction—a phantom, wanting the substance of reality. The laws themselves would remain a nullity upon the record, wanting the force of vitality.

More than a century ago, it was declared by the Grand Lodge of England, " that every annual Grand Lodge has an inherent power and authority to make new regulations," or to alter the existing ones, " for the real benefit of the ancient Fraternity ; provided always that the old landmarks be carefully observed,"—that is, that the inherent, distinctive and fundamental features of the Institution, be neither removed nor impaired. The power to make new regulations, and to adapt old ones to existing necessities—to enact laws for the direction and control of its subordinates, and for the discipline of the perverse and erring—for the protection and perpetuity of itself, and the security of the ancient landmarks—is the legitimate prerogative and business of the Grand Lodge, "as the supreme Masonic authority." The assumption that the Grand Master is clothed with a power over and above all this—that though his acts may lead to the destruction of the entire fabric, he being above all law, "can do no wrong for which he can be held responsible"—is a doctrine monstrous in its conception, and ruinous in its tendencies. It is placing the creature above his creator—the agent above his principal—the servant over his master. It is degrading the authority and dignity of the Grand Lodge, and reducing it to the condition of a menial of the Grand Master. Carry the principle out to its ultimate results, and the Grand Lodge is nothing—the Grand Master everything. He may over-ride its laws, trample its constitutions under his feet, countermand its most solemn edicts, disband its Lodges, and involve all in one common ruin and disgrace. He cannot be checked in his ruinous career; for he is "superior to all authority." He cannot be "shaken from his high position;" for "to himself alone is he accountable." Such an assumption is beneath the dignity of an argument. To *state it, is its refutation.*

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* See this Magazine, vol. 12, page 5.

† See the proceedings of the Grand Lodge of New York, 1851.

‡ Ancient Constitutions, 1738.

The opinion entertained by the Grand Lodge of England, as to the accountability of Grand Masters, is contained in the following article from its Book of Constitutions. It embodies the true principle; and, doubtless, what, since the Grand Master first became an elective officer, has been received by our English Brethren as the law on the subject:—

> "If the Grand Master should abuse his power, and render himself unworthy of the obedience of the Lodges, he shall be subjected to some new regulation, to be dictated by the occasion; because, hitherto, the ancient Fraternity have had no reason to provide for an event which they have presumed would never happen."

If we analyze this article, we shall find that it contains several plain and comprehensive provisions; which may be stated in the following distinct propositions:—

1. The Grand Master may abuse his power.
2. He may render himself unworthy of the obedience of the Lodges.
3. If guilty of either of these offences, he may be held accountable to the Grand Lodge.
4. He shall be tried by some new regulation.
5. The Grand Lodge may dictate such new regulation for the occasion.

It will be conceded that we have here law enough for all practical purposes, and in a form so simple as not to require illustration. It is sufficient to protect the Grand Lodge and its interests from the malepractices of its Grand Master. It is sufficient also to secure the respect of its presiding officer, for its laws and regulations. More than this is not needed. It distinctly recognizes the possibility that the Grand Master may so use the power entrusted to him, as to forfeit the respect and obedience of the Lodges. It also recognizes his immediate accountability to the Grand Lodge for his acts; and indicates the way in which he may be held to this accountability; namely, by a new regulation, which the Grand Lodge is authorized to make for the occasion. He is not, therefore, the irresponsible officer which some of our Grand Lodges would have their Brethren believe him to be. He is as responsible to the laws of his Grand Lodge, as the lowest officer or humblest Brother. He has higher duties to perform and higher powers to exercise; but these afford him no exemptions from the penalties of violated laws, that are not equally enjoyed by every other member of his Grand Lodge. In this respect, all stand upon the level of equality. And here we leave this branch of our subject.

We have said there are no precedents for the arraignment and trial of Grand Masters, to be found on the records of the Grand Lodge of England; and we have seen the reason why there are none. We are happy to say, that the history of the Order in this country, furnishes but a single instance, within our recollection. That is of recent occurrence. In the early part of the year 1850, the Grand Lodge of Alabama, was called on to expel its Grand Master, for an offence against the civil law. He was a Brother who had long held an enviable place in the affections of his Brethren, and in the confidence of the community. He fell. And his Grand Lodge, in vindication of its own character and the integrity of the great moral principles it professes to teach, in deep sorrow, deposed him from his office, and expelled him from the fellowship of the Fraternity. This was its duty. It was a painful one; but it was a duty not to be avoided. We will not dwell upon it. The fact is sufficient for our purpose. It recognizes the principle for which we contend, that the Grand Master, equally with the humblest member, is responsible to the laws of Masonry and the regulations of his Grand Lodge, not less for the propriety of his conduct as a moral man, than for his integrity as a Mason. No Brother, however high his position, can be allowed to reflect dishonor upon the Institution, or to violate its laws and desecrate its principles, with impunity.

Were it necessary, it might be shown that in other branches of our Institution in this country, the principle we have been endeavoring to develope, has been extensively recognized, at least in theory, if not in practice. But it is not necessary. And we cannot conclude this hastily written paper better than in the words of the late Grand Master of the Grand Lodge of Louisiana.* Our Brother says, the "Grand Master can make no law by himself, nor can he perform any attribute of government, save under the authority of the Grand Lodge†—to every law of which, and its Constitutions,‡ must he yield obedience and support, as well by his obligations of office, as by reason of his authority being derived from it. He is now strictly a constitutional officer, elected under and by virtue of a Constitution, deriving his powers from it, and subject to its limitations; it is only when the Constitution is silent, that he can fall back on any of the former attributes of the office, and exercise them for the good of the Institution. This is the natural and infallible result of the present Grand Lodge system—and to say that the Fraternity, in forming a Grand Lodge, with a written Constitution, have not the power to limit and define the power of the Grand Master, is saying they have no right to create a Grand Lodge at all; for if they cannot do so, then, as a natural result, his authority is superior, or at least equal, to that of the Grand Lodge,—the Grand Master having the power to disregard and nullify every act that may not please him. If we accept the present Grand Lodge system, we must accept its consequences—one of which must infallibly be the curtailment of the power and prerogatives formerly attached to the office of Grand Master—the making him subject to the Constitution and Laws, and leaving him no other powers formerly attached to his office, but such as are not laid down in those Laws and Constitutions, or inconsistent with them.§ This is no more a violation of, or encroachment on, the ancient rules of the society, than the creation of modern Grand Lodges, the requiring of Charters for private Lodges—or many other regulations of the present day, which encroach upon ancient rights and privileges, but which have been voluntarily and even cheerfully submitted to by the Fraternity, for the sake of discipline, harmony, order, and good rule; and upon exactly the same principle that men in civil society surrender many natural rights for the mutual support and protection afforded by an orderly government."

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* M. W. John Gedge, Esq. It is from the report of the committee on foreign correspondence for 1851.

† As a general rule, this is true; but it is not without is exceptions—as intimated by our Brother in his next sentence.—Ed.

‡ Not inconsistent with the ancient laws and usages of the Craft.

§ That is, inconsistent with old and universally recognized usages.

MASONRY ABROAD.

The Review (London) in noticing the death of the Duke of Wellington, who died at Wilmer Castle, on the 14th Sept. last, says—"Our noble and illustrious Brother, when Colonel of the 33d regiment of foot, was initiated a Brother in Lodge 494, which was then held in the Castle of Dangan, county of Meath; the late Earl of Mornington, the Duke's father, being then Master. This Lodge, which at that period was composed of the late Earl of Guildford, Marquis of Wellesley, Earl of Westmeath, Sir John Sommerville, Bart., Sir Benjamin Chapman, Bart., and other eminent individuals, has for many years been in abeyance; but we believe the Warrant is extant. Our warlike Brother now rests in peace, and when the last trumpet calls him into a new existence, may he find a place in the Lodge of just men made perfect."

The Grand Lodge of England held a quarterly communication on the 1st of September. We notice nothing of special interest in its proceedings, except the granting of £50 for the relief of an indigent Brother, and the appropriation of £1200 for lighting and ventilating the Temple and Great Hall—a measure of great necessity.

The Supreme Council 33d for England and Wales, and the Dependencies of the British Crown, held a special convocation at London, on the 7th July, when several Brethren were advanced to the eminent degree of Sov. Prince Rose Croix; after which the higher degrees of the Order were opened in ancient and solemn form, when several distinguished Brethren were installed into the rank of Knight K. H. of the 30th degree. At the Banquet, we notice that the Supreme Councils at Charleston and Boston were duly remembered.

The new schoolhouse recently erected for the accommodation of the children of the "Royal Freemasons' Girls' School"—one of the splendid charities of the Grand Lodge of England—was dedicated on the second of August, by the M. W. Grand Master, the Earl of Zetland. The occasion called together a large concourse of visitors, and was one of much interest. The following hymn, written by one of the children of the school, fourteen years of age, was sung on the occasion:—

Almighty God! give us Thy grace,
That we may find a resting place;
Teach us to walk in heaven's highway,
Nor let us from Thy precepts stray.

And, dearest Lord, show us Thy love,
That we from Thee may never move;
Be Thou our guardian, Thou our friend,
On us, O Lord, Thy blessing send.

Teach us to love the Bible more,
And all Thy wond'rous works adore;
O may we in Thy word confide,
Thy Spirit then will be our guide.

Great God! before Thy throne we fall,
Thy blessing send to us, to all,
Till we shall sing Thy praise above,
In realms of everlasting love.

Another very intelligent little girl, one of the members of the school, recited the following verses, written for the occasion by Bro. S. C. Hall :—

"Here, from the home your mercies give,
  The voice of prayer and praise ascends ;
Here, when in hope you bid us live,
  We thank our God, and bless our friends.

We thank and bless thee, while we know
  Who bade these generous hearts abound ;
And whence those streams of goodness flow,
  By those Masonic signs around.

Signs that to manhood, age, and youth,
  Speak of Masonic claims, and call
To learn the great eternal truth,
  That one Grand Master loveth all.

Here shall the weak sweet shelter find,
  Here, safe from want, and far from strife ;
We gather strength to meet mankind,
  And arm us for the fight with life.

You found us poor, you gave us wealth,
  That time may touch, yet ne'er decay ;
Knowledge, and prudence, temperance, health :
  Such are the gifts you give to-day.

You plant with hope, and faith, and prayer,
  That the young trees may grow ; and you
May know them by the fruit they bear,
  Grateful and healthful, pure and true.

Such the reward, nor more nor less,
  To which your future hope extends,
From children whom to-day you bless
  With homes, protectors, teachers, friends.

Asking the help of God on high,
  To guide the young, the poor, the weak ;
Shall we not try, nor vainly try,
  To give the recompense you seek !

May the Great Architect, whose care
  For youth you imitate to-day ;
May He, whose ministers you are,
  Hear our young voices as we pray.

And from his mercy-seat above,
  Bless you with all things pure and good ;
With homes of plenty, peace and love,
  And bless your bond of Brotherhood."

It is stated as an interesting fact, that Lodge 718, on the Island of St. Helena, since its constitution, July 1848, has initiated 123; admitting 49 adjoining members; and paid to the Grand Lodge of England fund of benevolence, and other charities, between three and four hundred pounds sterling! Such active benevolence is worthy of the highest praise.

The centennial anniversary of the establishment of the Prov. Grand Lodge of Cornwall, England, was celebrated on the 7th September last.

The corner-stone of St. Leonard's church, at Balderstone, Eng., was laid in Masonic form, on the 22d July. The architectural style of the new church is to be that prevalent in the 14th century, and known as Decorated English.

The corner-stone of the new Infirmary at Dundee, was laid by the Grand Master of the Grand Lodge of Scotland, the Duke of Atholl, on the 22d July, with Masonic honors. The ceremonies were imposing, and attracted a numerous attendance of persons from the neighboring towns. The following ode was sung during the ceremonies :—

Hail to the Craft, which hath for ages stood
The taunts of Envy and the threats of Power.
In friendship firm, obedient to the laws,
The Mason stands the Patriot and the Man.
    Hail to the Craft, &c.

When meek-eyed Pity doth for aid implore,
His heart expands,—she never pleads in vain.
The needy's call he freely will obey,
And share the gifts that Heaven on him bestows.
    Hail ! to the Craft, &c.

The Prov. Grand Lodge of Belfast, Ireland, held a quarterly meeting on the 9th June, the venerable and R. W. Brother Archdeacon Mant, presiding. We are rejoiced to learn that the Order is flourishing in Ireland—the intolerant Roman Catholic priesthood in denouncing it, having served only as a means of largely extending it, and increasing its numbers.

The bodies of Lt. Col. Fordyce and Lt. Carey, who had been interred in "the bush," at the Cape of Good Hope, where they had fallen, whilst gallantly fighting in behalf of their country, were exhumed and removed to Graham's Town, where they were re-interred with Masonic honors, in May last.

A quarterly communication of the Prov. Grand Lodge of Madras, India, was held on the 7th July. The D. G. Master, R. W. Bro. J. B. Key, gave notice that in consequence of his contemplated return to England, he had tendered his resignation to the P. G. M. Lord Elphinstone, Governor of India.

GRAND LODGE OF OHIO.

As briefly stated in our last, the Grand Lodge of Ohio, held its late annual communication, at the old city of Chillicothe, where the Grand Lodge was originally organized in 1808. A correspondent writes us that the address of the Grand Master (Hon. WM. B. HUBBARD, of Columbus), at the opening of the Grand Lodge, was an eloquent and able performance ; and says—"There were between four and five hundred Brethren present, who were full of zeal and energy. Bro. Hubbard was re-elected, having 350 of 400 votes cast. The future prospects of the Grand Lodge are most encouraging. Under the faithful management of its present able and efficient Grand Master, it cannot do otherwise than prosper. The Grand Orator,—whose duty it was to make the *public* address, being absent, that duty was assumed, at the request of the Grand Lodge, by M. W. Brother HUBBARD, and most admirably did he acquit himself—though little or no time was allowed for preparation. His address was practical in its tone and matter, and was received with great favor by the large audience present. The Grand Lodge closed its business in peace and harmony. I was much pleased with the general appearance of the members. They are worthy and intelligent

Brethren, and a credit to Masonry in the West. Great praise is due to their talented Grand Master for his untiring devotion to their interests."

The following are the officers for the current year:—W. B. Hubbard, of Columbus, G. M.; A. D. Bigelow, of Cleveland, D. G. M.; W. B. Dodds, of Cincinnati, G. S. W.; L. V. Bierce, of Akron, G. J. W.; L. Jewett, of Athens, G. Treas.; J. D. Caldwell, of Cincinnati, G. Secretary.

The Grand Bodies meet next year at Chillicothe—the Grand Lodge on the third Tuesday of October—the Grand Chapter on the second Friday of October—the Grand Council on the second Thursday of October—and the Grand Encampment on the second Thursday of October.

[ORIGINAL.]

THE MASON'S FAREWELL.

WRITTEN EXPRESSLY FOR THE HARMONEONS.

Words.—By Br. David Barker, of Pacific Lodge, Me.
Music.—By Br. John Power, of the Harmoneons.

While far, far away from my native land,
To feel the warm "grip" from a Craftsman's hand,
And to hear the "word," and to see the "sign,"
Will strangely quicken this pulse of mine:
For I know full well that a friend is near,
To whisper a word in th' "attentive ear,"
And to "walk barefoot" 'neath a winter's sky,
To aid a Brother of the "mystic tie."

Chorus.—We've met on the "Level,"
We'll part on the "Square,"
For prized as the sunlight
My Brothers, you are.
Repeat.

'Tis a long farewell I must quickly say,
For the cares of life bid me haste away,
But I leave my heart, and a tear-drop, too,
As a pledge that I'm ever a Mason true,
And will toil with the "Craft" till I yield my breath
To a gavel-blow from the hand of death.
'Tis a kind farewell I must quickly speak
While the scalding tears course down my cheek.

Chorus.—God bless you, my Brothers,
It pains me to part—
You're dear as the life-drops
Which visit my heart.

Repeat.

Farewell.
Farewell.
Farewell.

THE KNIGHTS TEMPLARS.—NO. XXI.

[Written for this Magazine by R. W. John H. Sheppard.]

Our noble Brother Wm. de la More at this time was Master of the Temple, and Preceptor of England, and the illustrious James de Molay, Grand Master of the Knights Templars of the Holy Land, and of course the supreme head of the society in all parts of the world. He succeeded G. M. Gaudini, who died of sorrow and despair at the afflictions of his brethren, A. D. 1295. Molay was of lofty descent, from the lords of Longvic and Raon in Burgundy—a nobleman in whose veins flowed the purest blood of chivalry. Molay had been Grand Preceptor in England, where he was vigilant and active in his government and regulations. After he was chosen Grand Master, he went to France, and there was present at the baptism of the son of Philip le Bel, and, indeed, held the infant in his arms at the font. From thence he went to Cyprus, accompanied by a large body of French and English Brethren. This Island, it should be remembered, was given to the Templars by Richard Cœur de Lion. At Limisso were the head quarters of the Fraternity, since the fall of Palestine and their mournful exile from the cities and towers they had so long defended. At Gastira by the seashore, Nicosia and Limisso, were their houses and preceptories; and the ruins of a magnificent church they built in this Island, are still visible. But the king of Cyprus was jealous of their power and influence, and it was at the height of their quarrels and bitter feeling, when the G. M., James de Molay arrived.

Though Pope Boniface wrote severely to the king of Cyprus, and rebuked him for his unfriendly and oppressive conduct to the Templars, yet the treacherous treatment of this haughty Pope served only to aggravate the condition of the Templars. Molay, touched by the indignity they experienced at Cyprus, left the inhospitable kingdom of the petty monarch, and sought the shores of Palestine. He was encouraged by Casan Cham, the Mogul king of Persia, who had married a beautiful christian princess, which induced him to look on the Knights with a more friendly eye, and thus to form an alliance. Molay with the Templars landed at Suadia, and having joined their Tartar allies, encamped near the ruins of Antioch. Thirty thousand troops were put under his command. A great battle was fought with the Sultans of Egypt and Damascus. Aleppo and several cities surrendered to their united arms. Again the Templars under Molay conquered Jerusalem, and were seen in the desolate streets of that city; and again they knelt before the shrine of the Holy Sepulchre—the last gleam of glory, as the sun of chivalry went down, shone on the mountains of Palestine, ere it was extinguished forever!

Molay was encouraged—Hope sat on the plume of his helmet, and shone bright in a momentary splendor, ere the night of deepest sorrows gathered round this illustrious man. He sent enthusiastic letters to Europe, but the cold ear of Christendom was untouched. Indifferent to his success, neither Pope nor European monarch, nor the degenerate sons of knighthood, listened to his earnest appeal for succor and encouragement. The spirit of the Crusader had gone by,—it had received its death-blow, never to be healed nor restored.

Casan was obliged to return home, on account of domestic troubles. He left

20,000 men under the command of Molay, who drove the Saracens from Gaza into the desert of Egypt. But a revolt of the Tartars soon followed. The Templars retreated to Aradus, an Island near Tortosa. Here they were attacked by a fleet, and by an army of 10,000 troops; were compelled to abandon their fortress, and were nearly all slain. One hundred and twenty survivors defended their last tower, and were finally permitted by a treaty to retire to Cyprus; but the perfidious Infidels, violating their promise, rose and slew them. Whether G. M. Molay was in the last battle of Tortoso, is uncertain. Nor is there any authentic history how he escaped from Syria, or what was his fate, until November 26, 1309, when he was arrested and cast into prison, of which we shall soon speak.

The fate of the Knights Hospitallers was more fortunate than that of their Brethren the Templars. They retained their popularity in the courts of Europe, and flourished for many ages on the wealth and ruin of their unhappy companions. When Acre was taken, and they were driven out of Palestine, all the survivors fled in a large vessel to Cyprus. Afterwards these scattered exiles were gathered in a strong force, attacked the renowned and fertile Island of Rhodes, gained possession of it in 1310, and went by the name of Knights of Rhodes. They retained the dominion of this stronghold in the Mediterranean until 1522. But their history belongs to another department, and it is only touched here for the sake of elucidation of our subject.

We resume the persecution and sufferings of the Templars in Great Britain. Under the royal decree of Edward II., their general arrest and imprisonment in 1307, were mentioned in our last number. In pursuance of this, Wm. de la More, G. M.—a veteran warrior who fought in the fields of Palestine, and retreated not an inch until Acre was lost—Rodulph de Barton, Michael de Baskerville, and John de Stoke, officers of rank in the Temple, together with a number of aged and eminent Brethren, were taken out of the Tower and separately examined on false charges. Fortyseven Knights had been confined in the dungeons of that terrible prison-house—the Bastile of England—and of such tragic memory. In England there were no less than *two hundred and twentynine* Knights Templars confined in the various jails, on bare suspicion, without oath or evidence, at the mere beck of a weak, cowardly prince—who listened only to the voice of their enemies, or to his own hungry appetite for their possessions—they were suddenly snatched from the bosoms of their families, and contrary to the very form, as well as substance of the Magna Charta, they were seized in the midst of a people boasting freedom, and imprisoned.

After languishing in chains and loathsome cells for more that twenty months, they appeared before the *Inquisition*, composed of Dieudonne, Abbot of Lagny, Sicard de Vaur, the Pope's chaplain, and the Bishop of London. They were assisted by foreign notaries, to catch up and record each word which might drop amidst torture and blood from the agonized and bewildered mind of the sufferer. Several—for human nature could endure no more—several broken down men confessed the most contradictory and absurd crimes, and were absolved and released. Others were remanded to prison. Four Knights of some rank made confession and were pardoned; thirteen who were recently admitted into the Fraternity, pleaded ignorance of the nature and principles of the Order, and were dismissed on their recantation; thirtytwo more made a general confession and abjured their fellowship; five, too aged and sick for removal from the Tower, on their acknowledgment of error, were pardoned. The Inquisition was secret. No stranger nor spectator was admitted to witness the dark proceedings of their demoniac court. The fortyseven Knights from the Tower, all denied the crimes imputed to them, and persisted in their innocence.

The accusation contained eightyseven specific articles, such as heresy, blasphemy, idolatry, and the most impure offences; some of them embraced trivial points of theology, and others were based on rites and ceremonies too puerile and ludicrous to claim notice; indeed there was one for adoration of a *tom-cat*, alleged to have been placed in the midst of their secret assemblies, as an object of worship—a slander without even the ingenuity of wit, and only worthy of a bigot in the humiliating age of witchcraft. Torture alone could give seriousness to such a charge.

When William de la More, the intrepid Grand Master and his thirty companions, each apart and without a friend to aid and defend them, were interrogated on these charges, they one and all peremptorily denied them. The examination was protracted from day to day for several weeks. At last the bishops urged the king to surrender the Templars to the tender mercies of an Ecclesiastical Council, and it was forthwith constituted.

On the 29th day of April, 1311, before the bishops of London and Chichester, together with the papal Inquisition, notwithstanding they had been repeatedly examined and put to the torture, all the Templars in the Tower were again brought forward and put on their defence; and it was at this time a declaration of their innocence, drawn up in Norman French, was presented by them to that tribunal. In a lofty, dignified and eloquent manner, they repudiated the base charges of their enemies, appealed to their vows of obedience, maintained their faith in Christ, and called to mind the aid which they had rendered Christendom, in the defence of the cross. They spoke like men to men who all believe in the truth. The commencement of their defence, as handed down to us, is solemn and striking:—

"Be it known to our honorable father, the Archbishop of Canterbury, Primate of England, and to all the prelates of the Holy Church, and to all Christians, that all we Brethren of the Temple here assembled and every one of us, are Christians, and believe in our Saviour, Jesus Christ, in God the Father omnipotent." They desired that their defence, in the very language it was given and written down, might be read before this tribunal and heard by all people. Let any fair and candid mind compare a document like this with the contradictory, silly and unnatural counts of the indictment—to use the law phraseology—and then judge.

They set forth, "And if in our examination we have said, or done, any thing through ignorance of a word, since we are unlettered men, we are ready to suffer for our holy church, like Him who died for us on the blessed cross. And we believe all the sacraments of the church. And we beseech you, for the love of God, and as you hope to be saved, that you judge us as you will have to answer for yourselves, and for us, before God." This was presented by William de la More and twentyseven others. And, indeed, they might have spread before that tribunal, the character and glory of their Order for two hundred years, when the immortal Godfrey, Duke of Bouillon, and Bohemond, and Tancred, led the armies of Europe against the combined powers of Asia, and planted the cross on the citadel of Antioch and the towers of Jerusalem; when they fought by the side of Richard Cœur de Lion at Acre, and with St. Louis on the banks of the Nile; and when they defended the maritime castles and marts of Syria, until thinned in their ranks by the countless numbers of the enemy, and left alone by the mercenary princes and priests of Europe, they were irresistably overpowered and driven into exile, and were now left to a merciless foe in their native country, where they had ever been the promoters of law and the defenders of liberty. But it might have been only a waste of words in a whirlwind. Their solemn defence was of no avail. Sicard de Vaur the head inquisitor, introduced two confessions of recreant Templars, and also some abandoned women, and a mass of hearsay evidence to testify against them. They were sent back to their loathsome cells in chains, on short allowance of bread and water. The king again gave them up to the torture, and the French tormentors applied their horrible engines with hellish ferocity, even to extremity, usque at judicium sanguinis! Not to English, but to foreign hands—the tools of Philip. And they did extort some confessions from three poor crushed Brethren, and afterwards from some others. Finally a kind of compromise was made, and a great many Templars by abjuring the Order were restored to freedom.

GRAND MASTER OF CALIFORNIA.

SINCE the opening article in our present number was put in type, we have received a printed copy of the answer of the Grand Master of California, to the charges preferred against him by his Grand Lodge in August last. No principle, other than those we have already discussed, is involved in the defence. The Grand Master claims that he "has the power to make Masons *at will*," and on this belief he has acted, as alleged by his Grand Lodge, or as explained in the extracts from his defence, given below. On the correctness of this proceeding, we have nothing to add to what has been already said. The only remaining question in the case is, therefore, one of fact. And there seems to be very little difference of opinion between the parties in this respect,—at least as to the *material* facts presented in the four articles of impeachment, before published. We have neither space nor leisure to examine the collateral issues the present month. But having published the direct allegations, it is proper that we should also publish the explanations, by the accused. They are as follows, and will be the better understood if the reader will take the trouble to refer to the charges, as given in the November number of this Magazine, and compare the two together:—

"It is true Mr. H. M. Lewis was rejected by that Lodge, in my presence.[*]

"It is true Mr. C. D. Aiken was rejected by Mountain Shade Lodge, No. 18, and afterwards made by me.

"It is further true, I made two other Masons at Goodyear's Bar, some six or seven miles distant from the seat, and beyond the jurisdiction of that Lodge, and received fees for the three latter, as the report of the 'called meeting' sets forth But to all these 'charges' an unequivocal explanation can be given.

"The *committee*, or part thereof, to whom Mr. Lewis' application was referred, informed me '*that he should be blackballed*,' and influences used to effect it on the ballot.

"It was done, and for what cause? Forsooth, because he had changed or rather transposed his name, prior to leaving the Atlantic for this State in 1849, from H. Lewis Moses, to H. Moses Lewis.

"The persons most interested in him, some days after furnished me with a petition respectably signed, as herewith shown, soliciting me to make him a Mason, and among the signers are some whose Masonic knowledge gave them assurances, they were acting no way in violation of those sacred duties which form the line and rule of their actions, and not contravening either a prescribed or constitutional right. Due care was taken by me to investigate his character, and to his credit be it said, the tongue of rumor cannot trumpet forth aught against his fair fame, and I felt satisfied he was a good citizen.

"When convened on the night of the 25th of June, I had, in common with *all* the signers of the petition, and others who were in attendance to assist, a desire to perform the ceremony in the hall devoted to Masonry, but it was occupied by another Lodge, as the 'report of proceedings' bears testimony to, and it was concluded to adjourn to a place to carry it out, of all others the most sanctified for the purpose, and where I convened an '*occasional Lodge*,' and being assured by all present, some ten or twelve Brothers, that they were willing to proceed, that I concluded to comply with the request.

"In the case of Mr. C. D. Aiken, while on an official visit to Mountain Shade Lodge, No. 18, about two hundred and fifty miles from this city, application was made to me by several members thereof, to instruct them by what procedure the negative vote could be taken from the applicant aforesaid, the Brother who blackballed him, being desirous of retracting his objections, and the Lodge of seeing him among its members. My reply was simple, and I instructed them, if the Brother, (Green), stated his desires in open Lodge, when we met at night, and it received the concurrence of the members, there could be no obstacle.

"It was accordingly done, *in open Lodge*, by Bro. Green. The W. M., officers, and a large attendance of members being present, (Brother Loder, of New York, also in Lodge), the retraction was made, and I was solicited to make him, (Mr. C. D. Aiken,) in open Lodge then and there assembled; as much to exemplify my work, as to enable the Fraternity to have him made by virtue of my presence and authority.[*]

"As to others, who I am '*charged with making, residing in the immediate vicinity of a Lodge*,' I unhesitatingly declare that the report of Brothers J. King, Wm. R. E. Cole, and W. D. Fair, is not altogether in keeping with strict accordance with that which should always be, when a Brother stands charged, (if that charge even were tenable,) and be based on such solid facts, as to be able to bear the most rigid scrutiny, without a possible chance of being contradicted.

"Numerous Brethren, some twenty or more, residing at Goodyear's Bar, beyond the jurisdiction of Mountain Shade Lodge, No. 18, in a body solicited me to make two worthy men, who were, as I understood them, about to leave their region for the South, (and where no Lodge existed), during my presence amongst them, and they were made in an '*occasional Lodge*,'[†] by me in the presence of twenty or more Brothers, and by their '*unanimous desire and consent*.' Among these Brethren were several of long standing, and intimate acquaintance with the 'Landmarks' of the Order, whose hair had grown grey in the service thereof, and who had lived and served under its banners, at a time when 'Masons' souls were tried,' and 'who have borne the heat and burden of the day.'

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[*] The charge is that Mr. Lewis was subsequently made by the Grand Master. This is afterwards admitted.

[*] The charge is that the Grand Master took the fee of one hundred dollars, in this case. We should suppose it belonged to the Lodge.

[†] Our Brother seems to entertain the conviction that he embodies in himself, as Grand Master, the elements of a travelling "*occasional Lodge*," and that whenever and wherever he happens to meet with a number of Brethren, he may then and there, open and "make Masons at will." We give him all credit for his sincerity, but he is mistaken,—or we are If we, then the necessity for chartered Lodges no longer exists—nor, as to that matter, for Grand Lodges either. The Grand Master has ample power to do the business of both.

"Of the 'funds' arising therefrom, my Brothers who have deemed it proper to make that a 'point' of objection, I must in due candor say, they not only have prejudged the case, but have rendered judgment, that of itself has no law to support it, or evidences adduced that *I have appropriated them to my own use.*

"It would have been more in keeping with that strict charity which the secrets of our noble Order inculcates, to have awaited the result of my year's labor, and of the report I have by constitutional provisions to yield at our next annual session. The appropriation thereby shall never rise in judgment against me, and I conscientiously believe, I have the 'constitutional and inherent right' to be allowed some little discriminating power therein, and it would have been sufficient in season next May, when my report was made, for any Brother to have carped and cavilled at my acts, before arriving at any conclusive construction that *they would be in any wise mis-appropriated or applied to my own use.*

"On page 8th, 'called meeting,' the following resolution (4th), requires some explanation from me. It is true I entered a working Lodge, California, No. 1, during its session on the first Thursday in June past, but on what grounds it can be set forth 'as a visitor,' I know not, or that 'I interfered with the proceedings, refused to obey the gavel of the Master, when called to order,' and 'treat the Master with the respect due his office, using language unworthy of a Brother, and conducted in an unmasonic manner.'

"To these allegations, I must in good feeling to the framers of the report state, that such is not altogether a fair or impartial statement, as too many Brothers who were present can testify.

"By the constitution of Freemasonry, which every Brother I presume has read, 'The Grand Master has full authority and right not only to be present, but also to preside in every Lodge, with the Master of the Lodge on his left hand,'* and by the 10th declaration of assent to the ancient charges on a Master's installation, I wonder how any W. M. should act in so direct contradiction to what he promises, as the narrative will hereafter set forth.

"Assuming this doctrine to be correct as to the 'rights of the Grand Master,' and that he can exercise them on all occasions on entering a Lodge officially or otherwise, I cannot discover how I can be, or how I am to be, considered a 'visitor,' at any time that *I* visit any Lodge in *my* jurisdiction, and unless solicited, invariably allow the W. *M.* to preside, or on what grounds the resolutions 4th, on page 8th, is predicated, with no further testimony before my Brethren 'that any overt act' had been committed by me. But if the report does not set forth facts that would offend the sensibilities of those who have taken so active a part against me, and whose names naturally must have been brought before the bar of Masonic opinion, I will not shrink from the responsibility of unveiling the mystification with which this resolution is enshrouded, nor endeavor to fall back at this time upon those 'inherent rights,' which appertain to myself in common with all Brother Grand Masters, past, present, or future.

"On the night of June 3d last, I visited California Lodge, No. 1, was received as usual, and took a seat on the left of the W. M. All matters worked harmoniously, until a report on the application of a Brother, L. A. Peck from New York, for membership, was spoken of by the Bro. Sec. I rose, and politely solicited the Lodge to pause in balloting for him, until I had obtained certain answers from New York, in regard to the correctness of the applicant's statement, prefacing the subject with good and cogent reasons for my so doing. On this, Brother W. D. Fair rose, and called the 'Grand Master' to order. The W. M. 'came down with his gavel.' I appealed to the good sense of the Lodge, but I regret to say without avail. The W. M. replied to me, and the unmasonic and unworthy language, which it is hinted I used, was, I am constrained to say, made the theme of the W. M. and sundry other Brothers, who I cannot claim as friendly disposed towards me. There is abundant proof to the veracity of this statement, by Brothers of that Lodge who were present."

These extracts are all we have room for, the present month; and as they cover the whole ground embraced in the charges as published by us, they seem to be all that is necessary, in order to be just to the accused. We shall probably take occasion to refer to the case again.

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* We entertain views somewhat different from those which our Brother seems to entertain on this point, but have not space now to state them.

PROPOSED ORPHAN ASYLUM.

We take pleasure in laying the following circular and accompanying resolutions before our readers; and, in compliance with the request contained in the fifth resolution, recommend the subject to their favorable consideration. All that need be said further, is so well said by the Brother who signs the circular, that we feel ourselves fully relieved of that necessity, at least for the present:—

City of Washington, Nov. 13th, 1852.

At a large and most interesting convocation of the Ancient Fraternity of Free and Accepted Masons of Virginia and the District of Columbia, at the Tomb of Washington, on the 4th day of November instant, by invitation of Fredericksburg Lodge, No. 4, in which, on the 4th day of November, 1752, Washington was duly entered an apprentice Mason, among other things the annexed preamble and resolutions were unanimously adopted, and it was made my duty to communicate them to you.

The object is one to which every true Masonic heart will feelingly respond; and when *the time, the place, and the occasion* are considered, I cannot but entertain the most abiding belief that the Fraternity will not suffer such a call to pass unheeded, but that all true Masons, and all Masonic bodies throughout this Union, will strive to see who shall be foremost, and who shall do most, in aiding to establish a charity for which they shall receive the blessings of the widow and the orphan, not only of this generation, but of generations yet unborn.

Any remittances which may be made to me shall be faithfully and securely invested, until the sum named shall have accumulated, and then the course pointed out by the resolutions shall be followed, for the regular and permanent establishment of the Association.

Fraternally yours,

B. B. French.

Preamble and Resolutions unanimously adopted at the Tomb of Washington, on the 4th day of November, 1852.

Whereas, we, Free and Accepted Masons, having assembled here to pay proper respect to the memory of a beloved Brother, who, one hundred years ago, this day, first saw the Masonic light, and being desirous of erecting a moral monument here to commemorate this pilgrimage, do

Resolve, That we form ourselves into an Association, to be known as the Washington Mount Vernon Masonic Orphans' Association.

Resolved, That the Grand Masters of Virginia, Maryland, and the District of Columbia, be trustees to receive any funds that may be contributed to this Association.

Resolved, That as soon as one thousand dollars shall be contributed, that the trustees meet and make a permanent organization by the appointment of a President, Secretary, and Treasurer; and that they make such a Constitution and By-laws as they deem proper, basing them on the principle of relief to the orphans of Free Masons throughout the United States.

Resolved, That every Masonic publisher in the Union, be requested to give this a place in his publication, and urge contributions to this object.

Resolved, That every Grand and Subordinate Lodge, and such other Masonic bodies as may think the object a worthy one, be requested to take action thereon.

Resolved, That B. B. French, G. M. of Masons in the District of Columbia, be requested to see that these resolutions are communicated to the Masonic publications and Grand Lodges of the United States, with a request that any communications or remittances may be made to him.

LODGES IN THE FIFTH DISTRICT.

R. W. Bro. Moore:—I had the pleasure of meeting with Rising Star Lodge, in Stoughton, and installing its officers on the evening of Nov. 26th. The Charter was dated 1779. Here are venerable and valuable members, who have borne up the ark of the covenant, and kept the jewels bright by use, during years of opposition. They stood, and yet stand, firm in duty; and well versed in the tenets and forms of Masonry. Several volumes of the Masonic Magazine were on the table, and as the Lodge voted to subscribe for it another year, I conclude the Brethren intend to avail themselves of the best means of information, respecting the Institution.

On the 29th Nov., I visited Corner Stone Lodge, at Duxbury. The members are zealous, and have work to do, and as they are "apt to teach," those that hail from that Lodge are well instructed.

Plymouth Lodge, at Old Plymouth, was re-organized last Spring. The east wind has blown upon it since, but there are sure indications that the Light will soon burn on their altar, the tools become polished by their contact with the scions of Plymouth Rock.

Old Colony Lodge, Hingham, was re-organized last February, and has made a good report. Under the supervision of Bro. Marshal Lincoln, it could not help but work, and work well.

Montgomery Lodge, at Medway, sustains its former reputation, and is desirous of being removed to Milford. If the Grand Lodge permit its removal, it will be in a more central position, it meetings be more fully attended,—greater zeal will be manifested, and more work will be done.

Thus endeth the chapter, for the fifth district.

In Faith, Hope and Charity, thy Brother,

Albert Case.

THE TRESTLE-BOARD.

A new edition of the Trestle-Board has just been issued from the press, and all orders for it will be promptly answered.

This work has received the sanction and recommendation of the highest authorities in the United States, and is now more universally used in this and foreign countries, than any other Text-Book ever published. It contains every thing that is required, in this form, in the working of Lodges, Chapters, Councils, and Encampments. Its historical illustrations have been prepared with great care, and are entirely reliable; and it is believed, that in a literary point of view, it is free from the defects which too often, for the credit of our Institution, characterize works of its class. The work is sold at $12 a dozen. A liberal discount will be made to Lodges and booksellers.

GRAND CHAPTER OF NORTH CAROLINA.

We have had the proceedings of this Grand Chapter laying upon our table for a considerable length of time, but have not been able to find room in our pages for a notice of them, at an earlier day; and even now, we can do them but partial justice.

The address of the M. E. Grand High Priest, Comp. Robert G. Rankin, comes first in order, and it is no undeserved compliment to its author, to say that it is an able and well written paper. But of this our readers can judge for themselves from the following extracts. Our regret is that we cannot spare room for the entire address:—

"The rapid increase of Masonry—Ancient Craft and Royal Arch—throughout our land within a few years past, has and ought to be a source of gratulation to every Mason. But in our prosperity, it would be oftentimes well to recollect, that the strength of Masonry is not in its numbers, but in the virtue and wisdom of its members. To pause and ask, whether many in the multitude who have knocked at our doors and been admitted within the vails have not been fully content, and deemed themselves experts in the mysteries of the Craft, forgetting that Masonry is a science, requiring deep and severe study to be understood and appreciated, and that by their admission, they have but laid the foundation, upon which to build their future moral and Masonic edifice.

"The age is a progressive one. The spirit of enterprise is awakened, and we fear the feelings of the man may rise superior to the duties of the Mason. But Masonry cannot progress: its laws, its principles, its traditions are unchangeable, immutable, and even in these times of improvement, the wisdom of its great founders cannot be equalled. It is our duty to guard it from innovation, to guard it faithfully from all influences of whatever nature, calculated to detract from its usefulness, or lower it from the high respect its dignity demands from the world.

* * * * * *

"An evil now claiming the attention of Masons in other States, may with equal propriety be applied to our own. I allude to a certain degree of levity prevailing to a greater or less extent during our ceremonies. Is there an intelligent Mason who can point to our ceremonies in Masonry without there finding food for solemn reflection? Is there in our ritual one sentence, but is well calculated to excite the most solemn sentiments in one of sufficient intelligence to understand its symbolic meaning? There is in every ceremony and in every word of Masonry, something intended to convey some great and solemn truth. I invite your attention to the remarks of the Deputy Grand High Priest of Georgia on this subject. He says, 'The levity too frequently displayed on occasions of the performance of the Masonic work of the Craft, should be effectually discountenanced and thoroughly reformed. He who sees in every expressive phrase of our sublime ritual, the peculiar symbolic teachings of the Order, has his mind occupied with other and far different sensations; while to the initiate who fails to perceive, through the acted allegory, the great moral lessons which lie beyond, his very thoughtlessness should display his unfitness for the position he occupies.' Companions, treasure these words. Take them home with you, and let your example teach their importance, thereby influencing the conduct of those you represent.

* * * *

"Whatever analogy there may be in Masonry to revealed religion, necessarily exists from the nature of its doctrines and the purity of its precepts. Masonry claims but an humble station as a co-worker in inculcating the true principles of morality, acting as a powerful agent of virtue. It is but a great social, moral compact, composed of men fraternizing and working together in disseminating brotherly love, relief and truth, and while acknowledging the 'Great Author' of all good, and having as their great light His Holy Word, can, and does boast of perfect freedom from sectarian influences. Around its mystic altar, are found men of all nations, kindred and tongue, united with one voice and heart in offering their devotion to the Great I Am—ever remembering a Brother's welfare in their adorations.—Masonry being thus universal, teaches us the universality of Charity—its ennobling virtue. To this the attention of Masons are particularly directed—the cup of cold water cheerfully given, the timely intimation of approaching danger, the ready correction of error, words kindly spoken—are in instances, more powerful, making a deep and lasting impression, proving far more effectual than the most lavish bestowal of gold and silver. But to advise the erring and relieve the distressed are not the only attributes of Charity. It extends to all the walks of life, to matters beyond the grave, and the highest as well aa the lowest are sometimes supplicants at her doors. I have said that Masonry was free from religious or sectarian taints, and it is because this ennobling virtue of our Order teaches us to give due weight to the opinion of our Brother, to expostulate with him if in error, at the same time acknowledging his right and giving due credit for a conscientious discharge of duty. Hence, Masonry has for ages presented a platform upon which all could assemble, and in her ranks are ever to be found, bound by the silken cords of Charity, the christian of whatever denomination, believing that there is a sojourner travelling with him through time to eternity. The Israelite who perceives in the 'signs, types and symbols' of our ceremonies, something to remind him of prophesies, to him yet unfulfilled—the devotees of Mahomet, believing that there is but one God and Mahomet is his prophet. The greatest beauty in Masonry is this universality. It has been handed down to us from generation to generation pure, beautiful, grand; pure in its teachings and principles, beautiful in its traditions and ceremonies, grand in its antiquity and universality. Let us endeavor so to transmit it. Let us endeavor to guard it from being placed too high in the scale of religion on the one hand, too low in the scale of morality on the other, then will peace always dwell within our walls, and 'the landmarks which our fathers have set' continue to guide us in the paths of prosperity and happiness. But if we neglect all those lessons which are taught in our school of discipline—if we forget that by intolerance or bigotry, we might offend a Brother, thereby destroying this universality, we jeopardize the very existence of an Institution that has stood the test of ages, survived the devastations of war, and triumphantly withstood the attacks of the ignorant and designing.

"Another great beauty of Masonry is its uniformity. To this subject our Grand Chapter has given due attention, and spared no effort to secure it within our jurisdiction. But the multiplicity of Charts now extant, tend to defeat it. The General Grand Chapter having, at its last session, revised the mode of work, and my experience the past year in conferring degrees, leads me to suggest Moore's new Masonic Trestle-Board as more particularly applicable to that mode, and, though not formally authorized by the G. G. Chapter, yet has the sanction of its principal officers. I respectfully recommend, that our Subordinates be requested to use this work in the ceremonies appertaining to Royal Arch Masonry. * * *

"I cannot congratulate you, Companions, upon any large increase of Subordinate Chapters during the past Masonic year. Cyrus Chapter, formerly No. 9, has, upon proper application, been revived as No. 21. A dispensation has been granted by the Deputy Grand High Priest, whose report is in the hands of the Grand Secretary, the fees in both cases are in the Grand Treasury. If we have not materially added to the number of our Chapters, we can, from information received by me at various times, congratulate ourselves upon the addition of good and true Companions, exalted by the Chapters now in existence. These will in time bring forth good fruit, and Royal Arch Masonry, now with us comparatively in its infancy, will assume the position of manhood."

The various subjects noticed in the address, were referred to appropriate committees. The following is the report of one of these committees, and was adopted:—

"The Special Committee to whom were referred so much of the address of the M. E. G. H. P., as relates to 'Remissness of duty, on the part of the members of Subordinate Chapters, uniformity of work, Text books, and the duties and prerogatives of Presiding officers," having attentively considered the several matters to them referred, respectfully report:—

"That it is indispensably necessary, that the members of Subordinate Chapters should, at all times, when practicable, promptly attend the meetings, that they should give all diligence to render themselves perfect in the work, and that all things should be done 'decently and in order,'—that this Grand Chapter having heretofore appointed a Grand Lecturer, they earnestly recommend that his instructions be strictly followed, in order to insure perfect uniformity of work.

"They heartily concur in the recommendation of the M. E. G. H. P., respecting Moore's new Masonic Trestle-Board, as a suitable and convenient Text book.

"As to the Duties and Prerogatives of Presiding Officers, it is undoubtedly their duty to govern their Chapters, to read and expound the law, and give good and wholesome instructions, and in so doing they should exemplify the law of kindness. It is their duty and privilege, to exclude all improper and all irrelevant matters from their Chapters, to see that the ancient land marks are observed, and to guard against innovations and abuses; and for the manner in which they discharge these duties, and exercise the prerogatives appertaining to their offices, they are responsible and amenable to the M. E. Grand High Priest and Grand Chapter, alone.

All of which is respectfully submitted.

Wm. J. Clarke, Chairman."

The report of the committee on correspondence, is a paper of too much interest and importance to be hastily disposed of. We therefore lay it aside for a more convenient occasion.

Hon. FRANCIS BAYLIES.

My Dear Brother Moore:—I send herewith the New Bedford Mercury, in which was published the proceedings before the Supreme Judicial Court, in relation to the death of our distinguished Brother, the Hon. Francis Baylies;—which I feel may well find a place in your Magazine.

Upon the annunciation of his death, the bar of the Old Colony then attending the Law Term of the Supreme Judicial Court in Taunton, met and passed the following resolutions, and requested Timothy G. Coffin, Esq., of New Bedford, to present them to the Court.

In the discharge of that melancholy duty, Mr. Coffin arose, and thus addressed the Court:—

May it please your Honors:—Ere the funeral knell of the obsequies of our illustrious brother—the foremost man of all this world—has ceased to sound, we are called upon to listen to the sad intelligence, that another eminent brother has been summoned to the world of spirits. The last evening, the Hon. Francis Baylies, the oldest member at our bar, died, and all that now remains to us, is his lifeless corse—his spirit is safely "lodged above these rolling spheres."

The bar of this County have deeply felt the calamity which has again taken from their side another of their number, whom they loved, esteemed and honored, and as an expression of their feelings, they have adopted resolutions, which they have requested me to present to your honors.

You will pardon me, I trust, if I obtrude upon your notice, for a brief space, my own opinion of him whose death we all lament. I knew him intimately for many years, and I loved him much. He was truly a *gentleman*, and every quality which should grace that character, he possessed in an eminent degree. He was a *statesman*, and while aiding in the councils of his country in our State Legislature, and as a Member of Congress, his course was marked by unexampled industry, and unswerving integrity. His views upon public measures, were clear, sound and conservative. One of the greatest men who has presided over this nation, selected him to represent the sovereignty of his country, at a foreign Court, and while discharging the important duties of that responsible position, he displayed the qualities of a sagacious diplomatist, and the firmness of an honest man.

He was a *scholar*. His love of literature was an inherent characteristic of his life, and he has left us the evidence of his untiring application, which will live and endure through time. As the historian of the Old Colony, he has made himself a name that shall never perish, while the name of the Old Colony shall remain—while the memory of things connected with it shall exist, so long will the name of its historian be cherished and honored.

He was a *sound lawyer and an eloquent advocate*, and while engaged in the practice of our profession, he was distinguished for his ardent devotion to the interest of his clients—faithfulness to the Court, and courtesy to his brethren. But above all—I again repeat, he was the polished gentleman, the true friend, the affectionate centre of the domestic circle, a firm believer in God and his Christ, an honest man.

No man could be taken away whose death would cause a greater void in this community, or whose memory will be more revered.

But he has gone, and why should we complain? He has left a name that will be cherished in the memory of the living circle of his friends, and honored by each succeeding generation who shall seek to *know* of the Old Colony through the page of history. Death has claimed the man.

> "Death! thou great proprietor of all, 'tis thine
> To tread out empire, and to quench the stars;
> The Sun himself by thy permission shines
> And one day thou shalt pluck him from his sphere."

To us who stand within striking distance of this great proprietor of all, the voice which comes from the dead is, "Be ye also ready; for in an hour when ye think not, the Son of Man cometh."

He then read the following resolutions:—

The members of the Bristol Bar, having received with the deepest sorrow, the sad intelligence of the decease of the Hon. Francis Baylies, are desirous of testifying their respect for the memory of their departed brother, and uniting their sympathies with that of a bereaved family and community; therefore

Resolved, That in his decease we are called upon to mourn the loss of a sincere friend and esteemed fellow-citizen—a patriot and statesman whose public services have reflected high honor upon himself and his country,—an accomplished scholar, who, by his varied acquirements and solid judgment, deservedly ranks among the brightest ornaments of American literature—a gentleman whose generous heart and noble bearing through a long life, have won the love and veneration of his townsmen, of the Bar, and of the Commonwealth.

Resolved, That a copy of these resolutions be transmitted to the family of our deceased brother, together with an assurance of our heartfelt and respectful sympathy in their severe affliction.

May it please your Honors, I am instructed by the Bristol Bar, to ask of this Honorable Court, that the resolutions I have now presented, may be entered upon the records of the Court, and laid up among the archives of the County, as a perpetual memorial of their esteem, respect and love for their deceased brother.

The Chief Justice, in behalf of the Court, responded in an appropriate and feeling manner, alluding in terms of respect to the many important civil stations which the deceased had formerly filled, as indications of the confidence reposed in his ability, uprightness and integrity, both by his own State and the nation. The Court cheerfully acceded to the request of the Bar, and ordered the resolutions to be entered on the records of the Court, that the evidence might be forever perpetuated of the high esteem, love, and respect entertained towards the deceased, by his brethren of the Bristol Bar.

On Saturday, Oct. 30th, the remains of our distinguished Brother were interred with Masonic honors.

The Grand Chaplin of the Grand Lodge of Massachusetts, the Rev. Thos. R. Lambert, was present in full regalia, and performed the funeral services, in a most solemn manner. Brothers J. J. Loring, T. G. Coffin, W. A. F. Sproat, A. Baylies, W. Crossman and F. Phillips, were pall bearers.

Lodges from Taunton, New Bedford, and other towns, assembled to pay the last duty to their deceased Brother. Of their numbers, I cannot speak. But of their sorrow, I can. No heart in that solemn assembly, which was gathered in the Lodge, to wear the cassia and deposit it with their deceased Brother, but felt a renewed and deepened interest in the bond that bound the living to the dead.

We buried our Brother with Masonic honors in due form, and our *hearts* went out in unison with the ceremonies—and in those ceremonies we meant, what no heart can know or understand, except he be, what the deceased was—*a Brother!*

Hereafter, I may take occasion to write a memorial of our deceased Brother which may be worthy of your notice. At present, I have only time to give you a short narrative of the honor, which public sentiment and fraternal regard, paid to his memory.

C.

THE REVELATIONS OF A SQUARE.

BY THE REV. GEORGE OLIVER, D. D.

CHAPTER XIV.

DUNCKERLEY. FROM 1770 TO 1771.

"Do good to theim that ben nedy, and that shall pleyne me more and be better to the than yf thou fastyd xl. yere on brede and water. Do good to thy power in all yt thou may, and put pease and love amonge thy neyghbours, and it shall pleyse me more and be better to the than if thow were every day rauyssht to heaven."—*The Prouffytable Boke for Mannes Soul*—Wynkin de Worde.

"Cryst then of hys hye grace,
Zeve zow bothe wytte and space,
Wel thys boke to conne and rede,
Heven to have for zowre mede!
Amen! amen! So mot hyt be,
Say we so alle per charyte."
Old Masonic MS.

"Thy watchful eye, a length of time
The wondrous circle did attend;
The glory and the power be thine,
Which shall from age to age descend"
Dunckerley.

"Bro. Dunckerley was the oracle of the Grand Lodge, and the accredited interpreter of its constitutions. His decision, like the law of the Medes and Persians, was final on all points both of doctrine and discipline, and against it there was no appeal. His views of Masonry were liberal, and he despised sectarian controversy. He frequently visited the *Ancient* Masons' Lodges for the purpose of ascertaining what was the actual difference between the two systems, as Laurence Dermott, in the Ahiman Rezon, had confidently boasted of the superiority of their mode of work over that which was recommended by the legitimate Grand Lodge; and he carefully culled its flowers, and transplanted them into Constitutional Masonry; for he actually found amongst the ancients, to his undisguised astonishment, several material innovations in the system of Masonry, including some alterations in the Old Landmarks, and a new application of the Master's Word. As John Wesley is said to have observed when he adopted some popular ditty to his collection of hymns,—'It is a pity the devil should monopolize all the best tunes,' so our Bro. Dunckerley, how loudly soever the self-styled *Ancients* might blow their schismatical trumpet, and proclaim the exclusive excellence of their schism, resolved that they should not appropriate to themselves a single pearl of any real value towards the elucidation of the Craft. And hence, when he was authorized by the Grand Lodge to construct a new code of Lectures by a careful revision of the existing ritual, and a collation of all the ancient forms, he executed the task so well, that the Grand Lodge adopted it without alteration, and enjoined its practice on all the Lodges under its jurisdiction.

"These were the palmy days of Masonry," said the Square, exultingly, "and it is doubtful whether it has ever been in greater repute than under the direction of this learned and philosophical Brother. In one instance, he certainly laid himself open to the charge of building on another man's foundation, for he reconstructed *Dermott's* Royal Arch, and introduced it into the Grand Lodge of England. It was a bold attempt; but from the patronage of the Duke of Clarence, united with his own influence in Grand Lodge, it was eminently successful. I cannot deny but that it was an innovation, for it absolutely disarranged the Landmarks, by *transferring* the Master's Word to a subsidiary degree. And so it was generally considered at its first introduction. It was like grafting a crab upon an apple-stock. But time has effected wondrous changes. The crab has ripened into a most delicious fruit, and the improved Royal Arch Degree is now considered the perfection of Masonry.

"Bro. Dunckerley found amongst the Ancient Masons a French work, which, taken as a corollary to their professions of superior antiquity, constituted a curious anomaly that is deserving of a passing notice, its professed object being to rebut the claims of Masonry to a high antiquity, and to limit its existence to the last two hundred years. The author confidently asserts that it was a purely English invention, never contradicted by the Fraternity when speaking with each other in confidence, and tacitly acknowledged by all foreign Lodges, which are nothing more than branches from this original stock. And he asks triumphantly, 'But what happy mortal amongst the English has been able so to interest the heavens in his favor, as to gain the glorious title of founder to this Order? There are few who will guess at him from the hints I have given, yet still fewer who, like him, could penetrate into the very heart of man, could trace all its windings, and draw from him all his thoughts; fewer who, like him, could at one glance discern the advantages of such an institution, the means of establishing it with success, and to make it useful to his political and religious designs. There are few whom (as the poet says) Jupiter eyes so partially, as suddenly to dispel the light which environs them, and bringing them into light, to show them truths concealed from others under shadows and hieroglyphics. In a word, it wanted a CROMWELL to insure success. A genius so vast as his could alone embrace a project of such importance, and contrive the means of supporting it, until its final and surprising execution astonished the world by a most terrible metamorphosis. If we refer to the Masonic deliberations of those days, we may discover in them storms continually increasing, and powers sleeping on the very verge of a precipice. . . . . The Order frequently changed its name in the first year of its formation. That which it now bears was the first; its partisans afterwards called themselves Levellers, then Independents, afterwards Fifth Monarchy Men. At last, they reassumed their original name of Freemasons, which they keep to this day. They had a standard upon which was a lion *couchant*, to designate the lion of the tribe of Judah, with this motto,—WHO SHALL DARE TO ROUSE HIM UP?'

"What do you think of this, sir? But more extraordinary things are yet to come, the author gives the following unique application of the symbolical Temple of Solomon: 'The Society adopted the Temple of Solomon for its symbol, because it was the most stable and the most magnificent structure that ever existed, whether we consider its foundation or superstructure; so that of all the societies men have invented, no one was ever more firmly united, or better planned than the Masons. Its chief aim is to conciliate and tame the passions, to establish among men the spirit of peace and concord, which may render them impenetrable to the feelings of hatred and dissension, those bitter enemies which poison the best of our days;—to inculcate sentiments of honor and probity, which may render men more attentive to their respective duties;—to each a dutiful obedience to the orders of parents and princes;—to support towards one another the tender relation of Brothers, by which name they address each other; —and, in a word, to form an admirable sect, whose only aim is liberty, love, and equality. If this interpretation should not be to the taste of the candidate, or if he feels any repugnance to adopt it, they well know how to reply in a manner still more artificial. The Temple of Solomon, then, signifies nothing more than a temple sacred to the Virtues, which are practised by the Society in the greatest perfection; a dungeon destined for the vices, where these monsters groan under the most rigorous confinement. . . . . The edifices which Freemasons build are nothing more than virtues or vices to be erected or destroyed; and in this case heaven only occupies their minds, which soar above a corrupted world. The Temple of Solomon denotes reason and intelligence, &c.'

"We had once a rich scene in our Lodge, during Bro. Dunckerley's Mastership, which carries with it a useful lesson, and ought not to be disregarded," proceeded my gossiping companion, who, like the barber in the Arabian Nights, would not suffer anybody to talk but himself. "A stranger presented himself as a visitor, was examined, and admitted. He proved of respectable standing in society, although on the present occasion he lent himself to the perpetration of a very disreputable affair; and the R. W. M., with all his tact and discrimination, was very nearly outwitted. An ancient law of Masonry provided that no visitor, however skilled in the art, shall be admitted into a Lodge unless he is personally known to, or well vouched and recommended by, some of the Brethren then present. Many occasions arose in which it had been deemed expedient to remit the strict observance of this rule, and such had been the case in the present instance. The intruder, however, had not occupied his precarious position more than five minutes, before a venerable Brother called aloud,—'IT RAINS!'

"Bro. Dunckerley's presence of mind did not forsake him in this emergency, and he gravely demanded of the visitor,—'Where were you made a Mason?'

"The answer was at hand. 'In a Lodge at the King's Head, Gravesend.'

"This reply betrayed him; the daw was stripped of his borrowed plumes. The Brethren rose simultaneously from their seats in some degree of unnecessary alarm, like a flock of sheep in the presence of a strange dog.*

"Indeed, if the wandering Jew had appeared among them *in propria persona*, they would scarcely have exhibited a more urgent demand for his summary expulsion than was implied in the loud and universal murmur of disapprobation which was heard from every part of the Lodge. The intruder was perplexed; he saw his error, but knew not the remedy: and when the R. W. M. quietly observed: 'Now, sir, will you be kind enough to favor us with your version of the story,' he replied in the language of Canning's Knife Grinder:—

"'Story!—Lord bless you!—I have none to tell! I was anxious to see a Lodge of Brethren at work; and one of your seceding Members furnished me with answers to a few questions which he said would be proposed in the Tyler's room, and for a frolic I determined to test their truth, as, at the very worst, I could only be rejected, which I did not conceive would be either a disappointment or a disgrace; for, to say the truth, I scarcely expected to gain admittance into the Lodge.'

"What was to be done? The dilemma was pressing, and various opinions were proposed and discussed, while the delinquent was securely locked up in the preparing-room, and left in darkness to his own agreeable reflections. The confusion in King Agramante's camp, so well described by Ariosto, where one said one thing and another the reverse, may convey some idea of the consternation which ensued. All spoke together, and the reins of authority seemed to have been unnaturally snapped asunder; for the R. W. M. had retired with his Wardens behind the pedestal, leaving the Brethren in the body of the room to denounce or threaten at their pleasure; and their objurgations were rather amusing than otherwise. One or two young Members, in the exuberance of their zeal, thoughtless and ill-judging, like sailors at the prospect of a wreck breaking open the spirit-room, jumped upon the benches, like Victor Hugo's scholars in Notre Dame,† vociferating,—'Out with him! Down with the intruder! Turn him out!'

"Others were more moderate. One Brother observed in a deprecatory tone of voice: 'He ought not to have been admitted.' A fat Brother, with a red face peering from under a periwig and *queue*, who had not taken the trouble, amidst all this excitement, to move from his seat, quietly asked, 'Who examined him?' And others, acting under the impulse so universally displayed by the young men on the bench, were clamorous that the watch should be called in, and the intruder transferred to the roundhouse.

"Meanwhile, Bro. Dunckerley had matured his plan, and having ascended into the chair, and given the signal which appeased the tumult, and brought every Brother to his seat in a moment, he said:—

"'Brethren,—I need not tell you that we are placed at this moment in a situation where a false step may involve not only this Lodge but the entire Craft in unknown difficulties. It was the maxim of Socrates,—it is well to punish an enemy, but it is better to make him your friend. Now we must not content ourselves with asking who examined him? or why he was admitted? for he is actually amongst us; and it is too late to prevent the intrusion. And if we were to adopt that worthy Brother's advice who recommended him to be turned out, the matter would not be greatly mended;—the principal difficulty would still remain. I conceive, therefore, that the wisest course we can pursue under these untoward circumstances will be, to use our best endeavors towards converting this temporary evil into a permanent benefit, as the bee extracts honey from the most poisonous flowers, by transforming the unwelcome cowan into a worthy Mason. For this purpose I propose that—if his station in life be not objectionable—the provision of our bye-laws respecting the admission of candidates be suspended in this single instance, and that he be initiated on the spot.'

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* The Square is inclined to be facetious here. A strange dog, filling the flock with apprehension, is brought forward as an apt comparison to the appearance of a strange eaves dropper (cowan) amongst the Brethren of a Tyled Lodge.—P. D.

† The Square anachronizes.—P. D.

"This proposition was regularly seconded by the S. W., and was unanimously agreed to; and the intruder was again introduced by the senior E. A. P., for we had in our Lodges at that time neither Deacons nor Inner Guard. The R. W. M. first examined him as to his residence, trade, and respectability of character; and these inquiries being satisfactorily disposed of, the question was proposed, whether he would adopt the alternative of being made a Mason, to avoid the disgrace of being posted as an impostor.

"He said nothing could be more acceptable to his wishes. In fact, it was the very proposal he intended to make himself, as an atonement for his error, and a means of wiping away his disgrace. He accordingly received the first degree; and not only proved an excellent and zealous Mason, but in due course rose to the chair of the Lodge.

"The origin of the above significant watchword," continued the Square prosingly, as if he was taking credit to himself for communicating some very important secret which was known to none but himself,—"Don't speak!"—he ejaculated, in a sharp and eager tone of voice, as I exhibited indications of a reply,—"Don't speak, and you shall hear! In our time, a cowan, or over-curious, uninitiated person, who was detected in the fact of listening, or attempting to procure, by any undue means, a knowledge of the peculiar secrets of Masonry, was termed an eaves-dropper, from the nature of the infliction to which he was subjected. He was placed under the eaves of a house in rainy weather, and retained there till the droppings of the water ran in at the collar of his coat, and out of his shoes, and therefore the phrase, '*it rains*,' indicates that a cowan is present, and the proceedings must be suspended.

INSTALLATION, RICHMOND, ME.

The officers of Richmond Lodge, No. 63, were installed at Richmond, Me., according to ancient Masonic custom and usage, on the evening of the 22d Nov.

The R. W. Thos. B. Johnson, D. D. G. M. occupied the chair, and conducted the services in a manner, at once dignified and impressive.

Bro. Johnson was assisted by E. G. Webber, Esq., Grand Marshal, who discharged his duty in a gentlemanly and efficient manner.

The officers installed were Abel Libby, W. M.; Daniel Witham, S. W.; Geo. H. Hatch, J. W.; Elias Colby, Treasurer; Abiel Avery, Secretary; Thaddeus McFarland, S. C.; Isaac S. Cox, J. D.; H. P. Dinsmore, S. S.; F. B. Ring, J. S.; Joseph A. Southard, Marshal; Libbeus Jenkins, Tyler.

This is a young Lodge, but one of the best conducted and most flourishing in the district. The officers are gentlemen of intelligence and worth, and the members all that can be required in this, or any other Institution. May they long enjoy every satisfaction and delight, which must result from acts of disinterested benevolence.

A Mason.

GRAND LODGE OF TENNESSEE.

The Grand Lodge of Tennessee, held its annual communication at Nashville, on the 4th of Oct. last. The Grand Master, M. W. Charles A. Fuller, opened the session with a brief and comprehensive address, from which we extract as follows, being all of the proceedings we can find room for the present month:—

"I take this occasion to state, that so far as my knowledge extends, the Subordinate Lodges are still enjoying the same undiminished prosperity as reported in my last annual communication. Peace and harmony still prevail, and but few causes of contention have disturbed the 'even tenor' of their progress. Many of the Lodges are actively engaged in making more extended provision for the education and moral training of those helpless objects of a Mason's sympathetic charity—the destitute orphan children of their Brethren. Primary schools and colleges are being erected for their benefit, and receiving more liberal patronage than heretofore. Without designing to call into invidious notice particular institutions, I mention the names of Jackson College, under the patronage of the Brethren of Maury County, Clarksville College, the Female Colleges of Maryville and Macon, as Institutions of which any one may well be proud to acknowledge as having been erected by the Fraternity, and are peculiarly Masonic in their government and character. In no way, in my opinion, can Masons better carry into practical effect the benign impulses of a generous heart, than in fostering institutions of learning, and I trust the day is not far distant, when every Lodge in our jurisdiction will have schools of similar kinds established under their patronage; and if they cannot at once create a college in their immediate vicinity, it is no reason why they should not participate, though in a more humble degree, in the advantages to be derived from primary schools. There are hundreds of intelligent sons and daughters of our less favored Brethren in worldly advantages, whose sole dependence for education rest upon the interest now manifest by the Brotherhood upon this subject. * * *

"In all my correspondence with the Subordinate Lodges, I have taken occasion to urge upon them more strict investigation into the character and qualifications of applicants for the honors of Brotherhood. We see Masonry prosperous everywhere,—the tide of prosperity has rapidly elevated our Institution to its present high standing, and the part of true wisdom requires us to be exceedingly careful in scrutinizing the character of those who are to be associated with us. Remissness in this respect will inevitably lead us in the way to destruction. I am gratified, however, to say, that my admonitions have not been without their influence, and although there is an improvement, let me urge upon the members of Lodges to be still more strict in their investigations.

"While it gives me the greatest pleasure to inform you of the prosperous state of the Order, both within our own immediate jurisdiction and elsewhere, which I doubt not will be cheering to the heart of every loyal lover of the Craft, I regret to say we also have cause for mourning. Every picture has its dark shading as well as brightest coloring. The fairest of summer days may end in clouds and storms. Who is he that riseth in the morning radiant with anticipations of happiness, can safely say that his evening will not be overshadowed with misery and darkness? Every day, yea, every hour, brings its changes, following each other in rapid succession. Joy and sorrow, health and disease, life and death, are our constant companions this side of the grave. Decay is written on all things, and happy is he who shall treasure up in his heart of hearts the great and important lesson thus taught by the works of nature to the children of mortality. The life of man is only as a vapor, fruitful with vain desires and imaginings—it is seen to-day, with another sun it disappeareth forever.

"My Brethren, in common with all others, we too have cause for sorrow. A 'bright particular star' has been stricken forever from the galaxy of our worthies.

Death has entered the ranks of the Fraternity, and removed from the sphere of his earthly labors one whom you have frequently delighted to honor. The 'broken column'—an expressive symbol to every Mason—has been planted in our midst. Our esteemed friend and Brother, **Edmund Dillahunty**, Past Grand Master, has been summoned by the Supreme Architect of heaven and earth, from time to eternity, and while we sorrow for the loss we have sustained, let us bow with resignation to the decree that has called our departed Brother hence, and forget not that we too must sooner or later follow him to that 'undiscovered country from whose bourne no traveller returns.' Although sudden and unexpected, the dreaded messenger of the grave found our illustrious Brother fully prepared for the great change. He truly departed in peace on the morning of the 3d day of February last, and his remains were deposited in the tomb by the Masonic Fraternity, and the solemn services our ritual enjoins on similar occasions were performed by your Grand Master in person, assisted by a large number of sorrowing Brethren, who had assembled to testify their respect for the memory of the deceased. Pure in character, exalted in morals, a sincere christian, Bro. Dillahunty possessed the confidence and esteem of all who knew him. Overflowing with love to all, his Masonic Brethren received a peculiar share of his fraternal regards, and we mourn his loss, not however, without the hope of seeing him again, standing among those just ones whose habitation is 'that house not made with hands eternal in the heavens.' His end was as calm and peaceful as his life had been eminently useful. Honored by the State, reverenced by his Brethren, his memory will long be cherished by the bright example his life affords to all to imitate his virtuous career, so that when 'life's fitful fever is o'er,' we may like him trustingly resign our bodies to the embrace of the grave, and as surely look forward to that haven of eternal happiness where 'weary pilgrims' rest from their labors, and are at rest forever. You will undoubtedly avail yourselves of a suitable occasion to express your appreciation of the memory of one who was a friend to the friendless, and an eninent patron of our Order. We miss his bodily presence in our assemblies, but the spirit that actuated him to deeds of benevolence still survives. Let us therefore imitate his virtues, forget all except what was great and noble in his character, and cherish his memory as a sacred inheritance."

R. W. Bro. Charles A. Fuller, was elected Grand Secretary, in place of R. W. Bro. Dashiell, resigned.

WASHINGTON MASONIC MONUMENT.

We are happy to learn that the Grand Lodge of Virginia, at its late annual communication, appropriated the liberal sum of *one thousand dollars*, towards the erection of the proposed *Masonic Monument* to the memory of Gen. Washington, at Fredericksburg.

We also learn that the Brethren at Lynchburg, Va., recently held a Fair at that place, in aid of the same object, at which the handsome sum of $740 was realized. We understand that it is in contemplation to hold similar Fairs in other parts of the State. The prospects of the final success of the measure are most encouraging. It is an object worthy of the united exertions of the Fraternity of the country.

MASONIC CORRESPONDENCE.

Portsmouth, N. H.

Bro. Moore :—The 100th anniversary of the initiation of George Washington into the mysteries of Freemasonry, was celebrated in this city, by St. John's and St. Andrew's Lodges, on Thursday evening, November 4th, A. D. 1852. The Brethren with their ladies assembled at Masonic Hall, where the services were performed.

After prayer by Bro. Rev. S. Kelley, the beautiful hymn—"*Dear shade of our Brother, descend from above*"—by M. W., Bro. B. B. French, was sung. Bro. John Trundy, in behalf of Bro. Thomas Clapham, then presented to St. John's Lodge, a fac simile of the reply of Bro. Washington, to an address of the Grand Lodge of Pennsylvania, Dec. 27, A. D. 1796; which was received by Bro. A. R. Hatch.

Bro. B. F. Chandler, then, in the name of several members, presented to St. Andrew's Lodge, a copy of T. B. Welch's splendid portrait of Washington, (from Stuart's painting) which was received by Worsh. Br. John Christie, Master of St. Andrew's. Br. Christie then gave from printed documents a sketch of the history and character of Washington as a Mason.

The ode—"*Our Order, like the ark of yore*,"—by Br. G. P. Morris, was then sung, and the services were closed with the benediction.

The Brethren and ladies then repaired to the Piscataqua House, and partook of a sumptuous repast served up by Br. J. G. Hadley—after which the company separated, much gratified with the pleasant and happy manner in which the evening had been spent. Yours fraternally, J. C. 33d.

Montgomery, Ala., Dec. 14th, 1852.

R. W. Bro. Moore :—The Grand Lodge, Grand Chapter and Crand Council, closed their annual meetings on the 12th inst.

The Grand Officers elect of Grand Lodge, are M. W. David Clopton, G. M. ; R. W. Syd. Smith, Dep. G. M. ; Samuel H. Dixon, Sen. G. W. ; Geo. W. Gaines, Jr. G. W. ; Rev. J. H. Willoughby, G. C. ; James M. Brundidge, G. Lecturer ; Thos. Welch, G. Treas. ; A. P. Pfister, G. Sec. ; J. H. Danforth, Sen. G. Deacon ; F. M. Perryman, Jr. G. Deacon ; Thos. McDougal, G. Tyler.

The Grand Officers of the Grand Chapter, are M. E. W. P. Chilton, G. H. P. ; J. L. Price, D. G. H. P. ; W. H. Norris, G. K. ; T. J. Clark, G. S. ; Rev. J. H. Willoughby, G. C. ; D. Hartwell, G. Lecturer ; E. M. Hastings, G. Treas. ; A. P. Pfister, G. Sec. ; O. S. Beers, T. C. Hartwell, G. Marshals ; Thos. McDougal, G. Sentinel.

Our Encampment (Montgomery No. 3—should be No. 4.—as there are three Encampments besides, in the State, viz., Marion, Mobile and Tuscumbia,) was not organized until the 30th June last, when the following officers were elected :—N. E Benson, G. Com. ; W. P. De Jarnette, Gen. ; T. C. Hartwell, Capt. Gen. ; E. T. Robinson, Prelate ; B. Massi, Sen. W. ; S. B. Marks, Jr. W. ; N. Barker, Treas. A. P. Pfister, Rec. ; J. P. De Jarnette, Sword Bearer ; J. H. Caffey, Stan. Bearer ; S. D. Watson, Warden ; T. McDougal, Sentinel.

We have since that time been industriously engaged. It is our desire to obtain a Charter at the next Triennial meeting of the General Grand Encampment.

Yours, Fraternally, A. P. P.

CELEBRATION AT SAN AUGUSTINE, TEXAS.

ALTHOUGH the day was very unfavorable, the Masonic procession on Thursday, Nov. 4th, was large, and presented a handsome appearance. As the long line filed by our office, we thought that nothing could have been more beautiful.—First came the young ladies attached to the female department of the Masonic Institute, fiftythree in number, gaily attired and in handsome uniform. Next followed the pupils of the male department—fiftysix in number, wearing blue sashes, and faces beaming with joy. The members of the Masonic fraternity—numbering fiftyseven, in blue and scarlet regalia, brought up the rear.

After the procession reached the Methodist church, and the crowd was seated, B. F. Benton, Esq., was introduced, and delivered an *extempore* address. After listening attentively to the speaker during the whole of his address, we came to the conclusion that it was well that the Marshal had given notice that the address would be extemporaneous (Mr. B. having only been called on in the morning to deliver it, in the absence of the speaker regularly appointed) as no one could have arrived at such a conclusion from the address itself. It was not only studded with facts, but those facts were well arranged, and produced the finest effect. If this address of Mr. Benton's be an extemporaneous effort, (and we feel assured it was), we never wish to hear any of his *prepared* ones. The frequent bursts of applause proved that we were not alone in our admiration of it.

After Mr. Benton had concluded, a very pretty poetical address was delivered by Miss Garnett, in handsome style. The applause in that portion of the house occupied by the young gentlemen, was particularly enthusiastic during this address.

The ceremonies at the church were concluded by Master M. A. Brooks, who delivered a fine impressive address, and in a style that would do credit to speakers of a riper age.—*S. A. Herald.*

Obituary.

BRO. JUSTIN E. STEVENS.

IN this city, on the morning of the 17th December, Dr. JUSTIN E. STEVENS, youngest son of Dr. JOHN STEVENS, aged 30.

Dr. Stevens was a graduate of the Military Academy of Vermont, under the charge of Capt. Partridge. He afterwards studied medicine in this city, and received a diploma from Harvard University. On the breaking out of the war with Mexico, he received an appointment as surgeon in the army, and was present at the taking of the city of Mexico. On the establishment of peace, he returned home, bringing with him, like hundreds of others, the seeds of the disease which finally terminated his existence on earth.

He was made a Mason soon after attaining to his majority, and was a member of the Boston Encampment of Knights Templars at the time of his death. He was a young man of great purity of character, and was highly esteemed by all who knew him, for the amiability of his temper and excellent social qualities. His friends will long lament his premature death, as the loss of one to whom they had become endeared through warm, social and fraternal relations. He leaves a young and accomplished wife—an aged father, and brothers and sisters, to embalm his memory in tears of sorrow.

His funeral was attended by his military and Masonic friends, from the residence of his father, on Monday, the 20th. The President elect, Gen. PIERCE, to whose regiment the deceased was attached, while in Mexico, was present, and united in paying the usual military honors to his memory.

REGISTER OF OFFICERS.

GRAND LODGE OF ILLINOIS.

M. W. Eli B. Ames, G. M.
R. W. B. L. Wiley, D. G. M.
" Isaac R. Diller, S. G. W.
" James S. Anderson, J. G. W.
" H. G. Reynolds, G. Sec.
" G. McMurtry, G. Trea.

ST. MARK'S LODGE, NEWBURYPORT.

Isaac P. Seavey, W. M.
Jonathan Bickford, S. W.
Moses H. Fowler, J. W.
J. W. C. Colby, Treas.
John Colby, Sec'y.
William Foster, G. D.
Enoch P. Lunt, J. D.
John Irving, S. S.
Morice Gorman, J. S.
Joseph A. George, M.
Aaron P. Sargent, Tyler.

STRICT OBSERVANCE LODGE, CHARLESTON, S. C.

George Z. Waldron, W. M.
Lemuel Crane, S. W.
Alfred L. Browne, J. W.
Samuel J. Hull, (P. M.) Treas.
J. Macauley, Sec.

LANDMARK LODGE, CHARLESTON, S. C.

Alfred Price, (S. G. W.) W. M.
George M. Goodwin, S. W.
W. S Cochran, J. W.
L. Chichester, Trea.
J. G. Lege, Sec.

SOLOMON'S LODGE, CHARLESTON, S. C.

J. B. Fraser, W. M.
T. J. Cumming, S. W.
C. Froneberger, J. W.
Ebenezer Thayer, (J. G. W.) Treas.
Andreas Meyer, Sec.

RISING STAR LODGE, STOUGHTON.

George Talbot, W. M.
William Morse, S. W.
Simeon T. Drake, J. W.
Eben. W. Tolman, Trea.
Ansel Capen, Sec.
Joel Talbot, S. D.
Azel Capen, J. D.
Lem'l Gray and C. A. Southworth, Stewards.
James Swan, Marshal.

PROVIDENCE CHAP., PROVIDENCE, R. I.

Joseph Belcher, H. P.
Samuel Lewis, K.
A. W. Fiske, S.
J. A. D. Joslin, C of H.
Cyrus Fisher, P. S.
H. K. Jencks, R. A. C.
Wm. C. Barker, Secretary.
Jason Williams (for the 45th time) Trea.
Isaac Aldrich, 3d, Samuel Wesson, 3d, and P. C. Remington, 1st, M. of the V.
D. Wightman, Tyler.

GRAND CHAPTER OF ILLINOIS.

M. E. Levi Lusk, G. H. P.
M. E. John Jewell, D. G. H. P.
E. Louis Watson, G. R.
" William A. Dickey, G. S.
" H. G. Reynolds, G. Sec.
" W. S. Hurst, G. Trea.

ILLINOIS COUNCIL R. AND S. M., KNOXVILLE, TENN.

W. A. Seaton T. I. G. M.
G. C. Lamphere, D. I. G M.
H. G. Reynolds, P. C. W.
J. M. Witt, C. G.
G. McMurtry, Treas.
A. C. Ong, Rec.
Isaac Guliher, Sent.

GRAND CONSISTORY OF MISSISSIPPI.

Robert Stewart, Sov. of S. and G. M.
William P. Mellen, 1st G. E. C.
William C. Chamberlain, 2d, do. do.
Alex. P. McMillan, G. M. of S.
Giles M. Hillyer, G. Chan.
Hugh Elliot, G. Rec.
G. L. C. Davis, G. Trea.
Geo. I. Dicks, 1st G. Eug.
R. H. Fitz, 2d G. Eng.
E. L. Glassburn, G. M. Arct.
John Wells. C. of G.

MC MILLAN LODGE, CINCINNATI, O.

George B. Rolney, W. M.
W. H. Granthan, S. W.
J. A. Murphy, J. W.
Robert Cameron, Trea.
D. S. Garrison, Sec.
William Gray, S. D.
R. Mc Clure, J. D.

PENTUCKET LODGE, LOWELL.

William North, W. Master.
Stephen R. Fielding, S. W.
William O. Turner, J. W.
Albert Mallard, Trea.
Isaac Cooper, Sec.
John B. Fish, S. D.
Joseph A. Patten, J. D.
Alford S. Saunders, S. S.
William A. Wright, J. S.
Daniel Coburn, Mar.
Henry A. Miles and Theo. Edson, Chap's.
Isaac Hosmer, Tyler.

CORNER STONE LODGE, DUXBURY.

Martin Waterman, W. M.
H. E. Smith, S. W.
Thomas Peterson, J. W.
Reuben Peterson, Trea.
John Holmes, Sec.
S. E. Ripley, S. D.
Nath'l Delano, 3d, J. D.

MASONIC CHIT CHAT.

Grand Lodge of Massachusetts.—At the annual communication of the M. W. Grand Lodge of this State on the 8th ult., the M. W. and Rev. Geo. M. Randall was re-elected Grand Master; R. W. Daniel Harwood, M. D., S. G. W.; R. W. Rev. Benj. Huntoon, J. G., W.: R. W. Hon. Thomas Tolman, G. Treas., and R. W. Charles W. Moore, G. Secretary, for the ensuing year. The appointed officers are the same as last yerr, except W. Br. Geo. M. Thacher, G. Marshal, in place of W. Br. John T. Heard, who declined a re-appointment. W. Br. Hamilton Willis was appointed G. Sword Bearer, in place of Br. Thacher promoted. Br. Sylvanus Baxter, was appointed to fill the vacancy in the Deputy Grand Mastership in District No. 8. The other Deputies have all been reappointed. The installation took place as usual on the 27th ult., but for a notice of which we have not room this month.

Sacramento, Cal.—Our correspondent, under date Nov. 7th, writes that the late disastrous fire, by which the city of Sacramento was nearly annihilated, the Lodges and Chapters in the city lost every thing, without exception—"a community that one week ago were wealthy, are now destitute." But there is a vigor and elasticity in that community which will soon enable it to overcome the consequences of the calamity from which it is now suffering. Individual suffering must, nevertheless, be extensive and severe, at least for sometime to come.

☞Since our last we have received the printed proceedings of the Grand Orient of France, from June to Dec. 1851, but have been so much pressed with other duties, that we have not been able to find leisure to examine them. We shall do so at our earliest convenience, and if it shall be found that they contain any thing of interest, our readers shall have the benefit of it.

Mobile, Ala.—Br. O. C. Wadsworth, 28 Dauphin street, Mobile, is agent for the Trestle-Board, and will answer any orders forwarded to him.

For the Ladies.—A prettier present for the season, or a superior article for the purpose for which it is intended, it would be difficult to find in the city, at equal cost, than "*Dr. Cummings' Dental Toilet Set*," adververtised on our covers. It is complete in all respects: and is one of the most tasty and beautiful, as well as cheapest articles of tha kind ever offered to the public. See advertisement.

Wanted—Nos. 3 and6 of the *second* volume of this Magazine. Also, any odd Nos.- of the 1st, 2d, 3d, and 4th volumes—or the entire volumes themselves; for which a liberal price will be paid.

☞The Grand Chapter of this State held a quarterly communication in this city, on the 7th and 8th Dec for the installation of officers, and the exemplification of the work of the several degrees, as approved by the Gen. Grand Chapter. The Trestle-Board is carefully adapted to this work; and, as such, is recommended by Comp. Dunlap, the G. G. H. P., and Comp. Lovell, Gen. G. Lecturer. It is also recommended by Sir Kt. Hubbard, G. M. of the G. G. Encampment, for its adaptness to the work of Encampments. If uniformity and preciseness in the work as sanctioned by the G. G. bodies, be any object with the Chapters and Encampments, throughout the country, then the use of the Trestle-Board as a text-book is essential to secure that result. If this be not an object—if it be a matter of indifference what kind of work is practised—whether truth or fiction, clearness or ambiguity, obtain—then one text-book will answer the purpose as well as another. But we do not believe that the Chapters and Encampments are prepared to come to any such conclusion. The extensive, and almost general use of the Trestle-Board in these departments of the Order, as well as in the Councils and Lodges, in all sections of the country, forbids any such presumption. As stated in another place, a new edition of the work has just been published, and will be furnished to Masonic bodies on favorable terms. Single copies can be sent by mail to any part of the countrv or can be had through the booksellers or of agents in the principal cities.

☞A correspondent under date Fredericksburg, Va. Dec. 11, writes—"Our old Lodge is in a very prosperous condition at this time, never meeting without conferring one or more degrees. We return to the G. Lodge sixtynine members, good and true. The returns for the Washington Monument come in slowly, but at the same time bring cheering news. We shall celebrate St. John's day by attending divine service on the Sabbath previous to the 27th, and on the evening of the 27th have a social supper in our hall." We should have been most happy to comply with the invitation of our Brother to be present, but other engagements would not allow of it.

☞The Grand Lodge of Tennessee, at its last annual communication, presented a rich Past Grand Master's Jewel to the venerable Brother Wilkins Tannehill, Esq —a compliment richly merited by his past services in the cause of Masonry.

☞The centennial anniversary of Washington's initiation, was celebrated by Rio Grand Lodge, at Brownsville, Texas, by a procession, oration, and ball in the evening. The address was given by E. Basse, Esq., and was received with much favor.

THE

FREEMASONS'

MONTHLY MAGAZINE.

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THE EXPLANATIONS OF THE GRAND MASTER OF CALIFORNIA.

Having in previous numbers of this Magazine, discussed the most important principles which appear to be involved in the difficulty that has arisen among our Brethren of the Grand Lodge of California, we propose now to devote a few moments to a brief consideration of the principal facts in the case, as they are presented by the parties.

The Grand Master intimates that prior to the annual communication of the Grand Lodge in May last, a strong opposition to his election had been manifested; and he complains that a Brother residing in a distant part of the State had, but a few weeks before the election, been admitted to membership in California Lodge, with a view to qualify him as an opposing candidate; which proceeding, he thinks, was "infringing those known principles and usages of the Order which invariably demand that an applicant for the mysteries should apply to the Lodge nearest his residence." But we cannot see the force of this complaint, nor the application of the rule to which he refers. The Brother was not a candidate for the "mysteries," but for the privileges of membership. These the Lodge had an unquestionable right to grant him; and he had an equally clear right to apply for them, though his residence were in another part of the State. Our Brother has no cause of complaint in this respect. He has overlooked the true character of the proceeding, and applied to it an irrelevant and inadmissible rule.

The election came on, and our Brother was elected Grand Master, against a strong opposition. A protest against the election was immediately entered; but on what grounds is not stated.* Our Brother "rose and resigned;" or, in other words, declined to accept the office, under the protest. He says, "no sooner was that end gained, when charges of a grave and serious nature were preferred" against him. These went to a committee, by whom they were pronounced to be "unfounded." A new election was ordered, when our Brother was again elected, and subsequently installed. The result has shown that it would have been better for his own peace of mind, and the harmony of his Grand Lodge, had he declined a second time. But he decided otherwise,—as he had a legal right to do.

The specific charges against the Grand Master, have been published in this Magazine,† as have also his explanations of them,‡ and need not, therefore, be repeated here. But there are a few points in this connection which we do not feel at liberty to pass over in silence.

The first charge is, that, under his assumed power to "make Masons at will" (and he was probably conscientious in his belief that he possessed this power), he conferred, in a private and informal manner, the three degrees upon a candidate who had but a few days before been rejected, in his presence, by California Lodge. This charge he admits to be true. His explanation of it is not to our mind very satisfactory. The candidate had been regularly before the Lodge—the usual investigation had taken place, and he was found unworthy. Here the matter was at an end; and the subsequent interference of the Grand Master was improper. If the candidate or his friends could satisfy the Lodge that it had erroneously judged his case, there was a way to repair the wrong that had thus been done him. But that way was not the one chosen by the Grand Master. Nothing could have been more injudicious and imprudent than his course in this particular. It was well calculated to arouse the indignation of the Lodge, and lead it to doubt the integrity of his purpose. If the exercise of such a power by the Grand Master be permissible, then the question of moral fitness, as applied to candidates, becomes a nullity, and the action of the Lodges in this regard a farce. Rejected candidates need give themselves no uneasiness. They have only to apply to the Grand Master, receive the degrees, and return back, laughing at the impotency of the Lodge,—certainly to destroy its harmony—perhaps to disgrace the character of the whole Fraternity. Our Brother strangely misjudged his powers and his duty, here. His Brethren of California Lodge impugn his motives,—he says, unjustly.

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* This was a very unusual, and, in our judgment, irregular proceeding. In Masonic bodies, the majority must rule, unless otherwise determined by Constitutional regulation; and it is the duty of the minority to submit to their will, "for the harmony of the whole."

† See Mag., vol. 12, p. 5. ‡ Ibid, p. 78.

The second charge is, that he committed a similar offence by initiating a candidate who had been rejected by Mountain Shade Lodge. This, however, took place under somewhat different circumstances. It was done in the body of that Lodge, and by the consent of the members present,—the original objection having been withdrawn by the Brother who had, at a previous meeting, cast the negative ballot. The retraction was right, if the Brother had become convinced of his error. But the subsequent proceedings were wrong. The candidate had been rejected. He therefore stood to the Lodge in the relation of one who had never been proposed. If the causes which led to his rejection were removed, this opened the way to a new petition, under the restrictions of the Constitution of the Grand Lodge, if any such restrictions exist,*—if not, then under the usages of the jurisdiction, or the local regulations of the Lodge. There was no other proper remedy for him, than to send in a new petition, and have it take the usual course. It was the privilege of every member of the Lodge to know when his petition was to be acted upon, and to be present at the balloting. Of this privilege the Grand Master had no power to deprive them. He had no power to call in any person from the public streets, and "initiate him at will"—even though the facilities of the Lodge room, and the services of a portion of the members, were voluntarily tendered him for the purpose. He was within the jurisdiction of the Lodge, and the candidate belonged to the Lodge. The Grand Master seems at the outset to have so regarded the subject; for he says, the retraction having been made, "I was solicited to make him, in open Lodge, then and there assembled; *as much to exemplify my work*, as to enable the Fraternity to have him made by virtue of my presence and authority." But then he claimed the fee of a hundred dollars; and this would seem to imply that he regarded the candidate as his own, and the Lodge, though regularly assembled and open under its proper officers, as merely the instrument by which he had been enabled to do his own appropriate work. This is an unfortunate feature in the case, though he says the fee will be accounted for to the Grand Lodge, at the proper time. In our judgment the Grand Master here again misconceived his powers and his duties.

The fourth charge is, that "on another occasion, in the near vicinity of working Lodges," the Grand Master made two "Masons at will, receiving fees for the work, and appropriating them to his own use." This is admitted, with the qualification, that the funds will be accounted for, and that the work was done at a place beyond the jurisdiction of any Lodge, and at the solicitation of "some twenty or more" Brethren. We understand the rule to be, that in States where there are Grand Lodges, the jurisdiction of a Subordinate Lodge extends to one half the distance in all directions between itself and the next nearest Lodge. Under this rule, it would be very difficult, in such States, to find a place not within the jurisdiction of some Lodge. But the comments appropriate to this proceeding, have already been submitted to our readers,* and nothing further is required to be said here, except to remark, that if the power of the Grand Master to "make Masons at will," be conceded, then there is no limit to his jurisdiction, other than that of his Grand Lodge. Our Brother acted upon this principle, when he made the rejected candidate in San Francisco. The plea of jurisdiction, therefore, whether Goodyear's Bar be within the limits of Mountain Shade Lodge or not, can avail nothing.

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* We have mislaid the Constitution of the Grand Lodge of California, but have the impression that it fixes the time within which a rejected candidate may not again petition for the degrees. If this be so, the Grand Master was bound by it. He was not at liberty to break down his own Constitution, nor trample on his own obligations, more than any other officer in his Grand Lodge. But we may be mistaken as to the Constitutional provision.

The fourth and last specific charge relates wholly to certain transactions which are alleged to have taken place in California Lodge. The Grand Master is charged with having entered the Lodge as a visitor, interfering with its proceedings, refusing to obey the gavel, and of using disrespectful language towards the Master. To these allegations, our Brother in reply says, he "must in good feeling to the framers of the report state, that such is not altogether a fair and impartial statement." This explanation may be taken either as a qualified admission, or a qualified denial. That harsh words,—or such as were deemed to be harsh by the Brethren of the Lodge,—were used by the Grand Master, is probably true; for, independently of his qualified denial or admission of the charge, he in another place says, "Bro. W. D. Fair rose and called the Grand Master to order. The W. M. 'came down with his gavel.' I appealed to the good sense of the Lodge, but I regret to say without avail. The W. M. replied to me, and the unmasonic and unworthy language, which it is hinted I used, was, I am constrained to say, *made the theme* of the W. M. and sundry *other* Brothers, who I cannot claim as friendly disposed towards me." It is evident, therefore, that words, which the Brethren of the Lodge regarded as "unworthy and unmasonic," were used by the Grand Master, or the scene here described could not have occurred.—Yet they may have been used without a just appreciation of their force, and without the *intention* which alone should render them offensive. Of this, however, the Brethren who were present, are the only competent judges.

The difficulty here seems to have originated in an objection raised by the Grand Master to the admission of a Brother who had been proposed for *membership*. He says he "politely solicited the Lodge to pause in balloting for him," until he could obtain certain information from New York. This was right and Brotherly, and ought not to have been a source of dissatisfaction, if it were kindly meant, and "kind words were spoken." The Grand Master was in the way of his duty. He had no power to interfere officially, for every Lodge is the judge of its own members, and may admit whom it pleases,—the only restriction being that its candidates shall be in regular standing as Masons. But the Grand Master, feeling that to him had been entrusted a supervisory care over all the Lodges within his jurisdiction, and entertaining the opinion,—whether well founded or not, was of no consequence,—that the candidate proposed was unworthy of the privileges of membership, conceived it to be his duty, not only to the Lodge, but to the whole Fraternity under his charge, to "speak the word of caution." It *was* his duty. It would have been the duty of any other visiting Brother, who might happen to be present, and possessed of the same information. But this should have been done, as the Grand Master intimates that it was done, in words of kindness and Brotherly regard. It is of course impossible, with the conflicting statements before us, to determine precisely what did occur. That the passions of both parties were excited, that angry words ensued, and that strong prejudices exist, is most certain. Further than this, we know nothing; and can only say with the inspired poet, "Peace be within thy walls."

Our Brother says—"I cannot discover how I can be, or how I am to be, considered a '*visitor*,' at any time that I *visit* any Lodge in my jurisdiction." This is a point of very little importance in the case; and yet, as the Grand Master thinks otherwise, and has so treated it, we take the liberty to say a word or two in relation to it. The Grand Master is a visitor in every Lodge he visits, except that of which he is a member. His visits may be official or unofficial. When official, he appears as Grand Master, and takes the chair. This he has a right to do as often as may suit his convenience, or the interests of the Lodges require. When unofficial, he is received with the respect due to his office, and may or may not take the chair, when tendered to him by the Master. If he declines, the Master retains the chair, with the authority belonging to it. There can be but one head to a Lodge. The gavel is the symbol of supreme power in the Lodge. It is the privilege of the Grand Master to take it at any moment. If he waive this privilege, he waives also his official prerogative over the immediate government of the Lodge.

We have thus noticed with as much particularity as our limits will

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* See Mag. vol. 12, p. 33.

allow, the principal features in this extraordinary and unfortunate case. There is a great variety of irrelevant statement and criminatory assertion mixed up with it, which had been better omitted; and the truth of which it might not be easy to establish. In respect to these we have not thought it useful to offer any comments. They are local, and can be best adjusted by the parties themselves. The *principles* involved in the controversy stand in a different relation. Whatever the result of the issue may be, the principles on which the final decision is made, will live, and continue to exert their influence for good or ill, as they are true or false. To their consideration, therefore, we have mainly restricted our remarks. If the views we have advanced are sound, the Grand Master of California has greatly misconceived his powers and mistaken his duties. He tells us he has acted in "good faith to himself and the Order." We are not the judge of his motives. But whatever they may have been, it is manifest to our mind, that he has lost the confidence of a large portion of his Brethren, in his ability to administer the affairs of the Fraternity in his State. His usefulness as their Grand Master is so far impaired, that neither his own peace of mind, nor the prosperity of his Grand Lodge, is to be promoted by a renewal of his present official relations. This suggestion may seem harsh; but it is meant in kindness. It is the frankly spoken opinion of one who feels no other interest in the result, than that arising from an earnest desire for the peace and prosperity of the "household of faith." Whatever of wrong has been committed, may have been the result of an "error of judgment;" and while this may furnish no just grounds of criminal proceeding, and even be insufficient for a full justification of the action already had, it is well calculated to alienate, not entirely perhaps, but in a very considerable degree, the respect and confidence of his Brethren. He need not be told that these are essential to a prosperous and peaceful discharge of his official duties.—His own experience in other Masonic relations, has long since taught him that without the respect and hearty co-operation of his Brethren, no presiding officer can hope so to perform his duties as to advance the interests or elevate the character of the body over which he presides. His ability may be ample and his motives pure; but if these be not rightly appreciated, and his best efforts be turned against him, or interpreted to his disadvantage, his labors will be in vain, and his position an unhappy one to himself, and all who are associated with him. It has been said, that in matters of questionable right, as in those clearly wrong, honorable submission is preferable to fruitless resistance, and becomes a duty when the interests of other parties are involved in the issue. The oak bends before the storm, and its branches remain unscathed.

REJECTION ON THIRD DEGREE.

THE rule in the admission of candidates in this Commonwealth, is to take but one ballot for the three degrees.* We believe no other general practice has ever obtained here, though there may have been isolated exceptions to it. A good old rule of other days, required that the candidate for advancement should pass an examination in open Lodge, as to his proficiency in the preceding degree.† Here a question for the Lodge was usually raised, not as to his moral fitness,—unless the candidate had been long absent,—but as to his Masonic qualifications; and this question was taken by hand vote, and decided by the majority. It being presumed that a full investigation of character is made prior to admission to the first degree, a second ballot on advancement is not deemed necessary, especially when no great length of time intervenes between the conferring of the degrees; and inasmuch as it is always competent for any member, for reasons which shall be satisfactory to the Lodge, to stay the proceedings. But a different practice prevails in other parts of the country, and a ballot is taken on each degree. Under this rule a correspondent states the following case as having occurred:—

> "A candidate having been initiated and passed, was rejected on the third degree. He appealed to the Grand Lodge. The appeal was sustained, and the case referred back to the Lodge with instructions. It was committed. The committee could find nothing to rest charges upon. The candidate again applied for the third degree, and was again rejected by one vote. He then applied and received a demit as a worthy fellow-craft. Was he entitled to a demit?"

The point in this case which strikes us as the one of most doubtful propriety, is that the appeal should have been advised by the friends of the initiate, or sustained by the Grand Lodge. The rule requiring a new application and ballot on the third degree, placed the candidate before the Lodge in the relation of an original petitioner,—except perhaps that it did not impose the necessity of committing the application, nor require the delay before acting upon it which follows a first petition. Now, there is nothing more clear than that the Lodges are the sole judges of the fitness of their own candidates. This is an inherent power, inseparable from their organization—a necessity of their existence. As in the case of all their other charter-powers, they are responsible to the Grand Lodge for the abuse of it. But caution in the use of a power, even when carried to excess, does not constitute an abuse of it. At the present time, when candidates are pressing in from all directions, we should rather account it a virtue. The great fault, and the great danger is, that our Lodges are not sufficiently cautious—that they are too free—that they allow their doors to swing too easily on their hinges. And it is undoubtedly true, that the interests and character of the Institution would be more secure, if ten applicants were denied admission where one is now rejected. In this view of the matter, it might be well if the whole question of admission were left to the decision of the Grand Lodges; but it would not be Masonic; neither would it be practicable. Yet the allowing appeals to rejected candidates, and sending them back to the Lodges with instructions to confer the degrees or prefer charges, is coming to about the same result, and through an altogether exceptionable process. It is not only destoying the power and purposes of private ballot, but is depriving the Lodges of their free agency, — degrading them to the condition of thinking through other brains and acting through other wills than their own. It is placing them in a condition where they might be required to do that which, if done of their own motion, would subject them to the loss of their charters. In the most favorable light in which we can view the subject, it would be exacting of them the performance of an act, the direct tendency of which would inevitably be to destroy the harmony which is essential to their prosperity. The only correct and Masonic rule, is to leave the whole question of admission where it belongs,—in the hands of the Lodges. If any of them are found to be unworthy of the trust, let their charters be revoked.

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* The whole fee accompanies the application. This is also the English rule.

† This rule has of late years fallen much into disuse, though not entirely abandoned. It would be well if it were fully restored.

The ostensible error in the present case is, that the member casting the negative ballot did not manifest his objection at the first balloting; though it is charitable to believe that the cause which now influences him was at that time unknown to him, or did not exist; or he may not have been present at either of the previous ballotings. If he has been influenced by improper or personal motives, he is unworthy of his membership. But of this he alone is the judge; as he is the keeper of his own secrets and the guardian of his own conscience. Had the ballot for the three degrees been taken at the first balloting, he would now be required to make his objections known, and the responsibility of proceeding would be thrown upon the Lodge. As it is, he has the same right to his private ballot that he would have had at the original balloting, and he is protected by the same guaranties.

In respect to the inquiry of our correspondent, whether the candidate was entitled to a demit from the Lodge, it is sufficient to say, that a demit is a discharge from membership; and as he was not a member of the Lodge, he could not properly receive any such discharge. The Lodge might have given him a certificate that he had been regularly passed as a craftsman, and rejected on his application for advancement, for reasons not made known to the Lodge. He certainly is a fellow-craft; and, there

being no actionable charges against him, is in regular standing, and may exercise his privileges as such, until such time as the cause of his rejection is removed, or he is expelled.

ITINERANT LECTURERS.

We have recently received several letters calling our attention to the serious evils resulting from the encouragement given to *itinerant lecturers* in various parts of the country. We have on previous occasions invited the attention of Grand Lodges to this subject, and are happy to know that in several of the jurisdictions, the necessary measures have been taken in relation to it. The evil, however, still prevails to a very great extent, and it will continue to exist, not only to the destruction of everything like uniformity in the ritual, but to the unsettling of the laws and usages of the Order, until the Grand Lodges throughout the country, each acting with reference to its own jurisdiction, and in unison with all the others, shall put a stop to it by the enactment of stringent prohibitory regulations. In order to do this effectually, it should be made a penal offence for any foreign lecturer, or itinerant trader in Masonry, in any of its forms, to enter the Lodges of any jurisdiction, without the written permission of the G. Lodge of such jurisdiction, for the purpose of giving instructions in the ritual, or imposing upon the Brethren his own crude and unauthorized views of the laws and usages and mystic teachings of the Order. It should also be made a like offence in any Master of a Lodge, to suffer this to be done in his presence. Not one in a hundred of these itinerants is qualified for the business in which he is engaged. They are too often ignorant of the force and meaning of the language they employ; and thus they mislead others, less assuming, but hardly better informed than themselves. They are generally persons too idle to labor at their proper vocation, or they are inefficient broken-down professional men, who, in the end, seldom fail to bring discredit on the Fraternity. The history of the Institution in the United States for the last half century, furnishes innumerable examples to illustrate the truth of this remark. We need not cite them. They are familiar to every old and well informed Mason in the country. Such persons are what our French Brethren call "traders in Masonry," and they travel over every section of the country where their trade is not specially prohibited, peddling their more than worthless opinions and pernicious teachings,—sometimes under one pretence and sometimes under another,—the primary object being their own pecuniary benefit. To this object, conscience, obligation, truth, honor, and everything else, are made to bend. They constitute a class, not more honorable, but more dangerous, because of higher pretensions, than the itinerant mendicants against whom we have heretofore taken occasion to caution our Brethren, and who live by their deceptions and depredations on the Charity funds of the Lodges. It is full time that both these classes of itinerants were driven without the pale of the Fraternity, and that Masonic itinerancy of every form, and under whatever pretence of an individual nature, should be put a stop to. This measure is demanded not more as a protection to the Lodges and individuals against imposition, than for the respectability and honor of the Fraternity.

We desire not to be misunderstood. We are not opposed to the policy of employing professional lecturers for the instruction of the Lodges. These *may* be necessary. They *can* be made useful, if qualified by education, and tenacity of the retentive powers, for the duties of their appointment. If not so qualified, however worthy and zealous, and competent for other duties, their labors in this respect are worse than useless; for they can scarcely fail, from their own imperfections, to confound that which it is their business to extricate from confusion. It is not every Brother who can work the degrees, or under a prompter, recite the lectures, who is qualified to become a Masonic teacher, more than that every scholar is fitted to make a successful schoolmaster. "Aptness to teach," is not more essential to the latter, than power of retention and philological accuracy are to the former. If we would elevate the character of our Institution to a standard corresponding with the progress of language and the mental developments of the age, we cannot be too regardful of the fitness and qualifications of the recognized exponents of its ritual, principles and purposes. The office of lecturer is one of high responsibility, and it should be so filled, that while the recipient commands the respect and confidence of the Lodges, by his intellectual and personal worth, he should be able to reflect honor on the position he holds.

In this view of the subject, lecturers are important auxiliaries in preserving and perpetuating the ritual, and the mystical forms and ceremonies of our Institution. As such, we are not opposed to the policy of employing them professionally, and remunerating them liberally for their services. They should, however, be appointed and credited by the Grand Lodge within whose jurisdiction they are to perform their duties; and while so credited, they should not be permitted to extend their labors beyond their jurisdiction; nor should other teachers, or lecturers, whether from without or within the jurisdiction, be suffered to interfere with their official duties, either directly or indirectly. They should be held responsible to the Grand Lodge alone, for the correctness of their teaching and the propriety of their official acts; and be required annually to exemplify the work and recite the lectures before that body, for its approval or correction. In this manner only, can uniformity in the ritual and correctness in the language be secured and preserved among the Lodges. Itinerant lecturers and conceited exponents of the typical meanings of the ritual, must be wholly and peremptorily excluded from the Lodges, and from the jurisdiction, or the best efforts of the Grand Lodge in the attainment of this important end, will be abortive and unavailing. The Grand Lodge of Massachusetts has wisely provided against this source of evil, by constitutional regulation, as follows :—

> "Sec. 5.—No Lodge shall encourage, promote or permit, the delivery of any Masonic lectures, which have not been sanctioned and authorized by the Grand Lodge. Nor shall any Mason be permitted to deliver such lectures under this jurisdiction."

And so faithful are the Lodges under this jurisdiction, in enforcing and carrying out the provisions of this regulation, that an itinerant lecturer is a "*rare avis in terra*"—a thing unknown. Peddlers and canvassers are placed on the same footing. If they have communications to make or favors to ask of the Lodges, it is done through the proper officer. If they have business with the members individually, it is attended to out of the Lodges. If they appear in the Lodges, it is as visitors; and as such, they take their places and keep them. If the Lodges require counsel or instruction, they seek it through the proper channels. Itinerant lecturers and preachers are not the sources to which they look for either. The result of this course is that "peace reigns within their borders," and the Brethren are united. They raise no phantoms, and follow none; neither are they wafted "hither and fro" by "every idle wind that blows." Their course is steady—their aim their duty. This done, they are contented and happy.

LODGE MEMBERSHIP.

We are asked by a correspondent, if apprentices and fellow-crafts are eligible for membership in Lodges? This question has been discussed on previous occasions; and it has been decided in the negative by nearly or quite every Grand Lodge in this country. It is therefore a settled question; and the practice, so far as we are informed, corresponds with the rule so established. This, however, has not always been the practice. Anciently there were apprentice and craft Lodges. Long after the adoption of the modern system of Masonic government, Lodges did not possess the power to make Master Masons. At the time indicated, apprentices and craftsmen were undoubtedly enrolled members of Lodges; and, under certain circumstances, they were admitted to a voice and a vote in Grand Lodge. But the system has been modified. Lodges are now au thorized to make Masters; and their charters are granted to none of an inferior degree. Hence there are apprentice and fellow-craft Lodges, only as existing under the authority of Masters' Lodges, and for specific and limited purposes. Literally speaking, there are no such Lodges. Their distinctive feature has been merged in another. The Lodges now created by Grand Lodges are Masters' Lodges, with power to open in the appropriate degrees, and make apprentices and craftsmen. When thus open, they are Lodges for the reception of initiates or craftsmen. This, under the existing practice, is the only proper business of their creation. They cannot admit members. Hence membership appertains only to Masters' Lodges. Under the present system the rule could not with propriety be otherwise. If apprentices were admitted to membership, they could be present only when the Lodge was open on the first degree.—They could take no part in the business of the Lodge, for all business, except the actual work of the inferior degrees, is transacted in a Masters' Lodge. Membership with them would therefore be merely nominal. It could not be actual, because they would not be in a condition to enjoy its privileges or fulfil its obligations.

But we need not argue this question further. The practice in this country we believe to be uniform and correct; and whatever itinerant pretenders may urge to the contrary, there is no probability that it will soon undergo any change. It is founded in reason and the necessities of the case, and it will stand. We have been induced to notice it, not from any apprehension of a change, but merely to oblige our correspondent, and to counteract any influence which the bold assertions of empiricism may be supposed to have had upon the minds of Brethren in his vicinity, who, like himself, do not possess the necessary information on the subject to enable them to correct the misstatements referred to by him. And it may be proper to remark here, that the natural and inevitable consequence of allowing itinerant lecturers and preachers to stroll about the country, scattering their crude and pernicious opinions among the Lodges, is the unsettling of the minds of young and uninformed Brethren, on questions in relation to which they have not the means of authentic information. The present is a case of this kind; and the Grand Lodges owe it to themselves—to their dignity and authority, as well as to the harmony and prosperity of their Lodges—to put a stop to a practice so pregnant with evil. If the Master is incapable of instructing his Lodge in all things useful for its interests, it is far better that the Grand Lodge should itself incur the expense of sending a competent and authorized Brother to instruct him, than to allow irresponsible intinerant missionaries to spread the seeds of discord over its jurisdiction.

GRAND LODGE OF MASSACHUSETTS.

The Grand Lodge of this Commonwealth held its regular Communication for the annual exemplification of its work and lectures, and installation of its officers, on the 27th December last. The Grand Lodge was opened at 10 o'clock in the morning by the Grand Master; and soon after, the Grand Lecturers took their places and opened a Lodge of Instruction, as provided for by the Constitutions. The exhibition of the Lectures and Work of the three degrees, occupied the remainder of the day, until about 5 o'clock in the afternoon; at which time the Grand Lodge was closed until half-past six in the evening, when it was re-opened for the installation of the officers. The M. W. Rev. George M. Randall, of this city, who had been unanimously re-elected, was appropriately installed as Grand Master, by the R. W. Brother Edward A. Raymond, his immediate predecessor in the office. The Grand Master then installed the Grand Wardens, Treasurer and Secretary, and having announced the re-appointment of the R. W. Bro. Lucius R. Paige, as his Deputy, installed him as such. The Deputy Grand Master next installed the appointed officers. These ceremonies were interspersed with appropriate music by the choir of the Grand Lodge. At their conclusion, and after the usual proclamation by the Grand Marshal, the Grand Master delivered a highly interesting practical address, in which he briefly adverted to the present condition and prospects of the Grand Lodge, and of the Lodges under its jurisdiction. We hope to be able next month to lay the address before our readers. The crowded state of our pages precludes the possibility of doing so in the present number.

At the conclusion of the address, the Grand Secretary presented to the Grand Lodge, in pursuance of the request contained in the following note, a curious

MASONIC WATCH:

Washington, Pennsylvania, Sept. 9th, 1852.

To Charles W. Moore, Esq.:

Dear Sir and Bro.:—This day I forward to you, (by private opportunity to Philadelphia, and from thence to your city, by Adams' Express), a small box, containing a silver *Masonic Watch*, of a curious and unique character, well worthy of preservation, as a reminiscence of the past, being manufactured in England, the Patron of Masonry, more than half a century ago.

Will you have the kindness to present *this watch* IN MY NAME, to the *Right Worshipful Grand Lodge of Free and Accepted Ancient York Masons of Massachusetts*, not only, on account of its being the oldest Grand Lodge in the United States—but *especially* on account of the stand it has ever taken in the defence and dissemination of the *principles* of our time honored Institution—principles whose direct tendency is to elevate and ennoble man, and at the same time prepare and qualify him for discharging those high and exalted duties, which he owes to his God, his country, his neighbor, his family and himself.

I have the honor to be fraternally yours,

Alfred Creigh,
P. M. Washington Lodge, 164.

The Watch was made in London, in the year 1800, and was probably a presentation watch. It is of silver and weighs five ounces. On the dial-plate it has no figures to mark the hours, but Masonic emblems as substitutes for them—

thus, for 12 o'clock, it has the *sun* at "high meridian," and for six o'clock the *moon*. The other hours are indicated in the same manner, but of course by different emblems. In the centre of the plate are the two columns, the pavement, and a representation of the Temple,—the three front pinnacles of which are surmounted by human figures, representing three Master Masons. Under an arch, worked into the front view, is the letter G. On the inside, the cap of the verge is richly and beautifully wrought with various Masonic emblems. This must have been a work of great labor, and is highly creditable to the artistic skill of the maker. The presentation was accompanied with suitable remarks; at the conclusion of which the Deputy Grand Master offered the following resolutions, which were unanimously adopted:—

Whereas, Bro. *Alfred Creigh*, M. D., of Washington, Pa., has presented to this Grand Lodge an ancient *Masonic Watch*, as a token of his interest in Freemasonry, and his respect for this the most ancient Grand Lodge in the United States:—

Resolved, That this Grand Lodge accept with much satisfaction the donation made by our Brother, both as a token of his friendship, and as a memorial of fervent Masonic feeling cherished by another Brother in former years.

Resolved, That an appropriate case be procured to enclose the watch, and that it be deposited in the archives of this Grand Lodge.

Resolved, That the thanks of this Grand Lodge be communicated to Bro. Creigh, with the assurance that his generous and fraternal feelings are duly appreciated.

The Grand Secretary, at the request of an estimable friend and Brother, next presented for the acceptance of the Grand Lodge, a Portrait, in gilt frame and Masonic costume, of Prince Murat, Grand Master of the Grand Orient of France, for which a cordial vote of thanks was returned to the generous donor.

The ceremonies of the day and evening were closed by the singing of an appropriate hymn, and after prayer by the Grand Chaplain, the Grand Lodge was closed in ample form. It is enough to say, in conclusion, that it was in all respects a Masonic meeting. A large number of Brethren from the country were present during the day and evening, and we think we may say, that they all returned to their homes with their faith strengthened, and their attachments renewed, by what they had seen and heard and participated in.

The following are the officers of the Grand Lodge for the current year:—

M. W. Rev. George M. Randall, Boston, G. M.
R. W. Lucius R. Paige, Cambridge, D. G. M.
" Daniel Harwood, Boston, S. G. W.
" Rev. Benj. Huntoon, Marblehead, J. G. W.
" Thomas Tolman, Boston, G. Treas.
" Chas. W. Moore, Boston, R. G. Sec.

APPOINTMENTS.

R. W. Jonas A Marshall, Fitchburg, Cor. G. Sec.

W. Rev. Thomas R. Lambert, Charlestown, W. Rev. Stephen Lovell, Boston, G. Chaplains.

W. George M. Thatcher, Boston, G. Marshal.

W. James W. Crooks, Springfield, S. G. D.

W. Charles Robbins, Boston, J. G. D.

W. Benj. Stevens, Boston, W. Wm. D. Coolidge, Boston, W. John P. Ober, Boston, W. Charles R. Train, Framingham, Grand Stewards.

W. Hamilton Wills, Boston, G. S. B.

W. E. W. Tolman, Stoughton, W. B. Franklin Baker, Boston, G. Pursuivants.

W. Wm. C. Martin, Boston, W. Isaac P. Seavey, Newburyport, G. Lecturers.

Br. Spencer Nolen, Boston, G. Organist.

Br. Samuel H. Gregory, Boston, G. Chorister.

Br. Levi Bates, Boston, G. Tyler.

Committee on Charity.—Brs. Wm. Parkman, Winslow Lewis, Robt. Keith.

District Deputy Grand Masters.—R. W. J. V. C. Smith, Boston, District No. 1; R. W. John S. Johnson, Gloucester, District No. 2; R. W. Prentice Cushing, Lowell, District No. 3; R. W. Jonathan Greenwood, Framingham, District No. 4; R. W. Rev. Albert Case, Hingham, District No. 5; R. W. Horace Chenery, Worcester, District No. 6; R. W. Lucien B. Keith, New Bedford, District No. 7; R. W. S. Baxter, Hyannis, District No. 8; R. W. F. Weston, Dalton, District No. 9; R. W. Benj. Brown, Special Deputy for Nantucket

Library Committee.—R. W. Lucius R. Paige, R. W. C. Gayton Pickman, R. W. Winslow Lewis.

District Deputy Grand Lecturers.—To consist of the District Deputy Grand Masters in all the Districts except No. 1 and No 2. These are filled by the Grand Lecturers—No. 1, by Bro. W. C Martin, of Boston, and No. 2 by Bro. Isaac P. Seavey, of Newburyport.

[ORIGINAL.]

THE CRAFTSMAN'S CONFESSION,

OR

COURTING A MASTER MASON'S DAUGHTER.

BY BR. DAVID BARKER, OF PACIFIC LODGE, ME.

In my earlier years—
(And the thought brings tears,
For horrible 'tis to say,)
I was false as the pit
To each girl that I met,
Till meeting with Caroline Ney.

Each time that I strode
To her father's abode,
The neighbors were struck with dismay;
At morning and even'
A prayer went to Heaven
For the innocent Caroline Ney.

The old matrons winked,
And the old maids blinked,
And tuned up a sorrowful lay,
And nodded the head
While they gravely said
" He'll ruin that Caroline Ney."

The young country Squire
In his dreams would perspire
While counting his bountiful pay,
For conning the laws
And pleading the cause
Of the beautiful Caroline Ney.

The old village Priest
Not doubting the least
The gossips who threaded the way,
Bid the father beware
Of the terrible snare
I was setting for Caroline Ney.

But the father cared not
For the idle report
Which haunted him every day,
For that old man knew
I should ever be true
To the innocent Caroline Ney:

For I whispered a word,
Which the old man heard,—
'Twas a magic word, though simple,
'Twas a word that we caught,
On a sacred spot,
Just west of King Solomon's Temple.

THE KNIGHTS TEMPLARS.—NO. XXI.

[Written for this Magazine by R. W. John H. Sheppard.]

Neither threats, chains nor torture, loss of health, nor ruin of worldly prospects, could bow nor bend the lofty integrity and heroic constancy of the martyred William De la More, the last Grand Master of the operative Knights Templars in England. No earthly power could compel him to confess that of which he was not guilty. With a soul unshaken to the last, though his body was broken down by sufferings, sickness and misfortune, he endured unto the end and died in the dungeon of the Tower, with his latest breath maintaining the innocence of the Order; for it must be remembered that the cruel Papal Inquisitors required a confession of *guilt*, and used the torture as the alembic of truth. Even the weak king Edward, touched by his fate, spared his goods and permitted his executors to appropriate them to pay his debts.

Another noble Templar deserves our notice, Brother Himbert Blanke, preceptor of Auvergne—a man of exalted principle, who was imprisoned five years in the Tower, and after his refusal to confess, was committed to a loathesome dungeon on scanty allowance, bound in chains, solitary, or only visited—not by the sympathizing friend—but by the infernal agents from the Inquisitors, who came to threaten or torment him; and there he also died with a heart broken, but a soul thatnever flinched from the path of duty. Alas! to what a degradation the passions of men may sink them, under the dreadful influence of a blind superstition. This Brother had fought for the Cross in Palestine—defended the Christian faith under four Grand Masters,—was at the fall of Acre—a brave warrior—a man of high rank in the holy wars—and yet, only because he would not confess a *lie*, was immured during the long wearisome days of years after years in the Tower, and then suffered death like a malefactor! There are, surely, eras in English history, too dark to look upon, but there is none blacker than the introduction of the torture into England and the treatment of the Knights Templars. They leave a shuddering horror at the times.

A detail of the trials, tortures and confessions of weak Brethren; of the martyrdom of others, and the perjuries of impostors and craven wretches during this Reign of Terror in England, would be tedious and unprofitable. It is enough to refer to such an instance, as the hearsay evidence of Henry Thanet, an Irishman, who swore he *heard* that Hugh de Nipurias, a Templar, deserted from the fortress of Tortosa, and abjured the faith; and at the Pilgrim's Castle denied Christ and made the brethren do the same;—or to another witness, who testified that the Templars had in their commandery a *brazen head* with two faces, which they consulted as an oracle; or to John De Nassington, who said, Miles De Stapleton and Adam De Everington, two Knights, told him, that at the Preceptory of Templehurst, they worshipped a calf. Yet such was the nature of the testimony at all the examinations. Crimine ab uno, disce omnis.

From the 20th of December, 1307, when the king issued his writs for their arrest in all parts of his dominion, until the release of such as survived in July 1311, the examinations were kept up from time to time, and even Edward was reproached by Clement, that he had been too merciful. Venerable men, who had been Templars of twenty, thirty, and forty years standing, irreproachable, and beloved by their neighbors, were dragged from their prisons, and brought before this *Star-Chamber* tribunal; for not one was tried at the Common Law Courts, by juries. The testimony of the witnesses, some of whom were recreant Knights, or ignorant initiates, would be too ridiculous to narrate—nor are the names of such false Brethren worth repeating. The curtain of this world's drama has long since closed on all these wretches. The disclosures they made, in almost every instance, were contradictory, and unworthy the notice of any but an infernal Inquisitor, greedily smiling over the distortions and agonies of a racked victim. The evidence of two Knights, however, had much influence. On the 23d of June, 1311, Brother Stephen De Staplebrugge, an apostate and fugitive Templar, was arrested, and on examination testified that there were two modes of initiation, one lawful, the other impious; and that he was required to deny the Saviour, and *spit* upon the cross, which he did under the fear of death. The hypocrite then fell down upon his knees, shed tears, and most solemnly implored forgiveness of the church. The other, Thomas Tocci de Thoroldeby, a serving Brother of the Temple, an apostate, who had fled from the Inquisitors, afterwards, on the 25th of June, the same year, delivered up himself and then made a public confession, among other things that the members of the Order did nothing contrary to the Christian faith, and that fear alone made him turn apostate, because the Abbot of Lagny, told him, if he would not confess further, he would make him, and "*swore by the word of God, he would make him confess before he had done with him*;" but on the 29th of the same month, he did go the whole figure, testified that the Templars denied Christ,—spit beside the cross—said that one hair of the beard of a Saracen was worth more than the whole body of a Christian—that the Templars always favored the Saracen, and oppressed the Christian—that for three years he only thought of the devil—and yet, mark the inconsistency—the Chapters at their close did nothing but repeat the holy psalm, "God be merciful unto us and bless us." These two recreant Brethren were absolved and restored to the church.

Such was the evidence—such was the farce got up to criminate the poor Templars, not by the laws nor courts of England, but by foreign Inquisitors and some of the bigoted priests, which then disgraced the English hierarchy. Such were the tender mercies of an enemy, towards men of character, family, and innocence, in those days of darkness. Imprisoned in gloomy cells, deprived of their property, living on bread and water, watching for days, weeks, months and years, the vindictive movements of their destroyer, and exposed to the perjury of false witnesses, and the agonies of the rack—such was their fate! To escape these horrors, it is no wonder that someof the Brethren fled, and wandered about the kingdom in disguise; hiding themselves in deserts and mountain caves; nor that others whose nerves were too weak to face the torture, recanted, and confessed crimes of which their conscience told them they were entirely innocent.

The Tower of London—prisons in Newgate and Ludgate—donjons in various castles, and the jails of the different counties in England, were all filled with Templars; and if their dark secrets could be brought to light, they would exhibit pictures of cruelty and fierceness, unworthy of the descendants of those brave Barons, who at Runnymede, extorted from the meanest monarch that ever sat on a throne, the Great Charter of liberty. Where at that time was the Anglo saxon blood, so renowned in days of old?

Similar proceedings were had in Ireland; thirty Templars were imprisoned. In Scotland the Order was also persecuted. Two Templars were there examined, but their enemies could not procure satisfactory evidence against them. They were suspected, because their meetings were secret and mysterious. But the fire raged most furiously in England.

Many lives were sacrificed in Lombardy, Tuscany, Sicily, and Naples, where the Knights persisted in their innocence, and refused to abjure their faith. In Germany the Order proved their innocence; and it was so generally in Italy. In Spain and Portugal they were protected, and especially by the firm and intrepid Dennis, king of Portugal. It is true—for no great society on earth could ever yet endure the meridian blaze of too much prosperity and opulence—the Templars may have relaxed their dicipline, and in some instances forgotten their severe rules and austere virtues; but that they were guilty of crimes as a body, and had become heretics and idolaters, or were enemies to their country, no respectable historian has ever pretended. Nor is there any such evidence.

Mills says, "The Order of Knights Templars was eminent for its virtue and discipline;" and he speaks in glowing language of their character, and achievements in Syria. Indeed, all Palestine was filled with memorials of their courage and heroism. Justly, therefore, does Mills remark: "But there is abundant evidence to justify the assertion that *the real crime of the Templars was their wealth*." Not long before Philip le Bel had robbed the Jews; and no doubt Edward II., that poor weak prince, looked with avidity on the coffers in the Temple at London.

The atrocious proceedings in France, under Philip le Bel and his minion, Pope Clement V., went far beyond the persecutions under Edward II., and have left a stain upon her history, which time can never wash away. The origin of Philip's hatred of the Templars—a prince of a naturally vindictive disposition—may be traced to two causes. First, his intense avarice, and the embarrassed state of his finances; and secondly, the friendship which Pope Boniface VIII., with whom he was at mortal variance, professed towards these Knights. It is said they supplied the Papal coffers with money at sundry times, and took his part in the cabels with the French king. Other writers allege, that Philip debased the coin to aid his wars with the Flemings, and that the Templars were displeased at his conduct. Avarice, it is most probable, lay at the foundation of this persecution. For the year before he attacked them, he had caused all the Jews in his kingdom to be stript of their property, and driven naked and pennyless into banishment.

As Pope Clement V. was subservient to his interest, he instigated him to summon Molay, the G. M. of the Templars, and also the Grand Master of the Hospitallers, to meet him in France, there to consult about some great question; and he urged them to come as *secret* as possible, with a *little retinue*. Fortunately, the G. M. of the Hospitallers was absent on a cruise in pursuit of corsairs, and Molay only went with sixty Knights and a large treasure, to meet the Pope. He was received by the hypocritical monarch of France, with honor and distinction.

He then proceeded to the Pope at Poictiers. The business was another pretended Crusade against the Holy Land. His arrival in France was early in 1307.

In the meantime the pulpits were enlisted in attacks and vituperations against the Templars. Great pains were taken to circulate dark rumors and dangerous suspicions, touching their principles and conduct, in all parts of the kingdom. One Squin De Florian, a pardoned convict, and a Nosso De Florentine, an apostate Templar, who had been imprisoned by the Chapter for his abominations, were set at liberty, and used as informers against the Order by the king. On the 14th of September, 1307, all the Templars in France were ordered to be arrested and cast into prison. We have before spoken of the 19th of October, when one hundred and forty Templars were successively put to the torture. It was about this time that Philip wrote to Edward II., and gave such a horrid picture of their crimes. Thirtysix Templars perished under the rack. Others lost their reason; some the use of their limbs. Some were placed before a fire, with their feet anointed with grease and exposed to the blistering pain. Brother Bernarde De Vado, having recalled his confession of guilt, was again put to the torture; he says, "They held me so long before a fierce fire, that the flesh was burnt off my heels, and two pieces of bone came away, which I present to you." Another stated that four of his teeth were drawn, and he yielded at last to save the rest. When Brother Humbert De Puy declared that he had been tormented *three times*; and for *thirtysix weeks* had lived on bread and water alone, in a damp, loathsome cell, the inhuman commissioners of the Inquisition, neither showed the least touch of compassion, nor blushed at their own barbarity.

To increase their sufferings, *forged* letters from the Grand Master, advising their recantation, were introduced. Clement wrote letters to his *very dear* son, Edward II., full of horrid enormities, and accusing the Templars of crime, apostacy and horrid depravity. Church and State were leagued with the powers of darkness against these unfortunate men.

At one time, their principal accusers were two supposed *witches*, who had been expelled from society for profligacy and crimes. Such was the agony to which some of these poor Knights were subjected, that even Molay, the Grand Master, in his extremity was overcome, and confessed that he had denied the Redeemer and trampled on the cross;—but we shall soon see, he made glorious atonement, and died in the faith. When Tonsard De Gisi was brought forward, he was asked by the Inquisitor, "Were you put to the torture?" "Yes," he replied, "they had tied my hands behind my back with such tightness, that the blood was almost oozing through my nails. I was left an hour in this state in the dungeon." So severe and inhuman had been the conduct of Philip, that the public sympathy for the poor Templars was awakened; and even Clement V. wrote to him, expressing some disapprobation at his conduct, and suspended the office of Grand Inquisitor, William De Paris, and ordered a stay of proceedings. Philip replied upbraidingly, pretended great zeal in the cause of Christ, and then only kindled fresh fires of persecution. Clement had to yield, for he was the king's Pope—he made him. Again were the Templars accused, and their friends, who offered money to procure them counsel, were rejected. Nor could they meet their witnesses face to face. The whole was *ex-parte*—a condemnation without a hearing.

[ORIGINAL.]

AN ADDRESS

Delivered at Linden, Nov. 4th, 1852, before the Lodge of Marengo Co., Ala., on the Centennial Anniversary of the initiation of George Washington, as a Mason, by Rev. T. H. FOSTER.

Companions and Brethren:—An occasion of no ordinary interest calls us together. One hundred and twenty years ago witnessed the rising of a planet in our hemisphere, whose splendor startled and delighted the world. That planet rode on to its meridian, shed its glory all over our land, and then, unshorn of a single beam, passed away, brighter at its setting, than at its rising. It left behind it a remembrance of its unparaleled beauty, which will grow with the world's growth, and strengthen with its strength. One hundred and twenty years ago, Washington was born.

One hundred years ago witnessed an event of no common interest to our Order. A name then became associated with Masonry, whose prestige any institution or association might well be proud of, and which, to it, has ever since been a tower of strength. One hundred years ago, George Washington took upon him the sacred vows and assumed the responsibilites of a free and accepted Mason. Little did the Fredericksburg Lodge think, that in the man, who then knelt at its altars, there lay a germ which would one day expand itself into a personage so illustrious as Gen. George Washington, the Father of his country; whose name thereafter would be the watchword of liberty in all nations and in all ages; and who, upon the mountains of his own native land, would kindle a beacon-fire, under whose reflections the whole world would glow with a brighter splendor.

In the morning of his youth, when he had hardly assumed the badge of manhood, while his character had not yet passed entirely out of its chrysalis state, he subjected himself to the moulding and wholesome instructions of speculative Masonry. A long life of most exalted virtue and usefulness, told, upon how hopeful a mind and heart, those instructions were exerted, and how implicitedly he treasured up and obeyed them.

As an Institution, we have our patron saints, and in honor of these we have our stated festivals. For many hundred years have we celebrated the 24th of June, and the 27th of December, in honor of St. John the Evangelist, and St. John the Baptist. These festivals serve to keep alive our devotion to ancient Masonry, and it is well.

To these, we this day add another. This is not, it is true, to commemorate the greatness of another saint, as such, but to rejoice that the glory of our Order has been illustrated, during the last century, by what may be ranked next to a saint,—a pure disinterested patriot,—a man, whose whole life was devoted to the highest and noblest purposes,—to his God, his country, and to truth. To carry out this end, we welcome you, Companions and Brethren, we welcome you ladies and gentlemen. We welcome you to the honors and privileges of our high festival. Here, on such an occasion as this, may our enthusiasm as Masons, and our ardor as patriots, kindle and brighten, until our bosoms are all aglow with their celestial fires. Is there a Mason who can reflect on the past hundred years of our Order's existence,—the vicissitudes through which it has passed,—its conflicts with civil and ecclesiastical power,—its final triumph and present success,—its indebtedness in part for this triumph and success to the great name of Washington,—and not feel a swelling gratitude and pride in celebrating this centennial anniversary of the day, when that name was first associated with it? Is there an American who can reflect upon the name, which has brought us together; that name,—"first in peace, first in war, first in the hearts of his countrymen," and we may add, first in the admiration of the world,—without partaking largely of the enthusiasm of this day?

Then we say to one and to all, welcome. Spread abroad your banners! Lift high your joyous congratulations! For the Masonry which Washington loved still flourishes; the tree of liberty which Washington reared, still spreads its cooling shade all over the land.

In our ordinary celebrations, we confine ourselves chiefly to matters associated with Masonry, as a philanthropic association; in burying the dead, relieving the distressed, and educating the orphan. To-day we are invited to a wider field, and to one quite as inviting. The interests of patriotism combine with those of philanthrophy, and together, they render a blended impressiveness to the occasion, of rare power and attraction. Masonry is a great nourisher of patriotism; but were there no other links binding us to liberty and to our country, the name of Washington, as connected with our country's freedom, and with Masonry too, would form a tie stronger and more enduring than adamant. And thus, in celebrating his connection with the latter, we are reminded of his connection with the former. His excellencies in the one, endear him to us in the other. Because he was a pure, high-souled asserter and defender of freedom, we glory in the fact that he was a Mason. And since his name and his fame are inseparably blended with the history of our free and happy country, while we consider him as a Mason, we of necessity, consider him as a patriot; and thus, while we consider the Masonry which he illustrated, we cannot fail to consider the country for which he labored.

No institution, of mere human origin, has been adorned with more great names than Masonry. From the days of the Royal Sage of Israel, when "the axes of Hiram rung in the forests of Lebanon, and the High Priest swung his censer in the Temple of the Lord," down through the succeeding years of the Jewish nation,—down through the planting of the Christian Church,—through the days of the Crusaders, when Peter the Hermit and Godfrey of Bouillon led the mighty hosts of European chivalry, to rescue the Holy Sepulchre from Moslem profanation,—through the dark ages,—through the years succeeding the Reformation,—through the convulsive throes of the Old World, and the vicissitudes and progress of the New,—our Order can boast of its Solomon, its Hirams, its Ezra, its Zerubbabel, its Nehemiah, its St. John the Baptist, and its St. John the Evangelist; its Constantine and its Cœur de Lion; its Lafayette and its Washington. For more than three thousand years have these and other great names, formed the long line of a dynasty, more illustrious than any other the world has ever seen. Kings and Emperors, priests and philosophers, statesmen and warriors, poets and artists, philanthropists and martyrs, Jews and Christians, are links in the great chain, which bind Masonry to the mists and uncertainties of that age in which it took its rise.—Bright were the lights which adorned its former years; but it was reserved for this age and this land to lend it a name, in whose ineffable lustre, the achievements of all these, as mere men, fade into insignificance.

> "Land of the West! though passing brief, the record of thine age,
> Thou hast a name which darkens all, on history's wide page;
> Let all the blasts of fame ring out, thou hast the loudest far!
> Let others boast their *satellites*, thou hast the *planet star*."

We boast much of our antiquity,—and well may we. We boast, that our

Order arose amidst the myths and barbarism of a rude and uncultured age, when, as yet, society was unformed and there was comparative chaos among the familes of earth. We boast, that it bore no unimportant part in reducing this chaotic mass into order and harmony and beauty. All was darkness,—the world groped about and mourned for light,—the master said, "Let there be light," and light was. Masonry was an instrument, in the hands of the Grand Master, for bringing light into dark places, and remoulding the whole face of society. We boast, that it has survived storms, in which, whole empires have been wrecked. Political enactment, ecclesiastical excommunication, torture, imprisonment and death have, in vain, endeavored to banish it from the earth. And, we boast, that it is now far more flourishing and prosperous than ever before.

But notwithstanding all these grounds of boasting, we may yet find greater reason still, in the names of the good and great, who have espoused our cause and fought our battles. That among the great and noble men of the past, so great a number have given their testimony in favor of our beloved Masonry, affords reason of congratulation, far greater than can be drawn from our antiquity and the inextinguishable vitality with which the Order is endowed.

Masonry has exerted an influence in moulding and perfecting the most complete and symmetrical character of modern times. That it possesses elements well calculated to do this, will be evident when we closely observe the true meaning and scope of the Masonic Order.

The first thing that strikes the observer of speculative Masonry, is its symbolic representations. To the uninitiated, these seem but empty and unintelligible paraphanalia.. Our public ceremonies of installation of officers—of the burial of the dead;—the regalia and instruments and jewels, the inscriptions on our banners, all seem to them but unmeaning pomp and ceremony. But to one who has passed the veils, or wrought in the secret vault, or made a pilgrimage to the holy sepulchre, they are imagery burdened with meaning, deep and intense, as the human heart, and as human life. To such they are not senseless forms;—they embody ideas beautiful, sublime and interesting. Every instrument, every figure in our regalia, or on our banners,—every ceremony, whether bared to public gaze, or enacted in the deep seclusion of the Lodge-room, teaches a lesson of lofty import. In the rude and untutored age in which Masonry originated, and among the Orientals who devised and perfected it, this manner of teaching was common and necessary. The most ordinary transactions were conducted by the aid of symbols, mysterious and poetic. Witness the grand and imposing ceremonial and ritual of the Temple worship; where every requirement, every utensil, from the dome of that gorgeous pile of cedar and gold to the "cherubim overshadowing the mercy-seat," and the ark overlaid with gold,—from the daily sacrifice to the annual festival, when the High-Priest sprinkled the blood of atonement before the mercy-seat, all possessed a deep and intense significance. Witness the metaphorical visions and actions of the ancient seers, when with parables and language of the most gorgeous Oriental imagery, they taught the people the will of God, or predicted coming woes, or coming blessings. With what strains of high-wrought poetry, did they entrance and awe the hearts of their hearers! Witness those delightful Arabian tales, which charmed our childhood, and which afford severe and profitable study to our maturer years! How much of human hearts and human experience do we learn from the fable of the Wonderful Lamp and the strange adventures of Haroun Al Raschid! Witness the rude theatres of Athens; where Sophocles and Æschylus and Euripides taught human nature and human duty by the mythic representations of the drama!

The connection between the heart and the outward sense, teaches us, that the one may be most powerfully affected by impressions upon the other. Indeed, it is not, really, the eye which sees; it is only a lens to conduct and point the image upon the retina of the soul;—it is not the ear which hears, it is only the medium, through which the sound passes to the internal tympanum. So, of all the other senses. Now, since the soul is hidden within the body, human agency can only affect it through those avenues which the body furnishes for access to it. It is through symbols, that nature speaks to us. The cataracts, which "blow their trumpets from their steep;"—ocean, with its unceasing thunder-psalm,—the forests, with their "sweet and soul-like sounds," and the feathered songsters, with their thousand varied notes;—the landscape, enameled with green and purple and scarlet—the rivers which glide in beauty before us,—the mountains with sunless pillars deeply sunk in earth, lifting their "bold, awful, fronts and visited all night by troops of stars,"—the glaciers, "glorious as the gates of heaven, beneath the keen full-moon,"—the burning stars, which hang like "blossoms on the tree of life, or as a gorgeous banner, waving from the far-off walls of heaven,"—what are these, but nature's hieroglyphics, by which she would tell out her mighty secrets!

"What though, in solemn *silence*, all
Move round this dark terrestrial ball:
What though, no *real voice*, nor sound
Amid the radiant orbs be found;
In *reason's ear* they all rejoice,
And utter forth a glorious *voice*,
Forever singing, as they shine,
The hand that made us is divine."

In humble imitation of the author of the metaphoric representations of the Jewish economy, and of nature in her dumb, but significant teachings, Masonry assumes to teach its votaries by the use of symbols. And with the exception of the Masonic, no rites have ever appeared in the world, more appropriate and impressive. This is witnessed by the fact, that ancient Masonry has, always and everywhere, been essentially the same. Though passing through so many languages and in contact with so many various customs and people, no one of its great features has ever changed. The same symbolic language which spoke to the ancient Jews and cemented and moulded them into a body compact, comes down to us as weighty with meaning now, as then. The rites of the Blue Lodge, beginning with the simple, but expressive, entered apprentice, and culminating in the sublime degree of Master Mason—the Chapter with its veils, its burning bush, and its still sublimer mysteries,—the Council, with its simple and beautiful instructions,—all produce the same serious and indellible impressions, which characterized them in former years. And he who will enter the lonely chamber of the candidate for the mysteries of more modern Masonry,—will sit at the table with the king, and behold the visions at the Holy Sepulchre, will see this symbolic teaching, in its application to Christianity, and will feel, that if ancient Masonry led him into the court of the priests, where the daily sacrifice burned, and where the choir chanted their solemn litany, modern Masonry introduces him into the "Holy of Holies," where the Shecinah dwells,—where the very air seems burdened with a misterious presence,—and where the soul pauses in rapture, to gaze and wonder and adore.

The power of such representations over the human heart may well be imagined. They exalt, they purify, they lift to the contemplation of high and noble things. They give full and free exercise to the powers of the mind and feelings of the heart.

Yet, all these symbols would be useless, nay injurious, did they not embody a proper spirit. Without this, they would be empty and unmeaning,—a corpse arrayed in purple and gold. Embodying but the semblance of virtue, they would cheat her out of her true birthright in the human heart. When forms teach improper lessons, or, when they attract attention, and are conformed to for their own sake, they become actually odious. They may talk much about virtue; but, they satisfy the mind with vague, transcendental abstractions;—they present no living, breathing image of virtue, forever beautiful, forever to be loved and forever to be obeyed. They produce no longing after the right, and no high resolve to pursue it.

Masonry uses her symbols, not because they are beautiful, not for their own sake, but because of the wholesome lessons which they teach, and the appropriate and impressive manner in which they teach them. The symbols are to be forgotten in the superiority of the benefits they confer.

The bell calls the people to worship. But, when they enter the Church, the bell is no more remembered amid the greater business of the sanctuary. The symbol attracts attention, announces and explains the lesson, and then is laid aside, or kept only to remind one of this lesson, or for the instruction of others. Many and various and comprehensive are the truths veiled under the symbolic mysteries of Masonry. They stand connected with all the relations of life,—the highest and the lowest. Yet they all may be summed up in one,—viz: "Thou shalt love thy neighbor as thyself," the word neighbor being defined by the beautiful parable of "the Good Samaritan." In other words, it teaches the lesson of universal brotherhood.

When the confusion of tongues dispersed the families of earth, there grew up other barriers of difference and separation, besides their several languages. Each nation looked with jealously on its neighbor. Envy and hatred and wars sprung up, until earth seemed but one vast arena, where broils and blood and carnage were seen. There were but few sympathies common to any two of them. Egypt strove against Syria and Syria against Philistia, and Philistia against Phœnicia. Man looked upon man, when separated from him by geographical barrier, as his enemy, and governed by that motto of hell, that "might constitutes right," sought to dispossess him of his property in his native land, that he might appropriate it to his own uses. Earth drank the blood of thousands of her children, who fell as victims to appease the manes of this terrible god, selfishness, whose reign has ever been a reign of terror. And even, among those of the same country, there was comparatively but little of common sympathy. In the strife after power and fame and wealth, men trampled down their fellows, and sacrificed the purest and noblest feelings in their nature.

Masonry stands forth, in the history of the past, as the first institution which denied the monstrous principles which produced these evils. It boldly asserted, through its symbols and its practical operations, that all men were brothers;—that geographical barriers and differences of language and customs, interposed no proper bar to a common exchange of sympathy and assistance, between nations and families and individuals. It taught, as its idea, that there is one God, the father of us all, who loved and cared for us all. It exhorted all men to forget the petty distinctions of climate and descent, and unite upon one common ground of love and good will. This is farther evident from the adaptation of its forms and structure to every nation under heaven. Water adapts itself to the shape of the vessel which contains it. So, Masonry was so constructed, that it suited itself to people of every

stage of civilization,—of every language, color and custom, from the Prophet of Judea to the swarthy Ethiopian. And the under current of influence, by which it counteracted the upper streams of selfishness and misery, can only be fully appreciated by him, who sees all things from the beginning. Here is a grand platform, upon which may stand the Esquimaux, the Patagonian and the American,—the Kamscatkian, the European and the African,—the Jew, the Christian and the Mahomedon.

What was the great Temple, in the construction of which Masonry first assumed body and regularity, but a great symbol of that solemn and majestic Temple, for the glory of God and the happiness of men, in the rearing of which all men should be engaged. God intended this whole earth for a Temple filled with incense and vocal with his praises;—a Temple at whose altars all men should bow,—their jealousies and strifes and discontents all lost in the sweet sea of love, whose tides should ebb and flow in every human heart. As Solomon called together the workmen, to construct the house of the Lord, so God calls to every man to come and work in the construction of this massive, spiritual pile. Here, every true man is a Mason, in some sense. Legislators, who secure the ends of justice,—rulers, who rule for the sake of the ruled, and not for their own,—teachers, who pour true mental and moral light upon the souls of their pupils,—ministers, who point to heaven and lead the way,—statesmen, who work for the good of their country,—soldiers, who bleed for their firesides, yea all, every man who fills well his appointed lot in society, however lowly that lot may be, is in a high, true sense, a spiritual Mason,—he is a workman on some part of this projected edifice.

Some are hewers of wood and drawers of water, some mix the mortar, some lay the stones, some do the carving and cornicing, some ornament the pillars,—but all are engaged in the same great work. And what was the harmony and order, which characterized the workmen of Solomon's Temple, but a symbol of the like which should prevail among those who labor on the thing represented! And this same idea of universal brotherhood runs all through the minor ceremonies of speculative Masonry. How forcibly is prefigured in the Master's degree, the common lot of all,—that whatever be our station on earth we all tend to one common level in the grave! And thus we are taught, that in some sense, we should disregard the distions of this life, knowing that they shall not separate us in the world to come. And thus does Masonry teach us that all men are brothers,—that selfishness is from hell, and should be crucified as the enemy of man,—that benevolence is from heaven, and should be cherished as the friend of man; that the great end of life should not be personal, but general good;—and that personal good can only be secured by attending to the interests of our fellows, as a whole. It would have one law,—even the law of love,—running through all the various customs of men, silencing the harsh discords of earth and singing the low sweet song of peace and hope, in every human heart. Noble have been its aims, and nobly has it been rewarded. By this tie, hearts are bound together which would otherwise be totally estranged. The refined American and the wild Arabian, by a single touch of the hand, or the utterance of a single mystic word, feel their hearts warming each to the other and linked together by an indissoluble bond.

Thus do we see how Masonry embodies in its mystic symbols, this great principle of universal Brotherhood. Thus it has spirit as well as form. And it has a spirit, which is greater than its form. Beautiful, touchingly beautiful, are its simpler rites,—sublime, exaltingly sublime are its higher ceremonies;—but still these rites have no beauty, these ceremonies no sublimity, compared to the celestial loveliness, the heavenly grandeur of the spirit which it enshrines. He, who typically meets the fate of Hiram Abiff, or journeys through rough and rugged ways, or intrudes upon the secret vault, may well have his heart awed, and his mind disciplined by the mysteries,—unmeaning though they be,—through which he passes But when from the dimness of type and shadow which invests them, there is evovled shape and substance, and truth in highest and most beautiful forms,—when the riddle solves itself and the hieroglyphics are read,—then does he first begin to appreciate the true worth of the system.

[To be continued.]

BIOGRAPHICAL SKETCH

OF THE LATE WILLIAM H. CUSHNEY OF TEXAS.*

William H. Cushney was born on the 15th day of September, 1819, in New York. At an early day he became a practical printer, and worked several years in various places. In 1837, he went to Augusta, Georgia—entered the office of Judge William E. Jones, as a journeyman printer. Judge Jones was then publishing the Augusta Chronicle and Sentinel. Finding Cushney competent and reliable, he placed him at the head of the printing department of his office, in which capacity he remained until 1840. Judge Jones remarks: "He was ever, from my first acquaintance with him, what he has so fully proven himself here, a man of sterling integrity—open, generous, frank, manly—always made friends wherever he lived; and never, so far as I know, made any enemies."

He emigrated to Texas in March, 1840, in company with Judge Jones—settled in Gonzales county, and continued an inmate of the Judge's family until the fall of 1841.

In 1840, when the Camanches made a descent upon the settlements, he promptly volunteered his services to aid in repelling the foe; and was present at the battle of Plum Creek in August of that year.

In the fall of 1841, he visited Austin, and again embarked in the printing business. Vasquez, with a Mexican force, entered the Texas territory in the spring of 1842, took possession of San Antonio, and menaced the settlement upon the Colorada river. The citizens made preparations to meet the enemy. Volunteers responded to the call of the country. Cushney was among the first to shoulder his rifle and march for San Antonio, where the citizen soldiery proposed meeting the Mexicans, and to give them battle at the threshold of the settlements. Vesquez, learning the movements of the Texians, and knowing what would be the result should he linger until they came within striking distance, made a wise and precipitate retreat,—leaving the City of San Antonio, the enfeebled object of his much boasted conquest, to be entered by our forces without resistance.

In the spring of that year, President Houston had, temporarily, removed the Seat of Government from Austin, finally deciding to remain with the heads of the departments at Washington, on the Brazos. Mr. Cushneyhad also removed to that point for employment.

In the fall of 1842, Gen. Woll invaded Texas—entered Antonio early in the morning—made prisoners of the Judge of the District Court then sitting at that place, and of many other persons of distinction. Again the citizens rallied beneath the banner of the "Lone Star." The news of the battle of the Salado came coupled with the notes of victory. The heroism and the daring of Col. Caldwell and his little band, who had thrown themselves between the uncovered settlements and danger, were the themes of praise. The call to arms, in those days, had a spirit-stirring effect.—There was an eloquence in the words, kindling an enthusiasm, an ardor for the fight, which none but bordermen can ever know and appreciate. The bravery and the chivalry of Texas were hastening to the field. The young printer was alive to the impulse of patriotism. He is again with his companions, who, as an evidence of their esteem and confidence, raise him from the ranks to a Lieutenancy.

Gen. Woll, after the battle of Salado, was soon in full retreat. The Texians pursued with vigor and celerity. Upon the Rio Hondo our advance came up with the enemy. A thrill of joy ran along the lines. A day of retribution and vengeance had at length come. Stout hands trembled with excitement. The fire of battle lights every eye. Jack Hays, with his invincible spies, is sent forward to feel of the enemy—to charge their artillery and take it. He falls like a thunderbolt upon the astounded and terror stricken Mexicans. Sweeping down every thing before them, his brave rangers raise the shout of victory around the captured artillery. Woll concentrates his force to re-take the pieces—he knows upon this point the contest turns. Hays holds ground as long as he, or any man on earth would have dared—crowded back by the whole Mexican army, he reluctantly gives the order; his rangers mount their horses and gallop off, with the very pieces their gallantry had won, playing upon their rear. Where is the main body of the Texians? Unfortunately, a difference of opinion as to the proper mode of attack, had divided their officers, and prevented them from supporting Hays. It required the exertions and influence of every officer to keep the men in line, and to prevent them from charging pell mell upon the Mexicans. It was nearly night. The conclusion was to lay upon the ground and give battle early next morning. Gen. Woll was on the march by twelve or one o'clock that night. The Texians were unable to follow; their horses were broken down by forced marches. They returned to their homes dissatisfied—having, for want of concert among their leaders, lost the chance of fighting a battle, which would have ended in a glorious victory to the Texas arms.

In the winter of 1844, Mr. Cushney, in conjunction with the Hon. W. D. Miller, established "The National Register," the largest newspaper then being published in Texas. Miller and Cushney were elected public printers by the last Congress ever convened in Texas. That journal obtained a high character and a wide circulation. It was a zealous and able opponent of the annexation of Texas to the United States. In this opposition there was a clear, unmistakable earnestness and solicitude for the welfare of Texas, which the advocates of the measure were constrained to admire. Notwithstanding Mr. Cushney opposed a measure nineteen-twentieths of the people of Texas were favorable to, yet such was his straight forward sincerity, his honesty, that the confidence and good opinion of his friends continued unabated. At a later period in his life, he was found arguing against the acceptance of the Ten Millions in payment for a portion of our territory, when the people carried it by an overwhelming majority. Such, however, was the unshaken belief in his patriotism and integrity of purpose, that it did him little harm as a journalist, and none as a man and a citizen.

He came to Austin in the winter of 1845—became a permanent citizen—married in February, 1846. From that time to the day of his death he was distinguished as one of her most energetic, public spirited, and efficient citizens. No public measure could be agitated without finding in him a faithful supporter, or a warm, consistent antagonist. No work of charity or benevolence was ever commenced without the assistance of his personal influence and purse. He was a model of a good citizen.

He filled various offices within the gift of his neighbors and friends.

In 1848, he continued the publication of the Texas Democrat, until August,

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*From the South-Western (Texas) American. See obituary, on succeeding page.

1849, when he and the Hon. W. D. Miller established the "State Gazette," the largest and one of the most influential papers in the State. In this capacity he, in conjunction with his partners, twice received the appointment of public printers from the Legislature.

He was remarkable for punctuality, and the faithful discharge of duties and promises. When the hand of death was, as it were, upon him—when his voice had dwindled into a whisper, he was still the same influential, patriotic citizen that he was in health. Unconquered and undismayed by the fatal prospect before him, he moved in undisturbed serenity, and with his wonted activity in his usual sphere. His mind was still directed to the same high purposes—to the promotion of every public interest—his hand was still opened in charity to minister to the wants of the poor and the unfortunate. He was the same in friendship—the same as a Mason, as a kind husband, and an indulgent, provident father. When death struck him, all felt his loss in the various relations in which he had stood towards them. Never was there more universal grief in any community, for the death of a private individual, than was evinced for him. Every possible demonstration, that sincere sorrow elicits, was made to evince our sense of bereavement.

Obituary.

R. W. Brother FERLINAND E. WHITE.

And still another eminent Brother has been taken from us!—another to be added to the catalogue of distinguished Masons who during the past year have been gathered to their fathers! The subject of this notice died in this city on the 5th of January last. He was a native of Boston, and one of its most respectable and honored merchants. He was initiated into Masonry about forty years ago, and has sustained nearly every office within the gift of his Brethren, and always to their entire satisfaction and his own honor. He was some years since elected to the office of Deputy Grand Master. At the expiration of his term, the office of Grand Master was tendered him, and declined on account of pressing business engagements. He had been a member of the Grand Consistory (32 degree) of this State, for the past twentyfive years, and took an active interest in the cultivation of this branch of Freemasonry. A writer in the Boston Courier, who knew him long and intimately, speaks of him as follows:—

"It was not *merely* as a merchant that Mr. White had an elevated rank in the estimation of his fellow-citizens. He was equally esteemed as a neighbor, a friend, a Christian, and a parent. He was inexpressibly dear to his family, and to them his death is an irreparable loss. The sentiment of society is elastic, and soon recovers from any ordinary disruption of its ligaments; but widowhood and orphanage feel, long and deeply, the stroke that separates the heart from the revered object of its affections. The parents of Mr. White belonged to the Baptist communion, and their whole family, while under parental guidance, attended the ministrations of the celebrated Dr. Stillman; but the subject of this notice joined the Episcopal congregation of St. Paul's church, where he was a constant and conscientious attendant, and where his full and manly voice might be always heard in the devotional responses of the Liturgy. Mr. White was a member of the Masonic Fraternity, and as true and faithful a Brother as ever took upon himself the obligations of Freemasonry. He was not ambitious of *titular* distinction; but such honors as the society could bestow were eagerly placed before him for acceptance, and no man, on whom the duties and responsibilities of office were laid, ever fulfilled the requirements of official station with more dignified deportment and conscientious devotion to duty. By his death, the Genius of Freemasonry has lost one of the brightest and loveliest gems in her crown."

His funeral took place at St. Paul's Church on the 10th, and was attended by a large concourse of mourning friends, among whom were the Grand Master and other officers and members of the Grand Lodge, and Brethren of other Masonic bodies.

Comp. ELIJAH ATHERTON.

Died at Stoughton, Mass., on the 13th of December last, Comp. Elijah Atherton, in the 73d year of his age. He was a zealous, warm hearted Mason, and widely known and highly esteemed by the Fraternity, having held some of the highest offices of honor and respectability in the gift of the Order. At a communication of Mount Zion Royal Arch Chapter, held at Stoughton, Dec. 27th, the following preamble and resolutions were adopted:—

Whereas, in the dispensation of an All-wise Providence, the Supreme Ruler of the Universe has removed by death our distinguished Brother and Companion, Elijah Atherton, to that heavenly rest, "from whose bourne no traveller returns," and

Whereas, inasmuch as the untiring zeal, combined with the correct Masonic information of our deceased worthy Brother and Companion, has contributed so largely to the present prosperity of the Lodge and Chapter in this place, and to Masonry in general, it becomes us to pay a passing tribute to his memory. Be it therefore

Resolved, That while we deplore the loss of our Companion and Brother, we will cherish his memory in his many virtues, in his social qualities, in his inflexible friendship and in his ardent attachment to the institution of Masonry.

Resolved, That in sincerely mourning the deceased, we can the better sympathize with the bereaved widow and afflicted family, relatives and friends, and tender to them our affectionate condolence.

Resolved, That the Masonic Hall in this place be hung in mourning for the space of three months, as a token of respect to our departed Brother and Companion, and that a copy of these resolutions be sent to the Masonic Magazine, for publication, and also a copy to the widow. Attest,

Ansel Capen, *Sec. Mt. Zion Chap.*

Rev. Br. ISAAC SMITH.

At a regular communication of Star in the East Lodge, of Free and Accepted Masons, held at Masonic Hall, New Bedford, Jan. 3d, A. L. 5853, the following resolutions were unanimously adopted:—

Whereas it hath pleased Almighty God, in his wisdom, to remove by death our aged and beloved Br., Rev. Isaac Smith, therefore be it

Resolved, That this Lodge of Free and Accepted Masons deeply regret the loss they have sustained in the death of Father Smith, one who has long been associated in the work of Masonic benevolence and charity, and one from whose labors and example we can gather rich lessons of wisdom.

Resolved, That by the death of Br. Smith, we, as Masons, have lost an old and esteemed member; one with whom we have taken council together, always with great delight and instruction, and, as members of this community, we have been called to lay in the grave an honest Christian and upright man.

Resolved, That we will, in memory and reverence of Br. Smith, wear the usual badges of mourning for thirty days.

Resolved, That the foregoing preamble and resolutions be entered on the records of this Lodge, and that the Secretary furnish the family of our deceased Brother with a copy Also, that he forward a copy to Br. Chas. W. Moore, for publication in the Freemasons' Monthly Magazine. AMOS CHASE, Jr., *Sec.*

BROTHER WILLIAM H. CUSHNEY.

To the Worshipful Master, Wardens and Brethren of Austin Lodge, No. 12 :

Your committee appointed to draft resolutions expressive of the feelings of this Lodge toward our late Brother, WILLIAM H. CUSHNEY, as well as its sense of the bereavement with which it has been visited, beg leave to report the following preamble and resolutions :

From the prosecution of our varied aims of life—from its cares and its anxieties, its desires and its hopes, we are called away by the startling announcement of Death, an event which, in its least terrible form, drives the blood in sudden fulness back upon the fluttering heart. Even where no ties but those of human sympathy bind us to the victim, we confess with trembling and involuntary awe, the mysterious majesty of Death, and realize through every quivering nerve the solemn truth, that "it is a dread and awful thing to die." But when this dread dispensation of Heaven strikes from our side a tried friend and a trusted Brother, we are overwhelmed by the calamity, and grief deep—deeper because unavailing, is an involuntary tribute from hearts that knew and loved him, intensified in its bitterness by the recollection of his very virtues, and rendered keen and vital by the memory of his warm and expanded benevolence. The attributes which made us look upon him with pride and affection in life, only aggravate our loss and add poignancy to our sorrow, now that he is no more. By such a visitation, it is the *living* who suffer, not the *dead* ; the *left* who are smitten, not the *departed*. We who are assembled here to pay the last mark of respect, to utter the last testimony of love for our Brother, "whose place shall know him no more forever," feel in its unmitigated bitterness the irreparable loss wherewith, as an Order, we have been visited. Pregnant with mournfulness as this sad event is to a whole community, who knew well the kindness and beneficence of his heart, to us as Masons it is especially afflictive, for his like is not left. He was a devoted Mason in principle and in practice—a column of Doric strength and Corinthian beauty. Is there one among us who does not feel rebuked when he contrasts his own conduct with that so full of fervency and zeal of our departed Brother, manifested not only in the vigor of health, but in this very hall, when his voice was attenuated to a whisper, and his form wasted almost to a shadow ? To him we can make but one atonement : to profit by the example which he has bequeathed us as an incitement to a more faithful and more unselfish labor, in a cause to which he was devoted.

Our Brother met his fate with calm and manly resignation ; after a life of unobtrusive usefulness, honorable bearing and beneficent liberality, he confronted death with an unquailing eye, and passed away from earth to realize that fruition which God has promised to the "pure in heart." Therefore, be it

Resolved, That in the death of our Brother, William H. Cushney, society has lost a most estimable member, and our Order one of its brightest ornaments ; and for whose faithfulness and long services, this Lodge will fondly cherish his memory.

Resolved, That this Hall be clad in the habiliments of mourning for the space of three months, and that its members wear the usual badge of mourning for thirty days.

Resolved, That the sympathies of this Lodge be tendered to the bereaved family of the deceased in their deep affliction, and that a copy of these proceedings, certified under the seal of the Lodge, and signed by the Secretary, be conveyed to them.

Resolved, That these proceedings be published in the State Gazette and S. W. American, and that a copy be also forwarded for publication to the Freemasons' Monthly Magazine, and to the Signet.

H. P. BREWSTER, }
J. W. HAMPTON, } *Committee.*
T. S. ANDERSON, }

Adopted unanimously, November 28, 1852. A true copy from the minutes.

J. W. HAMPTON, *Secretary.*

DOCT. JOHN A. CLEVELAND.

Died, in Chareleston, S. C., on the 28th Sept., 1852, Doct. JOHN A. CLEVELAND, aged 55 years, 8 months and 23 days.

At a regular convocation of South Carolina Encampment, No. 1, of Knights Templars and the appendant Orders, held at their Asylum, Masonic Hall, Charleston, on Wednesday, 24th of Nov. 1852, the following preamble and resolutions were unanimously adopted :—

The members of this Encampment have learned with deep affliction, of the death, since its last convocation, of their estimable and beloved Companion, Sir Knight John A. Cleveland, and are prompted, as well by their personal feelings as by their duty, to take this first occasion to express their grief for his irreparable loss, and the esteem and respect which they entertained for him, both as a man and a Mason. When hereafter called into *array*, his place in our ranks may be occupied by some other Knight, but the place which he has gained in our hearts by his virtues, by his faithful discharge of his obligations, and his uniform courtesy of manner, can never be supplied. Called to enjoy the refreshments of that eternal Asylum which have been promised to the followers of Christ, the great Captain of our Salvation, his name will no longer be responded to in the roll-call of our earthly Encampment, but his memory, "*like the bay tree, will flourish in immortal green.*"

Resolved, That as a token of our respect for the memory of our deceased Companion, the standards, arms and furniture of the Asylum be clothed in black at the next convocation.

Resolved, That his name, age and dates of his Knightly creation, and of his death, be inscribed on a page of our Record Book.

Resolved, That the members of this Encampment will wear the usual badge of mourning for thirty days.

Ordered, That a copy of the preceding Resolutions be transmitted to the family of our deceased Brother, and that they be published in the Charleston Courier ; Br. Mackey's Masonic Miscellany, and Br. Moore's Freemasons' Magazine.

From the Records —Attest, SAM'L. J. HULL, *Recorder.*

MASONIC CHIT CHAT.

Washington's Initiation.—The centennial anniversary of Gen. Washington's initiation, appointed to be celebrated by the G. Lodge of this State, on the 4th of November last, but postponed on account of the death of Mr. Webster, which event threw a gloom of deep sorrow over our whole community, will be appropriately noticed by the Grand Lodge, at the Masonic Temple, in this city, on the evening of the 22d of February, inst. The Address will be delivered by Rev. Br. **Alger**, of Roxbury. The arrangements will be made known by the committee through the public papers, when completed.

☞We understand that Freemasonry in Turkey now meets with very little or no opposition from the government authorities or others; which fact may be taken as an evidence of the increasing catholicity of sentiment in the nation.

☞A correspondent, writing from Saco, Me., Jan. 12, says—"Our Lodge is doing a good business at present. We have three applicants now to be acted upon, and shall have next communication four or five more. We are fitting up a new hall for our own use, and although it will not be large, will be well furnished."

☞A friend and correspondent, under date Kingston, N C., Jan. 6, writes—"Our Order is in a very flourishing condition at the present time, and I hope that it may continue to flourish and prosper until time shall be no more in this world of sin and sorrow." Amen to that honest prayer.

The Law of Periodicals.—1st. All subscribers who do not give *express notice* to the contrary, are considered as wishing to continue their subscription.

2d. If subscribers order the discontinuance of their periodicals, the publisher may continue to send them until arrearages are paid.

3d. If subscribers neglect or refuse to take their periodicals from the post office to which they are sent, they are held responsible till their bills are settled and their periodical ordered to be discontinued.

4th. The Courts have decided that refusing to take a newspaper or periodical from the post office, or removing and leaving it uncalled for, is *prima facie* evidence of intentional fraud.

Another set of this Magazine for Sale.—We have a complete set of this Magazine, 11 volumes, unbound and in good condition, which will be sold in its present state, or bound to suit the purchaser. The same amount and variety of Masonic matter cannot be found in any equal number of volumes ever published, and we trust this and all future sets which may be offered for sale, will be purchased as foundations of libraries for Lodges. A few years hence and sets cannot be had at any price. The history of the set now offered for sale illustrates this. One volume of it was obtained through Brother Fuller, G. Secretary of the Grand Lodge of Tennessee; another came from a Brother in Connecticut; and several of the remaining volumes have been made up through the kindness of Brethren in different parts of the country, in sending us odd numbers advertised for, or such as they happened to have on hand. In this way only can sets hereafter be made up, except as they may be occasionally purchased of the families of deceased Brethren. Hence it is that we suggest the purchase of them, as they are offered, for the use of libraries, where they can be more extensively available, rather than by individuals. The present set, however, will be sold to either.

☞Our Brethren of Libanus Lodge, at Great Falls, N. H., had a public installation of their officers on the 27th December The ceremonies took place at the Town Hall, and were witnessed by a large audience of ladies and gentlemen. The installation services were acceptably performed by the District Dep. G. Master; and the address was given by R. W. Ichabod G. Jordan, in which the speaker traced the history of the Institution from the earliest times, and answered the popular objections to it. It is said to have been a finished and able performance.

☞The officers of St. John's Lodge, Hartford, Conn., were publicly installed on the 26th January: after which a ball was given by the Brethren of the Lodge, at the City Hall.

☞The Brethren at Honolulu, (Sandwich Islands,) to the number of about fifty, celebrated the centennial anniversary of the initiation of Gen. Washington, on 4th Nov. last.

☞Dr. Wm. Porter is an authorized agent for this Magazine, in Waterbury, Conn.

Wanted.—Any odd numbers of the 1st, 2d, and 4th vols of this Magazine. Also, No. 2 of vol. 8, No. 3 of vol. 9, and No. 1 of vol. 11. Any Brother having the above on hand, will oblige by sending them to this office.

THE
FREEMASONS'
MONTHLY MAGAZINE.

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THE GRAND LODGE OF ENGLAND AND ITS GOVERNMENTAL SYSTEM.

At the regular communication of the Provincial Grand Lodge for Canada West, held at Toronto, in June last, the following important resolutions were adopted :—

"*Resolved*—1. That this Grand Lodge entertains towards the Grand Lodge of England feelings of the highest respect and esteem; that it is our most ardent desire to cultivate those feelings, to advance the interest, and to establish upon a firmer basis the character of Masonry in this Province.

"2. That with a view of carrying out one of the primary objects of our time honored Institution, viz., that of being more useful to our fellow-creatures, it is necessary that all the funds accruing from the operations of the Craft in this Province be retained by this Grand Lodge.

"3. That it is absolutely necessary for the welfare of Masonry, that a separate Grand Lodge be established, with full power to control the working and operations of the Craft in this quarter of the globe, to secure which, a Committee be appointed to draft a Petition to the Grand Lodge of England, based on the foregoing Resolutions, praying for permission to establish a Grand Lodge in that part of the Province of Canada, formerly constituting Upper Canada, with full power and authority to manage and control all matters connected with such Grand Lodge, and all Lodges now working under the Constitution of the Grand Lodge of England, and that the said Committee be fully empowered to carry on all correspondence with the Grand Lodge of England, for the purpose of securing the absolute independence of such Grand Lodge."

The English system of Masonic government is in many respects peculiar and complicated. And as it is not probably very generally understood in this country, a brief notice of a few of its most prominent features may not be unacceptable to our readers.

The system includes of course a parent Grand Lodge, consisting of the representatives of "all private Lodges on record, together with the Grand Stewards for the year, and the present and past Grand Officers, with the Grand Master at their head."*

The Grand Stewards are eighteen in number, and are appointed from and on the recommendation of eighteen different Lodges. Their duties, though more extensive, are similar to those of corresponding officers in the Grand Lodges of this country. The appointment is esteemed to be highly honorable, and is much desired by the Brethren, though attended with some considerable expense, and requiring much time and labor in the discharge of the responsible duties which it imposes. The Stewards compose what is called "the Grand Stewards' Lodge,"—a body which takes precedence of all other Lodges, and is represented in Grand Lodge by its Master, Past Masters and Wardens. It is constituted as a Masters' Lodge, but can do no work in either of the degrees, except informally, as a "Lodge of Instruction"—in which character it is of the highest authority,—the members in Grand Lodge all wear red collars with jewels pendant, and bear wands. The color of the collars of all other Grand Officers is purple.

The Grand Master is elected annually in March, and, "if a prince of the blood," has the privilege of appointing a Pro Grand Master, "being a peer of the realm," who in the absence of the Grand Master, possesses all the powers of his principal. He also appoints a Deputy Grand Master, who must have been Master of some regular Lodge; and who, in the absence of both his superior officers, possesses all the powers and privileges of the G. Master. The G. Master also appoints his Wardens and all other officers except the Treasurer, who is elected by the Grand Lodge. This feature in the system will probably appear to most of our American readers, as being a very remarkable one, and as vesting in the Grand Master a degree of power which they are not accustomed to see reposed in any one individual. It is certainly not a very democratic principle, but we believe it to be in accordance with ancient Masonic usage. It works well enough in England, because our Brethren there have always been accustomed to it, and it is much in harmony with the spirit of their national polity. It would not work well in this country, because it is directly opposed to the genius of all our institutions, and the democratic sentiment and predilections of our people.

There is another peculiarity that may be noticed in this connection, and which we in this country should be inclined to regard as a Masonic anomaly. In truth it bears a very striking analogy to a traffic in official distinctions, aside from its aristocratic aspect. It is this: Every Brother, on his appointment or *re*-appointment to office, is required to pay towards the fund for general purposes, as follows—the Pro and Deputy Grand Masters ten guineas each; the Wardens eight each; the Grand Treasurer five; the Registrar, Secretary and Deacons three each; the Director of Ceremonies and his assistant, the Superintendent of Works and Sword Bearer, two each. Six of the foregoing officers, if they have not previously served as Grand Stewards, pay in addition to the above, on their first appointment to office, the further sum of twenty guineas each; and two others, the Deacons, ten guineas each. A Provincial Grand Master pays three guineas for his patent, and twenty guineas to the fund for general purposes. A Deputy Provincial Grand Master pays two guineas for having his name registered in the Grand Lodge books. The registering fee for every Mason made within the London district, is one guinea; for a Mason made in Lodges out of that district, half a guinea; and for every Brother joining a Lodge as a member, two shillings and six-pence. The fee for a warrant is five guineas, and for confirmation of the same two guineas. The charge for a Grand Lodge Certificate is six shillings and six-pence. In addition to these payments, every member of a Lodge in the London district, pays an annual fee of four shillings, and every member of a Lodge not within the district, of two shillings.

The fees are here given in English currency. The details will be rendered more clear by saying that the Pro and Deputy Grand Masters, if they have not previously served as Grand Stewards, each pay, the first year of their appointment, about one hundred and fifty dollars for the honor of holding office, and about fifty dollars a year so long as they may continue to hold, after the first year. Again. Every country, foreign, or military Lodge, pays to the Grand Lodge, for each initiate, two dollars and fifty cents; for each new member added to its roll, sixty cents; for each Grand Lodge Certificate, (to which the initiates are entitled,) say two dollars,—making the whole payment to the Grand Lodge for each candidate, a little over five dollars. In addition to which the Lodge pays an annual capitation tax of fifty cents on each member. It is these fees and taxes that our Brethren in Canada have petitioned the Grand Lodge of England for permission to retain among themselves, for the relief of their own indigent Brethren, and for other Masonic objects.

The most important administrative feature in the polity of the Grand Lodge, is its "Board of General Purposes." This is composed of the first five officers of the Grand Lodge, a President, and twentyfour other members. The President and ten of the members are appointed, or, what is the same thing in its practical operation, nominated by the Grand Master. The other fourteen members are chosen by the Grand Lodge. One-third

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*Past Masters of Lodges are also members of the Grand Lodge, by regulation,—not by "inherent prerogative."

of the members go out of office annually. Its meetings are held once a month, or oftener if necessary. It has authority to hear and determine all subjects of Masonic complaint or irregularity respecting Lodges or individual Masons, and generally to take cognizance of all matters relating to the Craft. Its decisions are final, unless an appeal be made to the Grand Lodge. But should any case be of so flagrant a nature as to require the erasure of a Lodge or the expulsion of a Brother,* the Board is required to make a special report to the Grand Lodge.

This Board has also charge of the finances of the Grand Lodge, with authority and instructions to see that no unnecessary or improvident expenditure take place,—to inspect the books and accounts, and to give orders for the correct arrangement of them,—to summon the Grand Treasurer and other officers having possession of any papers, documents, or accounts belonging to the Grand Lodge, and to direct a proper execution of their functions—and at the close of the year, to report a statement of the receipts and expenditures, under their appropriate heads, for such year, together with the amount of property belonging to the Grand Lodge; and generally to do all such matters as may be necessary to give the Grand Lodge full information respecting the receipt and application of its funds. It has also the direction of every thing relating to the buildings and furniture of the Grand Lodge; and is required to cause all necessary preparations to be made for the meetings of the Grand Lodge, as well as for the days of festivals and public ceremonies. It conducts the correspondence between the G. Lodge and its subordinate Lodges, as well as with sister G. Lodges, and Brethren of eminence throughout the world; and it may summon any Lodge or Brother to attend its meetings and produce the warrant, books, papers, or accounts of the Lodge, or the certificate of the Brother. There are many other matters of detail connected with the duties of this Board, but the foregoing are sufficient to indicate its character and importance. It possesses powers nearly equivalent to those of the Grand Lodge, for which it in a measure stands, at least *ad interim.* And when we take into consideration the vast extent of the jurisdiction of the Grand Lodge,—spread over the four quarters of the globe,—and the amount and variety of duties which necessarily devolve upon its executive officers, we cannot but admit that this Board is not only one of the most important and responsible, but one of the wisest and most useful auxiliaries in its administrative system.

The splendid charities maintained by the Grand Lodge, we pass over,—presuming that from the frequent notices given in previous numbers of

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*Expulsions are not allowable in subordinate Lodges under the English jurisdiction. This power is vested in the Grand Lodge alone, where it properly belongs.

this Magazine, our readers are sufficiently well acquainted with them,—and proceed to speak of its method of controlling and governing its private, or subordinate Lodges. These are divided into three classes as follows:—

1. *The London Lodges.* All Lodges in the city, or within ten miles thereof, are considered as London Lodges; and are not, therefore, under the jurisdiction of Provincial Grand Masters. They pay the London dues and fees (which are something higher than those exacted of country and foreign Lodges), and are required to make their annual returns directly to the Grand Secretary. In all other respects they are subject to the same regulations as other Lodges.

2. *Military Lodges.* These are attached to the national regiments, battalions, and companies; and, while subject to the same regulations which govern other private Lodges, are restricted in their operations to the military profession. They are also subject to certain specific regulations, adapted to their peculiar condition. As for example—no warrant can be granted for the establishment of a Military Lodge without the consent of the commanding officer of the regiment to which it is to be attached; nor can such a Lodge lawfully initiate into Masonry any inhabitant or sojourner in any town or place at which its members may be stationed, or through which they may be marching, nor any person who does not, at the time, belong to the military profession, nor any military person below the rank of a corporal, except by dispensation from the proper authority. The returns are made and dues paid directly to the Grand Secretary.

3. *Country Lodges.* All Lodges, except Military Lodges, at a greater distance than ten miles from London, are considered as country Lodges. They are subject to the general regulations for the government of private Lodges, and are required to transmit directly to the Grand Secretary, at least once a year, regular lists of their members and initiates, together with the dues to the Grand Lodge.

And it may be profitable to remark here, that the whole English Masonic Jurisdiction, beyond and more than ten miles from London, is divided into Provinces, each Province having its Grand Master. The Lodges, therefore, within a given Province, are under the immediate superintendence of the Grand Master of that Province. He is appointed by the G. Master of the parent Grand Lodge, and invested with rank and power, in his particular district, similar to those possessed by the Grand Master himself. He has power to appoint a Deputy and other officers necessary to enable him to organize and open a Provincial Grand Lodge; of which the actual and past Provincial grand officers, and the Masters, Past

Masters, and Wardens of all the Lodges within the Province, are, by virtue of their official positions, members. To the Grand Master of this body, the country Lodges are also required to make annual returns, similar to those required to be transmitted to the Grand Secretary at London, and to pay such annual sums (in addition to the dues to the parent Grand Lodge), for charitable or other purposes, as may be determined by two-thirds of the members present at any communication of the Provincial Grand Lodge; provided such sums shall not exceed fifty cents a year for every member, one dollar and a quarter for every initiate, and twentyfive cents for every additional member admitted. This body, emanating from the authority of the Provincial Grand Master, ceases to exist on his death, resignation, suspension, or removal, not from the Province, for he is not required to be a resident in it,—and this is the great error of the system,—but from the office.

The Provincial Grand Lodges, strictly speaking, are, under the present system, confined to England, proper. The corresponding bodies, in the Colonies or foreign parts, are called District Grand Lodges, and are, on account of their greater distance from the parent body, invested with more extensive powers than Provincial Grand Lodges. Such are the Grand Lodges in Canada and the other American colonies; and though the private Lodges under their supervision, fall under the general name of country Lodges, they might with much propriety and greater convenience be denominated District Lodges, while those at home might be, as they frequently are, designated as Provincial Lodges.

Among the most important of the additional powers vested in the District Grand Lodges, are those of expelling Masons and erasing Lodges within their respective Districts; reserving to the delinquent the right of appeal to the Grand Lodge of England. This is the only instance in which the Grand Lodge has ever parted with this power, or delegated the exercise of it to another. The reason for it in the present case, is to be found in the great distance of the colonies from the mother country, and the inconvenience, if not impracticability, of its proper exercise by the parent body. And our Brethren in Upper Canada are now probably urged on as much or more by the same reason which induced the Grand Lodge of England to concede this power, as by that which they offer, to petition the mother Grand Lodge for permission to establish an independent Grand Lodge in their Province. They find their action embarrassed and their progress retarded by the delay consequent on their necessary and obligatory intercourse with, and dependence on, the parent Grand Lodge. A single fact will illustrate this. The District G. Lodge, composed of its officers and the representatives of the Lodges in the District, deems it expedient to increase its charity fund, or to raise a fund for any other Masonic purpose, by the increase of the fees paid by the Lodges. The parent Grand Lodge says it may do this. But then it requires, after the proposition has been brought forward in the District G. Lodge, that notice in writing of the fees proposed, and also of the day fixed for the discussion of the subject, shall be sent to each Lodge in the District, two months at least prior to said day. If the proposed payments shall then be agreed to by two-thirds of the members present, a day is appointed for considering the confirmation thereof, at a period of not less than three months from the first meeting. Five months at least are thus required to bring the subject to this point of progress; and this might not be objectionable, if it were the end of the matter, as it manifestly should be. But it is not. After the proceedings are so confirmed by the only parties pecuniarily interested in them, a copy is required to be sent to the Grand Master in England, for his sanction and approval. If he approves of them, then the proposition or regulation is valid, and may be carried into execution. Now, what is the point attained by this long and tiresome and expensive process? Simply that the Lodges in the District may tax, not their parent Grand Lodge, but themselves, for an object which they deem to be essential to their own prosperity and to the accomplishment of the purposes of their Institution. The whole proceeding is hampered and embarrassed by unnecessary delay and formality,—the inevitable consequence of which is, that the Lodges in large and populous Districts, like Canada, do not prosper to the extent they would do, if left to their own free government. Under the present system, they are cramped in their means and in their movements. The means are not needed in England, while they would be of vast importance in Canada, in relieving the distresses of the hundreds of poor Brethren who are annually thrown upon their charity by the home government. Many of these poor Brethren have, in their better days, paid their money into the treasury of the Grand Lodge of England, or of Ireland. Those bodies should therefore be satisfied now to leave the Lodges in Canada, in the full possession of all their earnings and contributions, for their relief, in their hour of necessity. The Grand Lodge of England can afford to be liberal to its colonial Lodges, as it is magnificently liberal in the dispensation of its vast charities and provisions for the relief of the poor of its household, at home. We presume there are very few colonial Brethren who ever draw from its fund of benevolence. Why then should it continue to require what it does not give, when that which it takes is most needed, and its distribution would be most blessed, in the midst of those from whom it is taken? We admire the G. Lodge of England,—its magnitude, its great benevolence, its elevated character, its beautiful, if not altogether perfect system; and should regret to see its efficiency weakened, or the harmony of its whole impaired. We think a favorable answer to the prayer of our Canadian Brethren, would do neither, while it would be adding another bright star to the Western Masonic hemisphere.

MASONRY ABROAD.

The Supreme Grand Chapter of England held a quarterly communication at London on the 3d November. No business of public interest was transacted.

At the quarterly communication of the Grand Lodge of England on the 1st December, the present Grand Master, the Right Hon. the Earl of Zetland, was unanimously nominated for re-election in March (instant). On the suggestion of the Grand Master the sum of £500 was granted out of the fund for general purposes to "the Royal Masonic Institution for clothing, educating, and apprenticing the sons of indigent and deceased Freemasons."

The Supreme Council 33d held a convocation at London in November; a more particular notice of which will be given hereafter.

A quarterly meeting of the government of "the Royal Freemasons' Girl School"—the twin-sister of the Boys' School—was held at the school-house, St. George's Fields, London, on the 14th October. Four additional children were admitted, and one new petition presented. The building committee presented their report, in which the completion of the new school house was announced; and it was decided that the children should be removed thither as soon as the medical officers had certified that they might do so without detriment to their health, from damp or other causes.

The Grand Stewards' Lodge held a public night on the 15th December, and worked the second and third degrees for the information and instruction of visitors. This Lodge is the official exponent of the work and lectures as approved by the Grand Lodge, and holds public meetings once a month, to which the Brethren generally are admitted. There are several Lodges of Instruction in London, but this is of the highest authority.

A new Royal Arch Chapter was constituted at London in October, in connection with the Enoch Lodge, holding its meetings at the Freemasons' Tavern.

The Prov. Grand Lodge of Cheshire was opened at Macclesfield on the 27th October, by the Prov. Grand Master, Viscount Combermere. The morning was ushered in by merry peals from the "bells of St. Michael's tower," which continued to "ring out their joyous notes" up to the hour of divine service. The streets were handsomely decorated, and thronged with people from the neighborhood. The sermon was delivered by the Grand Chaplain, from the words in Acts: "And the next day he showed himself unto them as they strove, and would have set them at one again, saying, Sirs, ye are Brethren, why do ye wrong one to another?" In the evening, the usual banquet was held, at which Lord Combermere, in the course of his remarks said—"Another year has rolled over, and many changes have taken place. Amongst the foremost to be regretted is the death to the nation of my commander, the Great Wellington. I had been associated with him since 1793. Perhaps it is not generally known that the Duke was a Mason. He was made in Ireland (December, 1799); and often when in Spain, where Masonry was prohibited, in conversation with me, he regretted repeatedly how sorry he was that his military duties had prevented him from taking the active part his feelings dictated; for it was his (the Duke's) opinion that Masonry was a great and royal art, beneficial to the individual and the community."

On the first of September a number of learned and distinguished Brethren of the Lodges and Chapters of Liverpool and Birkenhead, assembled at the Royal Hotel, for the purpose of presenting a Past Principal's Jewel to Br. Lowry, who was about to embark for Australia. The presentation was made by Br. Molineaux, P. Prov. G. Dir. of Cer. We give the following extract from the address:—

> The Book of the Constitutions of the Grand Lodge of England, published in the year 1723, clearly shows that the Name and the doctrines of the Lord and Saviour Jesus Christ were then interwoven with Freemasonry; and that the "peculiar system of morality, which is veiled in allegory, and illustrated by symbols," was considered as merely the handmaid to Christianity. It is provided, too, that no future Grand Lodge should have the power to remove the ancient landmarks. Although the Sacred Volume informs us that there is no other name by which we can be saved, yet in these days the name of Jesus Christ is omitted from the Book of Constitutions, as well as from the lectures and rituals of the Order, except in those which are published by the Rev. Dr. Oliver. How this very important change has been insidiously effected may probably be traced; but it is notorious, that the connection with the Holy Royal Arch and St. John the Evangelist was broken during the latter days of the late Grand Master, by the substitution of a mutilated quotation of a passage from the Old Testament, for a passage from the commencement of one of the Gospels. Unhappily a reverend doctor consented to the alteration. The old Book of the Constitutions proves that either there were no Hebrew Freemasons at that time, or if there were any, that they were content to take the Order which professes "Glory to God, peace on earth, and good will towards men," exactly as they found it. Christ has said that "He that denies me before men, him will I deny also before my Father who is in Heaven." Our Jewish Brethren are too wise and too generous to require such a sacrifice from a Christian Brother. Indeed there can hardly be a doubt that but those clever men amongst us laugh in their sleeve at the sickly sentimentality of a Brother who would take such a fearful risk, for a delicacy so false and so needless. *In Liverpool* we have known but one clerical Brother who, when in the Lodge, preserved his integrity as a Minister of the Gospel. To him the Hebrews were singularly respectful; and when death overtook him, they proposed the most liberally to alleviate the calamity of his distressed family.

The corner stone of the new Masonic Hall was laid at Liverpool on the 30th September, with Masonic ceremonies. The following description of the building may be interesting to our readers:—

> The front of the hall to be in Lime-street, opposite St. George's Hall, and the premises will extend back to Rose-street. On the north side of the Queen's Hotel, a considerable portion of the vaults in the basement will be appropriated to the use of the Lodges, where ample provision is to be made for the stowing of wines, &c., in separate vaults. They will also have their own kitchens, &c., under the hall. The entrance from Lime-street will be through a handsome and spacious rustic doorcase, with Doric cornice and attic, surmounted with the Masons' coat of arms, whence the ascent will be through a vestibule by a number of steps to a circular

landing, round which are placed niches for the reception of figures or statues. From this point stairs will lead right and left to the principal floor of the hall, which is to be entered by folding-doors. The hall will be 76 feet long by 36½ feet wide, and 25 feet high to the ceiling, exclusive of a gallery or orchestra over the ante-rooms 36½ feet by 20 feet. The ante-rooms will be conveniently fitted up with closets, &c. The interior of the hall will be handsome, having Doric pilasters on pedestals, with a bold frieze and enriched cornice, from which springs a pierced fretwork coving, ending on the ceiling with a cornice enriched with paterns, and having large honey-suckle-ornaments in the angles. The rest of the ceiling will be plain, excepting the addition of two large centre flowers, and pierced in the centre by a dome 17 feet diameter, the inside of which is to be pannelled for painting the signs of the zodiac. On the cone of the dome will be represented the heavenly bodies, and the whole will be lighted by obscured plate-glass. An outer dome 20 feet diameter, and about 26 feet high, is to be constructed, for the purpose of emitting a large body of light into the under dome, and also to serve for the lighting of the rooms over the hall. The hall will be lighted by gaspipes studded with jets round the four sides at intervals, which are to be concealed behind the cornice, the ventilation being effected by the pierced coving. The room will be warmed by hot water, carried behind a pierced skirting. Between the pilasters on the two sides of the hall are to be raised panels, on which will be symbols in bas-relief. Underneath the hall are to be spacious coffee-rooms, and above the hall a suite of twelve large rooms, that may be attached to the Queen's Hotel.

On the 14th November the Apollo University Lodge, Oxford, presented a Past Master's Jewel to Br. Rev. G. R. Portal, P. M. In the course of his reply to the address of presentation, the Rev. Br. said:—

"We cannot fail to see the kindly feeling which Freemasonry engenders between rich and poor, and how much it diminishes the distinctions between different religions; in fact I know of no link which binds people together, and religions together, so much as Freemasonry. I may be told that Christianity may do so; but it does not to the same extent as Freemasonry; and I will tell you why it does not. Christianity is not so widely diffused as Freemasonry, and those who disagree on religious questions carry their enmity so far, that if the Papists had the chance, they would burn the Protestants; and if the Protestants could do so, they would give the Papists a poke; and in that respect I consider one sect as bad as the other. As Masons, we meet men of all opinions, we are brought into contact with each other, and the result is, that we treat each other with toleration, which is a feeling I wish to encourage. We hold our own opinions with rigor, yet we tolerate those who entertain different views, and we give them credit for the same sincerity which we claim for ourselves. I do think, as a clergyman of the Church of England, that it is a matter of congratulation, that Masonry is progressing in every part of the world, because it is the only thing that I know of that carries out to the fullest extent that charity which never faileth."

We have nothing of particular interest from Scotland, though there seem to be some indications of increased activity and progress in the Order there. A Grand Masonic Banquet was given to the new Prov. Grand Master for Munster, Ireland, on the 8th October, at Younghall. It was an elegant entertainment, and passed off to the general satisfaction. The address of the Prov. G. Master, Col. James C. Chatterton, 33d, was a finished performance.

The new Provincial Grand Master for Madras, (India,) R. W. Br. R. H. Williamson, was regularly installed into his office on the 6th Nov., under a patent from the Grand Master of England.

The death of the Duke of Wellington was appropriately noticed by the Lodge La Clemente Amitie, at Paris, on the 8th October. The duke was an honorary member of this Lodge.

VALUABLE TESTIMONY.

The following message was received by Hiram Lodge, West Cambridge, from the late Abijah Harrington, of Lexington, a veteran and pensioner of the Revolution, a short time previous to his death, which occurred in December last, at the advanced age of 93 years. The Lodge had sent a kindly greeting to him by its Marshal, Br. Bryant, and the following reply was received. We take pleasure in publishing it, as valuable testimony as to the merits of the Masonic Order. The Lodge has voted to have the Diploma, Apron, and Autograph of the late venerable member enclosed in a suitable case and deposited in the Lodge Room.

"Tell the Lodge, that I sincerely thank them for this unanimous expression of regard for my welfare, and that I shall ever feel under lasting obligations to them for the many tokens of remembrance they have exhibited towards me during the last several years. This donation I consider the last I shall ever receive, for I am convinced that my earthly career is nearly completed. It would afford me much pleasure and satisfaction to visit the Lodge once more, but that will never be; and all I can do is to request you to present my last Autograph, also this Diploma, and Apron to the Lodge, as a feeble memento from an old, and I hope, faithful member of the Fraternity of Masonry. It is now more than half of a century since I became a Mason, and I have never seen cause to regret that act; for I verily believe, that if the principles which Freemasonry aims to inculcate are carried into daily practice, they cannot fail of producing a beneficial influence in the community. I wish you all may have a long and happy life, and when the sands of life have run out, that we all may meet in the celestial Lodge above."

MASONRY IN TRINIDAD.

The first Lodge in the West Indies was opened at Antigua in the year 1738, by the M. W. Henry Price, Grand Master of the first Grand Lodge of Massachusetts. Brother Price was on his way to England, via Antigua, where, finding a number of Masons from Boston, he formed them into a Lodge, gave them a Dispensation, and was personally present at the initiation of the Governor of the island, and several other gentlemen of distinction. This was the beginning of Masonry in the West Indies. In 1795, a Lodge was established at Trinidad, under a charter from the Grand Lodge of France. But in consequence of the suspension of the Grand Lodge of France, in the time of the revolution, the Brethren of this Lodge petitioned the Grand Lodge of Pennsylvania to receive them under its jurisdiction. That body accordingly in 1797 granted them an American charter. This Lodge continued under the Grand Lodge of Pennsylvania until 1814, when, in consequence of the war between Great Britain and the U. States, it petitioned the Grand Lodge of Scotland, and received a charter from that body.

Tomlinson

In 1803, the Brethren at Trinidad, erected a Masonic Temple, the first in the islands. The year before, a decayed el ling Lodge, formerly belonging to a

British regiment, had been opened in Trinidad, under authority from the Grand Lodge of Ireland. In 1835, this Lodge was removed to the Port of Spain, and in 1843, the charter was returned to the Grand Lodge of Ireland. In 1831, another Lodge was established in Trinidad, and in 1850, another Masonic hall was built, the corner-stone of which was laid by the Governor, with appropriate ceremonies. In the latter year, a new Lodge was opened in the town of San Fernando.

In 1804, a Chapter was opened at Trinidad, under authority from the Grand Lodge of Pennsylvania, in connection with the Lodge "Les Freres Unis," then under the same authority. It subsequently enrolled itself under the Grand Chapter of Scotland. A second Chapter was opened the past year, attached to Philanthropic Lodge. In 1814, an Encampment of Knights Templars was opened under authority from Scotland. Such is a brief narrative of Masonry in Trinidad.

A LADY'S OPINION OF MASONRY.

Lord Combermere is the popular Provincial Grand Master for Cheshire, England, and his accomplished lady is scarcely less popular among the Brethren of the Province—having on various occasions publicly manifested her respect for and interest in the Masonic Institution. In October last, the principal Brethren of the Province decided to make a proper acknowledgment of their appreciation of her amiable character and benevolent works, by presenting to her an admirably executed Bust of her distinguished husband. Such a Bust was soon procured, and with an appropriate address, presented to her at Combermere Abbey, by a deputation of Brethren. The Bust was received with the highest gratification, and the following chaste and beautiful answer was returned to the address :—

> Gentlemen,—I accept, with deep feelings of satisfaction and gratitude, the gift which has been so considerately prepared, and so kindly proffered, for my acceptance. Lord Combermere's Bust is the offering of all others most agreeable to me ; and in making this declaration I confirm one of the first claims to pre-eminence in your Craft,—for a good Mason must ever prove a devoted Husband and an affectionate Father.
>
> Impressed with this conviction, it is natural that I should deserve your kind compliment to my admiration of your noble Institution,—that I should revere its ceremonies, and respect its mysteries. Whatever your grand secret may be, in reality its evident purpose is to draw a magic circle around the initiated, from whom are expelled the worthless and the profane ; while within its mystic precincts the deserving plight each other mutually to good faith, good fellowship, and good feeling.
>
> That Masonry is a reality, and no gaudy deception, has been lately proved by the condemnation to which it is doomed in countries where free institutions are prohibited by the ministers of that religion, which discourage all morality that *they* do not control—all duties that *they* do not direct.
>
> No one better than myself can estimate Lord Combermere's attachment to Masonry, or his feeling of esteem and regard for all of those, with whom he has been so long associated in its useful duties ; and this new proof of their affection for him he duly appreciates.
>
> May I beg you will thank the Brethren for the very flattering manner in which they have addressed me. I accept their encomiums as an additional and graceful compliment to Lord Combermere.
>
> For their valuable gift I will ask you to offer them my warmest acknowledgments, and assure them, that in presenting me with my husband's likeness, so admirably executed, they may feel convinced that my gratitude for such a gift will ever be unalterably interwoven with the most ardent and happiest feelings of my existence.
>
> Mary Combermere.
>
> *Combermere Abbey, Oct.* 21, 1852.

MASONIC SCHOOLS IN TEXAS.

Our Brethren in Texas appear to be moving in "right sober earnestness" in the establishment of schools of a high grade, in which the children of Masons, rich and poor, and all others who may choose to avail themselves of their advantages, can be educated at *home*, and fitted for the active duties of life. This is as it should be; and though they may be technically called Masonic Schools, they must of necessity be schools for the people; and all classes of the people, who rightly appreciate the importance and value of an intelligent and educated community, should unite in their support, at least until the means of education in the State are more available to all classes than they are present. The Texas State Gazette of the 25th December has the following paragraphs on this subject:—

"We are pleased to announce, that Austin Lodge No. 12, has undertaken the establishment in this city, of a literary institution, to be called the Austin Masonic High School. The institution is to embrace two departments, male and female, in distinct buildings; the plan of the buildings has been proposed and their cost estimated, and we have no doubt the means necessary for their erection can be easily raised. The necessary committees have been appointed to memoralize the Legislature for a charter, etc., and to open books of subscription to the stock. The committee to memoralize the legislature is composed of Judge John Hancock, R. M. Elgin and T. S. Anderson, Esq. To open books J. W. Hampton, F. T. Duffan and George Hancock. The enterprise having been started in the right spirit, we have no doubt of its success.

"It will also be seen from the publication in another column, that Bosque Lodge, at Waco, McLennan county, has undertaken an enterprise precisely similar to that of Austin Lodge. We are proud to see the Masonic Fraternity throughout the State thus giving their countenance and liberal support to the cause of education. It is a good omen, not only for the respectability, prosperity and usefulness of the Order, but also insuring to our State a virtuous and enlightened population, in those who are to fill our places."

THE KNIGHTS TEMPLARS.—NO. XXIII.

[Written for this Magazine by R. W. JOHN H. SHEPPARD.]

ON the 26th of November, 1309, the Grand Master, JAMES DE MOLAY, was again taken from prison and put under examination before the Inquisition. He persevered in asserting his innocence and the integrity of the Order. A confession, which he had formerly made *in extremo* under the agonizing tortures of the rack, before the Cardinals at Chinon, was then read to him; but, "making the sign of the cross," he pronounced it a base forgery, and reflected in very indignant terms on the wretch who subscribed it. On his various trials he spoke highly of the devotion of the Templars, and described their churches, discipline, valor and virtues—especially their frequent alms and charities. "Without *faith*," replied the unmerciful Inquisitor, "these works avail not to save the soul."

The reply of the Grand Master was lofty, decided and solemn. "I swear, I believe in JESUS CHRIST, in the Holy Trinity, and in all the articles of the Catholic faith. I acknowledge but one GOD, one faith, one baptism, one church; and I believe that when death separates the soul from the body there will be a judge of the good and wicked." He was then remanded to prison.

Many Templars, from whom by the severity of the torture confessions had been extorted, recanted, maintained their innocence, and henceforth were ready to endure unto the end; as Raynouard remarks in his account of their trials, *Usque ad mortem—usque ad finem.* Some appealed to their own gallant actions in the battles of Palestine, and showed their scars; but the plant of gratitude had then withered under the royal siroc-blast which swept over the soil of France.

In March 28, 1310, *five hundred and fortysix* Templars were publicly accused before the Inquisitor. They chose a committee to prepare their defence; but in vain. Nine hundred had been imprisoned in Paris. At this time a letter was sent warning those who had confessed not to *retract*, for the Pope had ordered, if they did, that they should, be burnt, *que il sorent mis a damnazion et destruit au feu,* they should be given up to damnation and destruction by fire. Brother Peter de Bologna wrote an able defence of them. Yet, after horrid tortures, fatal to the limbs and lives of many, several survivors were burnt at the stake. Brother Laurent de Beaume, was one of the first victims. As *relapsed heretics*, they were condemned to the flames. Thus, May 12, at day break, *fiftyfour* Templars were fastened to a stake, subjected to a slow fire, near the Porte St. Antoine des Champes, in Paris, and died invoking the blessing of the Lord, and calling on the Holy Virgin, through the smoke and blaze of their torments. They died as they had lived, the heroes of Palestine. One hundred and thirteen were thus burnt alive in Paris; many in Loraine, Normandy and other places; twentynine at Senlis; and such were the fury and ferocity of their enemies, that the officers of Philip dragged the dead body of the Treasurer of the Temple from his grave, and burnt his very corpse as a heretic.

In 1311, two thousand Templars were said to be wandering about as fugitives in the vicinity of Lyons, many of whom were afterwards arrested and died in prison. Clement V. pretended that his life was in danger; but some of the fathers remonstrated against such cruelty, and endeavored to procure a mitigation of their fate, yet the obdurate pontiff listened not to the voice of mercy. So far from that, in March of the same year, he wrote to the kings of Spain and Portugal, the patriarch of Constantinople, the king of Cyprus, and other Sovereigns, to imprison, torture and subdue the Templars, wherever found in their realms. But in Portugal they were examined and declared innocent, and it was only where papal influence held its fatal sway that they were condemned to death.

Hundreds were tried before the Archbishop of Sens. Some who persevered were condemned to imprisonment for life; others recanted and were set at liberty. Of thirtythree confined in the Chateau d'Alaix, four died in prison, and twenty under the torture made confession of worshiping a *head* with a long beard, and having intercourse with the devil, who appeared to them in the *shape of a cat*, while at other times devils often appeared to them in the shape of beautiful women.

In no part of this terrible drama, where the death-cry rung through the lovely sky of France, and was echoed in the prisons of the freeborn Britain, was the scene more heart-rending than at the fate of the illustrious Grand Master, JAMES DE MOLAY. From the pinnacle of power he was swept away in the undistinguished ruin of the Order. With Guy, brother to the sovereign prince of Dauphiny, Hugh de Peralde, great prior of the priory of France, and the grand preceptor of Aquitaine, he had been immured in the dungeon five years and a half. Under the extremity of the torture they all had made confessions. Molay afterwards disclaimed the one he made and accused, as we have stated, the Cardinals of forgery—and even threatened, "if they had been less men," he would have summoned them to the combat.

On the 18th of March, 1313, a scaffold was erected in front of the cathedral Notre Dame, in Paris, and these four were brought out of prison, loaded with chains, and placed before it in presence of the bishop of Alba and the crowd. Their confessions were read to them aloud, and they were asked if they would renew their avowals of guilt. Hugh de Perault and the other two, startled and confounded at the dreadful preparations, at first said they would confess whatever they were asked. But Molay, stepping forward to the edge of the scaffold, raised his arms and with a loud voice, said: "I do confess my guilt, which consists in having to my shame and dishonor suffered myself, through the pain of torture and fear of death, to give utterance to falsehoods, imputing scandalous sins and iniquities to an illustrious Order, which hath nobly served the cause of Christianity. I disdain to seek a wretched and disgraceful existence by engrafting another lie upon an original falsehood." The others roused to firmness by his noble bearing, asserted their innocence, and also retracted the avowals extorted from them. They were all three remanded back to the dungeon.

The wily and avaricious Philip on hearing of their recantation, was enraged and ordered them on the same day to be again taken out of prison, at the dusk of the evening and burnt to death, by a slow and lingering fire. This mandate of the tyrant was executed on a little island in the Seine, between the prince's garden and the convent of the Augustines. To the last moment the Grand Master remained unshaken in his resolution, saying he deserved to suffer because of his false confession under the rack, and protesting before the world and on the brink of eternity, the innocence of the Order. It is said, that just before his death, amidst exquisite torments, and almost stifled with smoke, his voice was heard in a loud and solemn cry, "Clement! I summon thee to appear in forty days before the judgment seat of God." Others say the king was also included, but the time was a year. Historians declare that Clement V. died within a year and a day, and his body having been placed in a church, which was burnt up, was consumed with it; and that Philip also died within the same period, unhappy in a rebellion of his nobles, and domestic troubles among his sons. Raynouard remarks, that the leading men in this terrible crusade against the Templars came to an untimely end.

All the people who witnessed Molay's intrepid death, shed tears; and Masson, a French writer, relates, that devout persons gathered up the ashes of these martyrs, and preserved them as relics—a custom not unusual in that superstitious age.

As a political institution, recognized by law, patronized by the pope, and fostered by the princes and potentates of Europe, the Order of the Knights Templars ceased to exist and fell with its last Grand Master, JAMES DE MOLAY. From that time forward the preservation of this Degree and the meetings of the Encampments may be found in the secret history of an Institution on which public records are silent; nor do they belong to this sketch of a great military Order.

The Pictorial History of England, describes them thus, "their value in battle, their wisdom in council had long been the admiration of the world"; but unlike *their brethren, the Hospitallers of St. John, they took no pains to secure an establishment in the East. We have already stated that their immense wealth and vast revenues excited the cupidity of* Philip le Bel, whose treasury had been wasted by profligacy and recklessness. He found no difficulty in getting up false accusations against them, with a subservient pope, and a weak king of England, his son in law, to aid him. One of his earliest measures was to secure the possession of their Temple, in Paris, Oct. 13, 1307; after this he rapidly proceeded with the brutal mockeries of a trial. Edward II. pursued a similar course, and, forgetting all the noble friendships and sacred ties which united so many of his royal ancestors with this great Knighthood, in the pursuit of glory—and more especially the gallant conduct of Almeric, Master of the English Templars, when he stood up on the plains of Runny-mead, in defence of liberty, and aided in extorting the Magna Charta—he betrayed them to their enemies and shared in the spoliation of their immense estates. Even at his accession to the throne, he sent Piers Gaveston, and took gold, jewels and fifty thousand pounds of silver from the coffers of the bishop of Chester; and to so great a depth of degredation did this mean prince finally descend, that after he had broken up the Order in England, he gave a certificate to his minion and valet, Peter Auger, about going on a foreign journey, and who wore a long beard because he was under a vow not to shave, that *Auger never was a Templar!* Such vileness was enough to rouse the manes of Richard Cœur de Lion, his illustrious ancestor, and make him shake his battle axe over the couch of his degenerate posterity.

Fuller states in his History of the Holy Wars, that "*The chief cause of their ruin was their extraordinary wealth.*" We may believe that Philip le Bel would never have taken away their lives, if he might have taken their lands without putting them to death; but the mischief was, *he could not get the honey unless he burned the bees!* Facts corroborate this opinion. Five years before the Papal Bull for their suppression, Philip and the Pope, and other inferior sovereigns of Europe, had appropriated to themselves the revenues and estates of the Templars; as was the case with the kings of Bohemia, Naples and Sicily, whose avarice was tempted by their riches. At the promulgation of this Bull, Philip claimed £200,000 for his charges in destroying their Order. Edward II. in the mean time used their vast rents freely, seized their lands, and made liberal donations of their property, which had been arbitrarily vested in the crown, and gave it to favorite partizans and their families. The Temple in London, church and appurtenances, were granted in 1313 to Aymer de Valence, earl of Pembroke, and afterwards the Parliament, by an Act of 17 of Edward III. granted all the remainder of their estates, manors and revenues to the Knights Hospitallers; the Hospitallers afterwards demised the Temple in London to the fraternity of lawyers, who were subsequently divided into those of the Inner and those of the Middle Temple, and subsequently became tenants under Henry VIII., who abolished the Ordero f Hospitallers in England.

Such had been the depredations of the crown, and the diminutions of these English possessions, by escheat to donors, claims of heirs and seizure by disceizors, that the Hospitallers never realized a twentieth part of the Templar's estates. It was so in other countries, and especially in France; for the pope had transferred by his Bull all the property to these Knights of St. John, who on the downfal of the Templars rose into power and opulence. Under Fulk de Villant, in 1310, they invaded Rhodes, took possession of that fertile island, and its adjacent dependencies, and valiantly retained the possession with great glory until 1553, when they were driven off by the Turks;—whence they were called the Knights of Rhodes. But this belongs to another and more modern history.

[ORIGINAL.]

AN ADDRESS,

Delivered at Linden, Nov. 4th, 1852, before the Lodge of Marengo Co., Ala., on the Centennial Anniversary of the initiation of George Washington, as a Mason, by Rev. T. H. FOSTER.

[Concluded from page 122.]

We have said that Masonry was not only a symbol, but a symbol enshrining a spirit,—a spirit whose best expression is, universal brotherhood. It is yet something more than this,—it is figuratively prophetic. As a symbol, it is a rich reminiscence of the past; it is a cheering light to the present, and a hopeful prophecy of the future. It gloriously prefigures the coming of a day, when the principles it teaches shall become the laws of the world. The Jewish dispensation, in the midst of which it arose, and after which it patterned somewhat, was itself, to the initiated, a prophecy. Though designed for immediate use, and its benefits bestowed upon thousands who knew nothing of the rich and deep import of its ritual and rites, yet was there a reference to the future, when every type should find its substance, and the glory of the substance obscure the glory of the type. In priestly robe; in sprinkled blood; in smoking sacrifice, there lay a prophecy of a future priest, a future expiation and sacrifice, which these but faintly shadowed forth. And when the prophecy was fulfilled, then the type passed away, or was merged in the substance. And so Masonry veils under its symbols a prophecy of future glory and peace. It teaches, first, that all the world should be under the influence of love, and then presents a body of men, as an ideal of what the world will then be. That, as Masons are bound together by the common tie of Masonry,—Masonry, in the use of symbols indicating their brotherhood,—so, by the use of that which these symbols teach, are men to be drawn together until the earth shall be one great family. One of the watchwords on her banners is Hope. Faith, Hope and Charity, indeed, are all involved in this prophecy. Faith inspires confidence in the possibility of attaining this great end; Charity presents itself as the only proper and efficient instrument by which to attain it, and Hope bids the soul look beyond the clouds, the oppressions, the selfishness of the present, and be cheered in the prospect of millennial glory, which spreads out in the distance before it. It tells of a time when the earth shall glow, as Eden, in the light of the first morning,—when again the morning stars shall sing together, and the sons of God shout for joy. We said, the first temple symbolized the building of a great spiritual temple, whose altars should give protection to all earth's sorrowing and oppressed ones. Masonry points to the day when this shall be accomplished, and in its sphere affords means for its accomplishment. We are assured by the concurring prophecies of Revelation, that this shall be. This temple shall be built. Its foundation shall be laid in the smoking ruins of the temple of selfishness. Its walls be reared of civil liberty. Its pillars shall be love and truth and justice—and its dome shall be pure and undefiled religion. And when this foundation shall be laid, and these walls reared up, and the pillars support all, and this dome overtop all, then indeed shall the nations come from afar and burn their incense and offer their sacrifices in it, and with praises and shoutings dedicate it to the worship of the God of truth and love, while the lofty dome, resplendent with celestial brightness, shall pour the glory of the descending Shecinah, not only into the "Holy of Holies," but all over its courts, and pillar and pavement, arch and architrave, wall and garniture, shall bathe in the sea of its beauty, until every countenance shall beam in its brightness, and from the mighty host of earth's assembled millions, shall go up a shout which shall make it tremble from roof to foundation stone. This, Masonry does not expect to accomplish alone; she relies upon an instrumentality greater than her's, even upon the book of God;—yet she claims to have her share in the labors and in the rewards of this mighty accomplishment.

When the great object for which the first temple was reared was accomplished,—to bring men to a higher and better system,—then, this temple passed away, to be rebuilt no more, forever. When before the glory of the new dispensation its altar-fires grew dim and its significant types were obscured, then "the abomination of desolation" was seen in the holy place, now no more holy,—the devouring element kindled upon it, and down went the gorgeous pile, amid smoke and flame. And it was well. Those tongues of serpent flame which glided through and embraced it seemed to tell out in the crackling and crashing fall of pillar and dome and wall, that old things had passed away, and all things were become new. They told of a mightier and more majestic temple; not for one but for all people—of higher privileges, of deeper joy. And thus, while they announced the doom and destruction of a system, to which men had looked and trusted for ages, they also pointed to one of nobler and better structure. While they proclaimed that the sun of Jewish splendor had set, they also pointed to a sun already high in the firmament, brighter than ever shone on the earth before.

So will it be with its counterpart and imitator, Masonry. We have reared an ideal temple, to teach men how to build and arrange a real and a nobler one. Our forms and symbols all typify this real, this better one. When the prophecy is fulfilled, then will ours, like the ancient Jewish,—our forms,—the whole round of symbolic representation,—pass away too. No more need of a prophet, when the prediction is fulfilling; no more need of the type, when the substance typified is before us. But there was that about the Jewish system, which did not and could not pass away. There was the spirit which its symbols enshrined,—the spirit of its worship, its morality and its truth. These remained. They but enshrined themselves in new forms.

There is that also about Masonry, which can never pass away. The life, the principles taught in its ceremonies,—these may assume new shapes,—new modes of presentation, but, in themselves, they are indestructible. They run parallel with the existence of their great Author, Jehovah himself. Masonry is also a prophecy, with reference to the soul after death. She brings you to the grave, where all the honors and greatness of life perish, and where king and slave lie down together, but she looks not upon its darkness, as a gloomy materialist. She symbolizes the imperishable condition of the spirit and the resurrection of the body. When she buries her dead, she buries the regalia of a Mason with them, in token, that, though passed away from earth, they still find use for the undying principles, which this regalia expresses. And while she weeps over the grave, she ever beholds the Acacia springing and blooming beneath her tears, a sweet emblem of the soul's immortality. And, beyond all this, she typifies a time, when even the blessed temple mentioned shall also pass away, and all the good assemble in that glorious one, "not made with hands, eternal in the heavens,—*where they need no light of the sun*, nor of the moon, *for the Lord God Almighty and the Lamb are the light thereof.*"

Thus, through symbolic representations does Masonry teach benevolence, and prophecy of the future.

We said that Masonry had the honor of having subjected to its training, one of the best and greatest of earth. How far the principles of Masonry may be credited, for the excellencies of Washington's character, we may not say. We can say, however, that he was a Mason, and he was great. We said that Masonry was well calculated to construct such a character as his. We have noticed some of the prominent elements of the system. Let us briefly apply these to his life and character, that we may see to what extent he was probably influenced by them. Look at him in his several relations of life. He was proverbially a man of uncommon domestic tendences and preferences. With all the deep and gushing tenderness of his nature did he turn from the turmoil and bustle of camp and Legislative hall, to his own sweet home and the felicities which clustered around it. And with gladness did he, when the burden and heat of his life were closed, turn into the retirement of Mount Vernon, to taste its peace and find his grave. Masonry teaches this. No man, who ought not to be a better father and husband for being a Mason. No man, who is not taught, if he be a Mason, to prize his own fireside more highly.

But, with Washington, as a *public* man have we chiefly to do. He stands forth to this and all succeeding ages as the sworn foe to tyranny in every form,—as the embodiment of the noblest patriotism,—as the universal friend of man,—and as a pure, unsullied christian.

Upon a soul so plastic and hopeful as his, those principles of Masonry which are so well calculated to produce such a character, could not fail to exert an influence. To his quick sense of apprehension the symbols of Masonry, as embodying beautiful, speculative truth and instruction, could not fail to recommend themselves. A mind so eminently practical, would readily detect the appropriateness and efficiency of these symbols, as instruments to accomplish a glorious work. Ardent and enthusiastic, becoming a Mason, when as yet the bud of youth had scarcely unfolded into the open petals of manhood, we may well consider him as subjecting himself, mind and heart, to the symbolic teaching of Masonry. The youthful sense deeply impressed and his fine mind thoroughly enlisted, we can well imagine that he received whatever of instruction and holy incitement the system was capable of bestowing. Indeed, his after life could have been no better spent, had his character been scrupulously formed from the teachings of Masonry. So, if we are not able to trace his nobleness of soul to his connection with Masonry, we may very truly say there was nothing in that soul, of which Masonry might be ashamed, and that there was much in it, which illustrated and adorned Masonry. However much or little he may be indebted to Masonry, for being what he was, and being a Mason too, has laid Masonry in a state of indebtedness to him, so that, whether Washington derived more benefit from his association with Masonry, or Masonry from his accidental connection with it, still we rejoice in the connection; and are privileged to assume that the system exercised its proportion of influence, in making him what he was.

The great principle of our system that men should all be brothers,—the principle of aggregation in opposition to segregation,—of benevolence in opposition to selfishness, seemed to have thoroughly possessed and interpenetrated his mind. This principle produced his intense hatred toward tyranny, and his intense opposition to tyrants. Tyrants are the chief enemies to all,—for which this principle contends. They offer the most unrelenting opposition to it. They consider the earth as made for their special benefit, and men to be their slaves. They would build *their thrones on broken hearts* and smouldering homes. How then could one, under the influence of the principle of universal brotherhood fail to oppose such embodiments of selfishness as these? And so must every true Mason hate and oppose oppression, civil, religious, or social. This principle lay at the foundation of Washington's patriotism. He would have hated tyranny against whomsoever exerted. But, when directed against his own land, he felt its meanness the keener, and with all the devotion of a pure, disinterested patriotism, he arrayed himself against it. He fought not himself. He could have lived as one of King George's minions, in the possession of plenty and splendor. He preferred the toil and danger of the camp, in defence of his principles, to the inglorious ease and luxury of the court in the disregard of them. He armed himself for the combat, not because he loved carnage, but because only at the expense of bloodshed, could he purchase for himself and country, freedom and prosperity.

> "He raised not his arm, he defied not his foes,
> While a leaf of the olive remained;
> Till goaded with insult, his spirit arose,
> Like a *long baited-lion* UNCHAINED."

He opposed his enemies only because they opposed all that was essentially necessary to the peace and happiness of mankind. He was a master-builder in the great spiritual temple of human benevolence,—they sought to mar and demolish all that was already built of this temple, and indefinately defer its completion. Thus his principles led him both to regret war and to engage in it. He regretted to lift his arm against his brother, but he did it, that the principles of brotherhood might be preserved and perpetuated.

Here was of its sort a great temple for him to build. The political temples of the earth were dedicated to the worship of tyranny and oppression,—the worship of devils. He is called, as a second Solomon, to rear another in this Western world; one inscribed to civil and religious liberty. With the skill and resolution of a true Mason, did he assemble the Craft and assign them their work. Day after day, did they quarry and hew and fit the stones,—day after day did the axes ring in the forest. The winds blew, the storms beat, yet the work went on. Many workmen perished, yet their places were supplied, and the work went on. Many hearts failed within them, despair stalked abroad chilling and discouraging; many Hirams were slain, but the Grand-Master was there and his presence brought light and encouragement, and the work went on. For eight long years did they toil in the preparation of the materials. Perplexed but not in despair,—cast down but not destroyed, they worked on, amid rain and hail, amid sweeping winds and falling snow. Finally genius and energy and right triumphed. The materials were ready,—the obstructions cleared away,—the foundation laid. And then under the guidance of the master-builder, almost in a night, arose a massive pile, fairer than the fabulous Alladin's palace. It was called the Constitution of the United States of America. For architectural beauty, symmetrical proportions, wide and deep foundations, massive walls, and high crystal dome,—its like the world had never seen before. That temple of liberty, which stood under Italia's smiling sky, and that which rose on the classic ground of Athens, were but insignificant pagodas, when compared with this. A representative government,—a restricted executive,—a solid Judiciary, were its chief characteristics. Exclusive privileges to none, full protection to all, was afforded. The temple was completed and dedicated. Washington, its constructor, officiated as the first High Priest at its altars. He offered as the first incense there, the sweet oblation of the purest and most devoted patriotism that ever warmed the bosom of a mortal. That temple still stands. Though it has been shaken with earthquakes and storms, it still stands. And shame, eternal shame, to the vandal hands which would overthrow it, or remove one stone from it. And still let it stand. Let the sorrowful and oppressed of all nations find protection beneath its ample dome. There is room enough for them all. Washington has no monument. His grave is unadorned,—the Potomac rolls by in its beauty, and looks up to no marble obelisk, or splendid mausoleum. But he has a monument, more enduring than marble or brass. This glorious temple, which he has built, this is his monument. Towering high in the political heavens, over-topping all other remembrancers of greatness,—its dome lies bathed in the serenest radiance,—the name of Washington beaming from it in blinding flashes of light. And let him who would deface, or destroy this monument, feel that he is violating the sanctity of the grave; yea, the grave of departed greatness. Mar it not then, O fanatic! Off with thy polluted fingers! For if, as the Babylonian, thou dost apply thy incendiary torch to it, long years of captivity and anarchy and weeping, and hanging of harps upon the willows, shall intervene, ere a Cyrus arise, to send forth the tribes to its rebuilding. It is Washington's tomb-stone; therefore, respect it, and let it stand.

The war passed away, peace came. The same principle, which led Washington to cry war, war, now, induced him, to hail the return of peace, with unspeakable delight. Like Napoleon, he had delivered his country from her enemies; but he did not, like Napoleon, enslave the country he had freed. He did not learn the people, that they were freed from a foreign master, to be subjected to one at home. The spirit of a true Mason more manifested itself here, than in all his former course. That spirit led him to sacrifice personal ambition, to secure the permanent happiness of his country. The appellation "Father of his country," was far sweeter to his ears than all the high sounding titles of kings and emperors. His head was better fitting to citizen's cap, than the crown of a monarch. And thus he added another laurel to his wreath of fame, brighter, greener, more unfading than all the rest. Others have fought as great battles, and won as great victories. Others have come from the field of combat, where their skill and valor have won for them as great honors. But none have ever boasted the civic glories which wreathed his brow, as with celestial splendor. Other countries, beside ours, claim him, for he stands forth, the great, good man of the world. Though he defeated her arms and disgraced her statesmanship, yet England rejoices in him, and says through one of her bards,

> "There's a star in the west that shall never go down,
> Till the records of greatness decay;
> We must worship its light, though 't is not our own,
> For liberty burst in its ray.—
> Shall the name of a Washington ever be heard
> By a freeman, and thrill not his breast?
> Is there one out of bondage, that hails not the word,
> As the Bethlehem-star of the west?
> Revile not my song, for the wise and the good
> Among Britons, have nobly confessed,
> That his was the glory, and ours the blood,
> Of the deeply stained field of the west."

Thus were the principles of Masonry manifested in the patriotism, the life, the unequalled glory, which covers the name of Washington.

Yet, beside all this, he looked to and was influenced by something higher still. Great as its teachings were, he did not repose, for success, for final happiness, upon Masonry alone. Washington was a christian. As if to rebuke those among us, who would substitute Masonry for religion, and those of the uninitiated, who charge us with this substitution, he submitted his heart to the influence of the higher and better teachings of revealed religion,—the religion of the bible. Great and famous, and honored as he was, still, in meekness and lowliness and faith, he knelt at the altars of christianity and sought rest of Him, whose "yoke is easy," and whose "burden is light."

Here then, stands out before us, a character perfect, symmetrical, fully rounded. In his relations to domestic, to civil, to Masonic, to religious life, he was the same great, pure, disinterested, glorious man. Therefore, we say, his name is, to Masonry, a tower of strength. When aspersed and opposed by our foes, the most withering rebuke we can give them, is, "Washington, the Father of his country, the successful general, the able statesman,—the disinterested patriot,—the humble christian,—Washington was a Mason." And, to the Fraternity, all over the world, he stands forth, in the truest and most eminent sense, as a Representative Mason. He is a representative of all those elements of character, which go to constitute the perfect Mason. In him, are fully illustrated all those principles, which are the boast and glory of the system. As such, he is to be forever admired and forever imitated. Let us, my Brethren, keep this unspotted exemplar, ever before us. And though we may not hope to equal it, our lives shall be better, our hearts purer, and our deaths more peaceful.

One hundred years have passed, since Washington began his labors in our Craft. How eventful, that century has been! What a magnificent temple of freedom ha been erected in these western wilds! How many happy worshippers have thronged its courts and offered their incense there! What progress, too, in the erection of that great temple of universal brotherhood, suggested by our symbolic Masonry! The facilities of commerce, the improvement in government, the diffusion of intelligence and religion, have done much to lay its foundation and prepare its stones. Love, like a mighty angel of the resurrection, is lifting its trumpet-voice, and bidding the nations awake from their slumber of sin and ignorance and superstition and oppression. The voice has been heard and the nations are awaking.

One hundred years hence, our children's children shall celebrate this day again. Another assembly shall gather themselves together and tell how, one century before, we their fathers held a holy festival, in commemoration of the initiation of George Washington into the Masonic mysteries. Louder, heartier shall be their congratulations, for his character will gather new beauties, and his memory be cherished more warmly, than even by us. One hundred years hence! What changes shall have come over the world. All this assembly shall then have joined the millions of death's voiceless empire. But, for those who live, what blessed changes may we not anticipate! Our prophetic symbols prefigure glorious things. Already, may we, in anticipation, hear the crash of falling thrones, whence despots have ruled for ages. Already, may we feel the swaying of those political and moral convulsions, which shall upheave the foundations of the world, before the ushering in of the new heavens and the new earth. Already, may we see the faint twilight of a brighter morning, than ever dawned upon the world before. And when the powers of darkness are driven from the earth, and selfishness receives its mortal blow, among the foremost banners which float over the field of triumph, shall be seen one inscribed on the one side "FAITH, HOPE and CHARITY," and on the other——WASHINGTON.

MASONRY IN MASSACHUSETTS.

[BUSINESS ADDRESS by the M. W. GEORGE M. RANDALL, before the Grand Lodge of Massachusetts, Dec. 27, 1852.]

A KIND Providence has permitted us to assemble, once more, within the walls of this beautiful Temple, to enter anew upon the duties, which pertain to the Legislative and Executive authority of the Grand Lodge of this Commonwealth. In doing so, it will be well to pause, for a moment, and review the doings of the year, which has just borne its final record to eternity.

The first emotion, which such a review should beget, is that of devout gratitude to the Supreme Ruler of the Universe, who has blessed us in the continued enjoyment of those rich favors, wherby we have possessed the means of happiness in ourselves, and of promoting the happiness and usefulness of others.

In connection and in contrast with this manifestation of the kind regard of Heaven towards us, we are reminded of others, who have not been allowed to share with us in the enjoyment of these signal favors. As I look around this assemblage of our Fraternity, I behold seats, vacant, which, at our last annual communication were filled by Brethren, who, at that time, were in the full enjoyment of life, and participating with us in the labors and pleasures of our annual gathering.

He who one year ago, presided in the West,* with so much dignity and with so much acceptance; whose life and character, as a citizen, and whose experience and fidelity as a Mason, secured for him, the high regard of his Brethren, has been removed by death. The frost of age had begun to silver his locks, yet the summons came, at an unexpected hour; and though the call was sudden, we believe, that it did not find him unprepared.

But the shafts of the destroyer strike not alone those who have reached the appropriate age of man. Another of our number, in the years of early manhood, who sustained with great credit the office of Junior Grand Lecturer,† has been called, by the Master above, away from the scenes of this lower life. Few members of the Fraternity have been distinguished by a more accurate and ready knowledge of the lectures. Our late Brother has left to his friends and Brethren, the reputation of an upright man and an accomplished Mason.

When I turn from these posts of active duty, to the *East*, I am reminded of one, who was with us at the installation of the officers of this Grand Lodge a year ago.‡ Those who were present on that occasion, well remember the stirring tones of his eloquence, as he spoke of the days when he bore the banner of our Order, in the face of the foe that threatened to desecrate and destroy all that pertained to the distinctive principles of this ancient Fraternity. He held the responsible office of District Deputy Grand Master when the violent storm of persecution burst forth, and raged with terrific fury. Undaunted, he did his duty, and he did it well. He too has finished his labors. His body has been committed to the dust as it was, and his soul hath gone to God who gave it.

Within a few weeks, another§ who, though not a member of this Grand Lodge, was once elected its Grand Master, which office he declined, has been summoned into eternity. By his talents and position he rendered essential service to our Order in the dark days of trial. He stood forth manfully in the Legislature of this State, when our Institution was assaulted, and nobly defended its rights. His memory will be held in grateful remembrance, by his Brethren.

During the past year, a Past Warden,‖ and permanent member of this Grand Lodge, has also gone the way of all the earth; to whose memory the Grand Lodge bore honorable testimony, in the resolutions, which were unanimously passed at its last meeting.

Surely, facts like these, should admonish us, to diligently improve that brief period which yet remains of our alloted sojourn on earth, in discharging, with conscientious fidelity, the duties that devolve upon us; that we may answer the great purposes of our existence, by honoring our Creator and Redeemer, in striving to promote the welfare of our fellow-men, and in preparing for a blessed immortality, beyond the grave.

The Masonic year which has just expired, has been marked by a degree of prosperity, which should inspire us with encouragement, though it be not unmixed with some measure of anxiety. When you were pleased to call me to preside over the interests of the Fraternity in this Commonwealth, it was at a propitious period in its history. An administration had just closed, in whose measures it had been my happiness, in some degree, to participate, and in all of which I most cordially concurred. On no important matter was there any essential difference of opinion among those who were officially associated in the administration of the affairs of the Fraternity. It affords me pleasure to say, that so far as I know, the same fraternal feeling still exists, and the same degree of zeal characterizes the labors of the Brotherhood.

NEW LODGES.

During the past year, I have granted Dispensations for new Lodges, in East Boston and Lowell. *Baalbec Lodge*, in East Boston, is now in successful operation. This is the second Lodge in that flourishing section of our city, and the amount of business which it is now doing, is indicative of a very favorable state of public feeling towards our institution. *Ancient York Lodge*, in Lowell, is now working under a Dispensation. Charters have been granted to *Franklin Lodge*, Grafton, and to *Ashler Lodge*, Rockport. Charters have been returned to *Merrimac Lodge*, Haverhill, and to *Plymouth Lodge*, Plymouth. *Meridian Lodge* has been removed from Newton to Natick, under very favorable auspices. *Republican Lodge* has been removed from Gill to Greenfield, where a new and beautiful Hall has been fitted up, and dedicated to the purposes of the Craft.

OUR PROSPERITY.

The returns from the several Masonic Districts, exhibit a degree of prosperity, which, if not altogether unprecedented, yet is sufficiently great, to indicate that a wholesome change in public opinion has been wrought, and that our Institution has regained, in no inconsiderable degree, the confidence of the intelligent. It appears by the returns that three hundred and thirty persons have been initiated, during the past year.

OUR DANGER.

The fact that all men in this evil world speak well of us, is no very promising omen. Success sometimes produces an intoxicating effect. The rapid increase of numbers, not unfrequently begets a morbid desire for still larger accessions, and when such a passion becomes fixed, the most disastrous effects are sure to follow. Some of the Lodges have been, during the past year, pressed with work; having six and eight candidates before them at one time. I must repeat the caution, which I took occasion to give, at our last annual meeting, touching the duty of investigating, thoroughly, the moral qualifications of candidates and of exercising with fearless fidelity, the right which belongs to the humblest member of the Fraternity, of preventing, by his ballot, the admission of an unworthy candidate.

REPORTS OF DISTRICT DEPUTY GRAND MASTERS.

The Constitution of the Grand Lodge requires, that the District Deputy Grand Masters shall make annual returns of the number of initiations, &c. together with the names of the members of the Lodges, in their several jurisdictions. While this may be sufficient for all general purposes of statistical information, yet, it is very desirable that each District Deputy should make a report, in writing, independently of his 'Annual Return,' giving an account of the general state of the Lodges in his District. One such report was made this year, and it is to be hoped this example will be followed.

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* Thomas M. Vinson, Esq. † Br. Charles Bates. ‡ Hon. Myron Lawrence. § Hon. Francis Baylies. ‖ Br. Thomas Cole.

AUTHORITY OF DISTRICT DEPUTIES.

For reasons, which it is not necessary for me to advert to, at this time, it may not be improper for me to say, that the District Deputy represents the Grand Master and is to be received and accepted as such, whenever he makes an official visitation. His commission is his authority. When he visits a subordinate Lodge, and exhibits this commission, the authority of the Grand Lodge is represented by him, and the dignity of the Grand Lodge is to be respected in the reception given to its duly authorized representative.

GRAND LECTURERS.

The vote of the Grand Lodge, authorizing and directing the appointment of a District Grand Lecturer, for each Masonic District, has been carried into execution during the past year. These Lecturers are required to meet, once a year in this Temple, for the purpose of instruction in the work and lectures under the direction of the two Grand Lecturers. The measure is a good one, and the experiment has been, in some degree, successful. But unless this duty be strictly attended to, the benefits which were anticipated from this new measure, will fail to be realized. There must be frequent instruction, and careful comparison of work, in order to ensure correct knowledge and perfect uniformity.

STANDARD OF WORK.

I take this occasion, to remind the Brethren, that their '*Work*,' is in all respects to conform to that of the Grand Lodge, as exemplified and taught by the Grand Lecturers. There must be uniformity, and there can be but one standard. The Grand Lodge alone, has authority, in this matter. By the Constitution, the Grand Master is empowered and required to appoint, annually, two *Grand Lecturers*, whose duty it is to exhibit and teach the work of the Order. If any material difference should arise between any of the subordinate Lodges, their officers or members, and the Grand Lecturers on these points, the teaching of the Grand Lecturers is to be followed, until the question of difference be decided, by the Grand Master or by reference to the Grand Lodge. Lodges of Instruction should exercise the utmost care in the matter of giving the Lectures and exemplifying the 'Work' correctly. They must follow the instructions of the Grand Lecturers, and in case of disagreement, they will appeal to the Grand Master, who will either determine the point, or refer it to the Grand Lodge.

Itinerant Lecturers from other States are not to be encouraged, and where their Lectures differ, in any essential degree from that of this Grand Lodge, they are to be discountenanced. On this point I would call your attention to the regulations of this Grand Lodge, contained in her Book of Constitutions.*

Every member of the Fraternity, in this Commonwealth, is bound to abide by the edicts of this Grand Lodge, and to work according to its Lectures, or not work at all. Every Mason who comes from other States to reside here, as well as he who connects himself with any subordinate Lodge here, places himself within this jurisdiction, and is bound to conform to all the principles and usages of the Institution, as received and enjoined by the Grand Lodge.

GRANTING DISPENSATIONS.

The power of granting Dispensations has been committed to the Grand Master, and his Deputies, for purposes connected with the welfare of the Fraternity. All to whom this power has been entrusted, should ever bear in mind, that the exercise of it, is the *exception* and not the rule. Such a prerogative, though necessary to the interests of the Order, may, nevertheless, be so exercised as to be productive of much mischief. Dispensations should be granted only for good and sufficient reasons. No specific rule can be laid down for the exercise of this power; and its proper use, must therefore, be regulated by a careful consideration of the circumstances of each case. The officer who grants a Dispensation should be aware that this act, on his part, is a virtual declaration by him that the circumstances of this particular case warrant a departure from the rule laid down by the Grand Lodge.

MASONIC QUALIFICATIONS OF CANDIDATES.

Connected with the matter of granting Dispensations, is the proper qualification of candidates; I speak now of their Masonic fitness. There is a wise reason for requiring a fixed interval, between the time of receiving the several degrees. The design of this regulation is, to enable the candidate to make suitable proficiency in one degree before he enters upon another. It was a custom in former times, to examine candidates in open Lodge, as to their proficiency, in the preceding degree. There is too much reason to believe, that due care is not always taken to instruct candidates thoroughly, in what has preceded, before they are advanced. Certain it is, that this cannot be done, unless sufficient time be allowed to elapse, between the conferring of the several degrees.

MASONIC LIBRARY.

The Grand Lodge, more than a year ago, appropriated one hundred dollars for the purchase of books, as a nucleus of a Masonic library. By a regulation, adopted about the same time, the Grand Master is directed to appoint annually, a *Library Committee*. The appropriation has been expended and the books are now here, and are ready to be delivered to the care of the Committee. I need not say, that one hundred dollars, will do but little, towards purchasing such a library of Masonic Books as we need. I would respectfully recommend, that appropriations be made from time to time, for this purpose, as the state of the treasury will warrant. The oldest Grand Lodge in this country shou'd have a Masonic Library, second to none in point of the number and character of its standard works.

LODGE MEETINGS.

Every thing connected with the ceremonies of our Institution, should be conducted with the utmost order and solemnity. The principles we profess and teach are founded upon the great truths of the Bible. That Holy Book lies always open upon our altar. It is the light in which we profess to walk. The blessing of God is involved in our labors. We recognize His being and presence, and we implore His direction and aid. A Masonic Lodge is, therefore, no place for irreverence or frivolity. Order, sobriety and solemnity should mark all our proceedings, especially in the business of conferring the degrees. To this end it is very desirable, that the services of CHAPLAINS where they can be had, should be secured, by every subordinate Lodge.

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*Sec. 5. "No Lodge shall encourage, promote, or permit, the delivery of any Masonic lectures, which have not been sanctioned and authorized by the Grand Lodge. Nor shall any Mason be permitted to deliver such lectures under this jurisdiction."

It should be the endeavor of all to cultivate that fraternal feeling, which we profess to entertain, and which, as true Masons, we are bound to illustrate in our intercourse with each other, and especially in all the doings of the Lodge room.

In this connection, and as in some measure conducive to the promotion of fraternal feeling, I would commend to your attention the importance of cultivating the practice of suitable music in our Masonic meetings. We have excellent melodies, which when properly performed, increase the interest of our assemblies, making them more attractive, while they add materially to the impressiveness of our ceremonies.

FINANCES.

The receipts of the G. Lodge the last year, were $1793.08—making an increase of $264.08 over those of the previous year. Of this sum the Lodges, in the first District, contributed $648.00. From this gross income about $400 have been paid into the Grand Charity Fund. This fund was incorporated in 1816. The Grand Lodge laid a tax of one dollar on each initiate, for the increase of this fund, and fixed the minimum fee for initiation at $19.00. At this period the annual fee from a subordinate Lodge to the Grand Lodge was $8.00—and for each candidate $3,00—which included the tax of $1.00 for the Grand Charity Fund.

In antimasonic times the Grand Lodge reduced the annual fee to $4.00. In 1843, the fee for each candidate was raised to $3.50. Since that time, the annual fee has been raised to $6.00, and the fee for each candidate to $5.00. Of this sum of *five* dollars, *one* is a tax upon the candidate and not upon the Lodge. The Grand Lodge grant a diploma and certificate, free of expense, for which the subordinate Lodges usually charge $1.75, making $2.75—leaving only $2.25 as a tax to the Grand Lodge, on each candidate.

In addition to the $400 paid from the revenue of last year to the Grand Charity Fund, about *five hundred dollars*, have been appropriated to objects of charity, and in answer to applications from abroad. After defraying the ordinary expenses of the Grand Lodge a large portion of the balance was appropriated, at the last meeting, to the payment, in part, of the debt which the Grand Lodge owes to the Grand Charity Fund for monies received in those trying times, when the income of the Grand Lodge fell far short of meeting its necessary expenses. Its chief reliance at this period was upon the Grand Charity Fund, which loaned for this purpose (in additionto its previous loans,) at one time, the sum of *fiftecs hundred dollars*. This indebtedness we are in honor bonud to discharge. It is to be borne in mind that applications for charity are made to the Grand Lodge from all parts of the State, and it is important that we should have the means of meeting these applications with a degree of liberality that shall promptly relieve the distressed and demonstrate to the world, that our professions of charity are something more than a pretence.

In connection with the matter of finances, it is proper to state that our Temple is still encumbered with a heavy mortgage. I need not say that it is for the interest of the Institution in this Commonwealth, to remove this encumbrance as soon as practicable. The income from the rent of the several apartments last year was only sufficient to pay its expenses and the interest on the mortgage. There has been a very considerable falling off in the rent of the large lecture room, owing to the increase of commodious public halls in the city. The several Masonic Institutions pay for the use of the Masonic apartments *one thousand dollars a year;* this is exclusive of gas and fuel. It is evident that no reliance can be placed upon the income arising from rents, to discharge this indebtedness. This subject commends itself to the consideration of all who feel an interest in the prosperity of the Fraternity. If the income of the Grand Lodge can be maintained at the present point, we shall be enabled to do something towards the consummation of this object. It should be understood that this Temple is the property of the Grand Lodge, and not the property of the Lodges in this city. They meet here only because it is convenient for them to do so, for which they pay an annual rent. They are at liberty to remove at any time when it may suit their convenience. When our Brethren come up from the different parts of the Commonwealth to attend the meetings of the Grand Lodge, they should feel that here, within these walls, they are not visitors, but are at *home* in their *own Temple*.

Allow me in conclusion, to call your attention to the importance of carrying out more fully the practical charities of our Institution. Let us show to the world, by our doings, that our professions are founded in true principles.

Let us so live in this world, that we fail not to hear from Him, who shall judge us according to our deeds, the welcome words: "Well done good and faithful servant, thou hast been faithful in a few things, I will make thee ruler over many things, enter thou into the joy of thy Lord."

MASONIC CORRESPONDENCE.

Natches, Jan. 31, 1853.

DEAR BR. MOORE:—The Grand Lodge of the State of Mississippi was closed on the night of the 21st inst., after a pleasant session of four days. The following is a list of the Grand Officers for the present year:—

Joseph W. Speight, Aberdeen, M. W. Grand Master.
James A. Chapman, Paulding, R. W. G. S. W.
Richard Cooper, Raleigh, R. W. G. J. W.
Rev. William H. McCurdy, Decatur, M. R. G. Chap.
B. Yandell, Jackson, R. W. G. Trea.
William P. Mellen, Natchez, R. W. G. Sec.
John R. Dickens, Belmont, R. W. G. S. D.
George M. Powell, Yazoo City, R. W. G. J. D.
John S. Ward, Panola, R. W. G. Marshal.
R. S. Rooner, Vicksburg, R. W. G. S. B.
E. B. Harvey, Ellisville, R. W. G. P.
George W. Johnson, G. S. & T.

L. V. Dixon, Esq. received the appointment of Dep. Grand Master.

There was an unusually large attendance of members. Owing to the dangerous condition of the Masonic Hall in Jackson, the sessions of the Grand Lodge were held in the Senate Chamber. Heretofore you are aware, the Grand Lodge has been held at Natchez, and that this is the first Grand Communication at Jackson.

Our Constitution as amended, fixes the sessions at Jackson, unless the Grand Lodge shall determine to meet at some other point at the session then following.

The Grand Secretary still holds his office at Natchez.

Obituary.

THE LATE R. W. BR. FERDINAND E. WHITE.

Br. Charles W. Moore :—At a meeting of St. John's Lodge, on the evening of Feb. 7th, the following preamble and resolutions were offered by Br. Winslow Lewis, and I was authorized by a vote of the Lodge to prepare a copy for your "Masonic Magazine," and ask its insertion.

Fraternally yours,

Calvin Whiting, *Sec'y.*

Since our last meeting a "gentle spirit" has passed away, has taken its upward flight to dwell forever in the "bosom of its Father and its God;" there to associate with kindred excellence, there to reap the rewards of a well spent life,—there, divested of the dross of frail mortality, its cares and its sorrows, to wear the unfading garments of an undying eternity, and to live forever in realms of light and everlasting bliss.

It behoves us, my Brethren, to pause, and seize even from the bitterness of our loss, those fruits which are dropped even in the harvest of the grand spoiler death. We may thus even render sweet the uses of adversity, and our lost Brother in his transit from earth may leave a radiance in his track which may serve to guide and direct, and still be a beacon light to cheer and animate us in our devious course. So mote it be!

Ferdinand E. White is no longer our Brother on earth. He left us on the 4th of last month to join a nobler association on high.

To delineate his character, which bore the impress of so many excellencies and which has called forth so extended, so diffused a regret in our community, is not a difficult nor unwelcome task. His virtues were of the mild, unobtrusive and quiet kind, which gently, though powerfully, win the heart,there to be fixed securely and firmly.

From him, was felt that no bitterness could proceed—there was no acrimony manifested in his composition; gentleness and mildness and the word which turneth away anger were his strongest weapons in life's varied actions. How well he has fought the good fight here a whole community bear witness, and what a proud epitaph, that he incurred neither envy nor ill will, and that if he ever had an enemy, such a one was never known. As one of our Fraternal band, what can we add that is better or more true of him, than the beautiful tribute from the public journal, "that he was as true and faithful a Brother as ever took upon himself the obligations of Freemasonry. He was not ambitious of titular distinctions; but such honors as the society could bestow were eagerly placed before him for acceptance, and no man on whom the duties and responsibilities of office were laid, ever fulfilled the requirements of official stations with more dignified deportment and conscientious devotion to duty. By his death the genius of Freemasonry has lost one of the brightest and loveliest jewels in her crown."

To this Lodge in particular, how devoted have been his services, how beneficial his influences. At much personal sacrifice, he has given us his presence, and at four different periods has he presided as its Master. He here was received into Masonry in 1812, forty years ago; became a member in 1814, was its first officer from 1819 to 1822, from 1826 to 1828, from 1830 to 1831, and from 1846 to 1848—making eight years of peculiar devotion, and at every call receiving the unanimous vote of the Lodge. And with what grace and acceptance were his functions performed; with what mildness and suavity was his every act. The very tones of his voice breathed of gentleness, mildness and peace. Discord and acrimony were hushed in his presence, and the benignant spirit of Brotherly love seemed to hover around and radiate from his warm and feeling heart. It was diffused to us, we were brought into a spiritual centralizing communion, we felt that it was good for us to have been here, safe from the asperities of the outer world, and here "mingling into bliss." He has gone, his bodily presence has left us, but the undying influences of his character and example still are ours,—still to excite us in our labors of love and fraternal duty; still to whisper peace in our halls. May we emulate his virtues here, so that we may rejoin him above.

Thus to Heaven we may still look forward—
Heaven, where the lost are found;
Where the shackles of earthly grandeur
Fan off on the holy ground;
Where the spirit at last enfranchised
May smile at its broken chain;
Where love is intense as holy—
To give us our friend again.

Worcester, Feb. 5, 1853.

At a regular communication of Morning Star Lodge, held at their Hall, Feb. 1, 5853, the following resolutions on the death of our aged Brother, Dea. Alpheus Merrifield, were unanimously adopted:—

Whereas it has been the will of the great Architect of the Universe, to suddenly remove from time to eternity, our venerable friend and Brother, Dea. Alpheus Merrifield, esteemed not only as a noble and useful citizen, but as a worthy Brother, whose cardinal principles, not only in profession but inpractice, were Friendship, Morality and Brotherly Love—

Resolved, Therefore, that in the death of Br. Merrifield society has been deprived of one of its best and most useful members, and Masonry one who has long cherished the noble principles of our Order.

Resolved, That we sincerely simpathize with the bereaved widow and relatives of our deceased Brother, in the irreparable loss which they have sustained in his death.

Resolved, That the Secretary of this Lodge be directed to forward a copy of these resolutions to the widow of our deceased Brother, and also to the editor of the Freemasons' Monthly Magazine, for publication.

Henry Earl,

Secretary of Morning Star Lodge.

MASONIC CHIT CHAT.

Grand Lodge of Louisiania.—The G. Lodge of Louisiana commenced its annual communication at New Orleans, on the 17th Jan., and closed on the 31st,—during which time much local business of interest was transacted, the most important of which, in some respects, was the purchase of the *Commercial Exchange*, at the corner of Perdids and St. Charles streets, for the purposes of a *Masonic Hall*. Our correspondent states the cost at $55,000.

Thirtysix Lodges were represented on the first day of the session. We learn from the Grand Secretary's Report, that there are seventyfive Lodges under the Jurisdiction, a large proportion of which seem to be in a flourishing condition. The returns of thirtynine Lodges show the following results for the past year:—Affiliated 147; initiated 293; rejected 60; suspended 21; expelled 2; reinstated 3; died 31; demitted 90.

Br. Barnett having, in consequence of his business engagements, declined a reelection as Grand Secretary, which office he has filled for the past two or three years with exemplary courtesy and ability, we are happy to perceive that our excellent and talented Brother John Gedge has been placed in that responsible office. A better choice it would have been difficult to make.

The crowded state of our pages does not admit of a more extended notice of the proceedings the present month.

☞Among other matters crowded out of our pages the present month, is the usual poetical contribution by Br. Barker. It shall appear in our next.

☞A correspondent under date San Francisco, California, Dec. 31, says, "We have been going on prosperously for the past year in our Chapter—have done a large amount of work, and much more on hand. The recipients are all worthy and excellent members."

☞Our correspondent at Keytesville, Mo., informs us that Warren Lodge in that place, continues to maintain its deservedly high rank among the brightest and best Lodges in the State. It ought to do so for its name's sake.

☞Brother Heman Greene, of St. Albans, Vt., is an agent for the Trestle-Board, and has them on sale.

Grand Lodge of Michigan. —*Making Masons at Sight.*—This Grand Body at its late annual session, adopted its new Constitution, which has been for sometime under consideration, after having made a variety of amendments—among them one depriving P. Masters of the privilege of voting in Grand Lodge, and another denying to the G. Master the right to "make Masons *at sight*"—a power which he has heretofore exercised. This is an example which it might be wise for all Grand Lodges to imitate, or at least such of them as may have heretofore favored the existence of such a power in the Grand Master.

☞The Address on the hundredth anniversary of the Initiation of Gen. Washington, was delivered at the Masonic Temple, in this city, on the 22d Feb., by Rev. Br. Alger, of Roxbury, in the presence of a large audience of Brethren and ladies. We have barely space this month to say that the address was a highly finished and masterly performance. We shall notice the occasion more particularly in our next.

☞A correspondent writes as follows:—"Masonry was never more prosperous with us than at the present time. The intelligent and educated men of the State are turning their attention to it. Your Magazine is doing good work wherever it is read, and I am happy to see that you have not gone into the *picture* speculation. That is a gudgeon which more properly belongs to the 'flash literature' of the day, than to 'staid old Masonry,' which eschews all such modern inventions. If we cannot have the substance don't mock us with the shadow."

☞The Grand Lodge of Mississippi held its annual communication in the Senate Chamber, at Jackson, on the 17th January. The attendance was unusually large. A correspondent informs us that the *work* was exemplified before the Grand Lodge, by R. W. Br. W. H. Stevens, of Vicksburg, in an able and satisfactory manner.

☞Our pages have been so much crowded for two or three months past, that we have found ourselves reluctantly compelled to pass over a large amount of matters which should otherwise have received attention. We hope to be able to attend to them at an early day.

☞We notice that our contemporaries are publishing an article on "Masonry in the Middle Ages," and crediting it to the London Review. The article originated in our pages.

THE

FREEMASONS'

MONTHLY MAGAZINE.

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ORIGIN OF ROYAL ARCH CHAPTERS—ABROAD AND AT HOME.

Though generally supposed to be of modern origin, at least as a distinct organization, there is a remarkable degree of doubt and obscurity hanging over the history of Royal Arch Masonry. The earliest printed notice of the degree known to be in existence is contained in the Ahiman Rezon, published by Laurence Dermott, in London, subsequently to the establishment of the schismatic Grand Lodge in 1736. But this authority is so unreliable that, like the notice itself, it is of but little consequence in establishing any fact, other than that the existence of a degree or ceremony, denominated the Royal Arch, was at that time known to him, or had previously been created by him. In a kind of catechetical address to his readers, he asks—"Whether it is possible to initiate or introduce a *modern* Mason into the Royal Arch Lodge (the very essence of Masonry), without making him go through *ancient* ceremonies?"* To this inquiry, as if distrusting the ability of his readers, he himself gives a negative answer. This is the earliest notice of the Royal Arch degree in print. What does it prove? If the authority were worth any thing, we should say that it indicates the previous existence of the degree, as a distinct part of the original Masonic system; which the body denounced by Dermott as *modern* Masons,—that is, the true and lawful Grand Lodge of England,—had unauthorizedly rejected and discarded. But of this he does not accuse that body,—as, in his bitter hatred, he would not have failed to do, had the fact been as intimated. Neither is it possible that so

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**Modern*, was a term applied in derision by Dermott and his followers, to the constitutional Grand Lodge of England, while they preposterously appropriated to themselves the appellation of *ancient*.

important a change in the ritual could have escaped the notice of contemporary writers. It is safe, therefore, to assume that there were no grounds for such an accusation, and that the lawful Grand Lodge of England knew nothing about the degree, as a distinct organization, or component part of the ancient Masonic system. It is certain that no mention is made of it in any of the proceedings of that body, nor by any of the Masonic writers of that period.

But as the question asked by Dermott, is worthy of the jesuitical reputation of its author, it may not be uninteresting to examine it a little further. He does not say,—though the intimation is so strongly put that its intent cannot be mistaken,—that the Lodges with which he was identified, practised "*ancient* ceremonies," as legitimate parts of ancient Craft Masonry, which the *modern* Masons had improperly rejected; and that, as a consequence, had rendered themselves incompetent to initiate a candidate into the "Royal Arch Lodge,"—as they had formerly done. He does not say this in words; neither does he say that the *moderns* ever possessed such a Lodge, or the degree appropriate to such a body. Such an assertion, openly made, would have been taxing the credulity of even his own followers, beyond the point of endurance. It would have been met with a prompt denial by the lawful Grand Lodge; for no such body had ever formed a constituent part of its system, nor had any such degree ever been officially recognized by it. It was a body of ancient Craft Masons; and it neither knew nor cultivated any other description of Masonry. Had Dermott been driven to an explanation of his own question, he would probably have avoided the consequences by saying, that a *modern* Mason could not be initiated into a "Royal Arch Lodge," without passing through "ceremonies" which had been instituted by the "*ancient*" Masons. The correctness of this nobody would have questioned, any more than the palpable truth that all persons who were made Masons in what he denominated the *ancient* Lodges, were made in an unauthorized and clandestine manner. Such an explanation of his meaning, while its truth would have been controverted by none, would have rendered unnecessary the postulate of Dr. Oliver, that Dermott and his associates were the authors of the Royal Arch system, as then practised in their Lodges.* Br. Oliver does not suppose them to have been the authors of the *essentials* of the degree. These may or may not have existed for ages before their

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*It is more probable that the degree assumed its present distinct form in the hands of *D'Assigney*, and that Dermott received it from him, and incorporated it into his system. When first introduced in England, its character was kept a profound secret, and it was conferred under the strictest injunctions of secrecy, as to where and by whom the ceremonies were performed. In this, the promulgators of it followed the example of Ramsay. It seems also, to have been at first confined to the Past Masters of the *ancient*, or spurious Lodges.

time. They may even, as suggested by our late learned Brother Dr. Crucifix, at some unknown period, have been instituted and received as "the perfection of the third degree." But there is not a particle of evidence to show the independent and separate existence of the degree, or of a "Royal Arch Lodge" in England, prior to the Masonic "schism" at London, in the early part of the last century, and the consequent establishment, by the schismatics, of the spurious Grand Lodge, presumptuously denominated "ancient Masons." Whether the essentials of the degree, as now practised, ever formed a constituent element of the third degree, it is not our present purpose to inquire. Our business is with the degree as a distinct ceremony and organization.

In a French work entitled "La Maçonnerie considerée comme le resultat des Religions Egyptienne, Juive et Chretienne" (by M. Reghellini de Schio), it is said—"un des reformateurs les plus accredités fut le Chevalier Ramsay, Ecossais; il crea, in 1728, un nouveau rite: aux trois Grades Symboliques, il en ajouta quatre autres, basés sur de nouvelles institutions et doctrines: 1°. L'Ecossais; 2°. Le Novice; 3°. Le Chev. du Temple, enfin le 4°. et le dernier des sept etait *le Royal Arche*, sous l'embleme duquel l'Eglise est toujours symbolisée." Our author has here fallen into an error. It is not true that Ramsay had any thing to do with the Royal Arch degree.* But if he had, then this writer shows the existence of such a connection between Royal Arch and Templar Masonry, as that the two Orders were formerly practised under one and the same authority and organization. To this effect we have other and more reliable testimony. Says an intelligent Scotch writer—"In Scotland, as well as in England and Ireland, there has always been a close connection between Royal Arch Masonry and Masonic Templarism; and not many years have elapsed since these were first placed under distinct governing bodies." The same writer informs us that in 1795, "several Templar Encampments in Scotland, applied to Ireland for Charters; all of which granted the privilege of conferring the Royal Arch degrees. These Charters," he adds, "were granted by private bodies, themselves without any valid title." It would appear, therefore, that as late as 1795, the

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*Ramsay's system consisted of the three degrees of Ecossais, Novice, and Knight Templar, only. If he ever invented a Royal Arch degree, which is very doubtful, no traces of it now remain. His Templar degree is not that practised in Encampments at the present day. He was a warm partizan of James II.; and it was with a view to further his master's designs, by converting the Masonic Lodges into political engines, that he attempted to introduce his system into England. It was, however, promptly rejected by the English Brethren. He then went to France, where he was subsequently followed by the Pretender, and where he cultivated and promulgated his degrees, with great success. He pretended that he received them from the East, and that they originated with, or were discovered by, the Crusaders.

Royal Arch was conferred in Ireland, as an appendant or "side degree" of the Encampments; while, on the other hand, we have plenary evidence, that both in England and Scotland, it was then, and had been for more than half a century, attached to the Lodges.* If we may credit this writer to the full extent of his statement, the degree was at one time attached to the English Encampments. But of this we have no satisfactory evidence. Indeed it would be not a little remarkable,—admitting the degree to be as Dermott claims, the "very essence of Masonry,"—that he, who in his life time seems to have possessed the entire control of it, and had fostered it in his own Lodges as a part of his system, should have consented, or countenanced its transfer to another and modern body, to which it bears no affinity, and is in some respects practically opposed. We think our Scotch Brother is mistaken. But however this fact may be, the degree does not appear to have had a separate organized existence in England until about the year 1782, when it was recognized by the legitimate Masonic authorities, and constitutional rules and regulations were adopted for its future government. This measure resulted in the establishment of the present Supreme Royal Arch Chapter of England. From this time, it is probable, *Chapters* took the place of Royal Arch *Lodges*, and the present English system came into being.† It may be proper to remark here, as showing the position which Royal Arch and Templar Masonry sustain in England, that for nearly the whole of the long term that the late Duke of Sussex filled the office of Grand Master of the Grand Lodge, he was, *ex-officio*, First Principal of the Supreme Chapter, and Grand Prior of the Grand Encampment of England. He thus brought the whole Masonic system of England under one official head. The Grand Lodge however has never recognized either the Chapters or Encampments as parts of ancient Craft Masonry. The Pennsylvania system, if we understand it, is somewhat analogous to this. Though the Grand Master is not, we think, *ex-officio*, Grand High Priest of the Grand Chapter; yet the Grand Lodge sustains a controlling power over the Chapters within its jurisdiction. It formerly did more than this, and recognized in its Constitutions, the doctrine, that "the members of the Grand Lodge, and of all warranted Lodges, so far as they have abilities and numbers, have an undoubted right to exercise all degrees of the ancient Craft, and consequently the Royal Arch." This was the doctrine of Dermott; and it was the rule of his own practice. The Grand Lodge has since changed its practice, and we presume its opinions, in this respect.

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*We of course refer to the spurious Lodges in England.

†It is possible the term Chapter may have been occasionally employed a little earlier than this; but we have no evidence of it in our possession.

The course of Royal Arch Masonry in Ireland (the birth place of Dermott, and the seat of his early Masonic career), has not been very different from its course in England. They were streams from the same fountain. Nor is there any essential difference in the present relations of the degree in the two countries, though there are essential differences in the character of the rituals.

The earliest record we have of the degree in Scotland, is in 1743. It was then conferred in a "Royal Arch Lodge" attached to the Ancient Craft Lodge at Sterling—probably under the rule given by Dermott for the government of the Lodges in Pennsylvania, as cited above. This required no other authority than that of a Lodge warrant, with "abilities and numbers," to confer the degree. It was undoubtedly by this tenure that the Lodges at that time held the degree, not only in England, Ireland and Scotland, but, at a later period, in this country. The Grand Chapter of Scotland was established in 1818, when Charters were issued to all the old "Royal Arch Lodges." At that time they were officially and lawfully recognized by the distinctive appellation of Chapters.

It is not altogether certain by whom or at what precise period the degree was first introduced into this country. It is however certain that it did not come over with the first Lodges. The constitutional Grand Lodge of England, as we have seen, did not recognize its existence,—certainly not as a part of its system,—at that early period. It has been said that Moses Michael Hays* introduced it from France, under the authority of a patent dated Dec. 6, 1778. But this is not true. The earliest record we find of it—and which is probably the date of its introduction into America—is in 1769. In that year the degree was conferred in Boston, in a "Royal Arch Lodge," attached we think to St. Andrew's Lodge. The ritual was probably obtained from Scotland, on the application of such members of that Lodge as were Royal Arch Masons, aided by such other members of the Military Lodges No. 58 on the Registry of England, and No. 322 on the Registry of Ireland, then stationed in Boston, as possessed the necessary qualifications to take charge of it. Having thus complied with the condition of the rule as to "abilities and numbers," the petitioners required no other authority than the warrant of any Lodge to which they might attach themselves, to enable them to confer the degree in an authorized manner. That St. Andrew's Lodge enabled them to fulfil this last condition of the rule, and that the degree was obtained through the

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*Hays was an Israelite, and at one time Grand Master of the Grand Lodge of this State. Unlike some of his Brethren at the present day, the Christian references in the ritual were no "stumbling block" to *his* conscience.

agency of its members, we think will appear in the sequel, though the record, like most records of that day, is vexatiously at fault.

It was on the united petition of the three Lodges above named, that a commission was obtained, in 1769, from the Grand Lodge of Scotland, appointing Gen. JOSEPH WARREN Grand Master "for Boston, and within one hundred miles of the same." Warren was a favorite with the officers of the British regiment then stationed in Boston, and on terms of intimate friendship with them in his social and Masonic relations. To this circumstance is to be attributed the otherwise inexplicable fact, that an English Lodge should unite with a Scotch and Irish Lodge, in petitioning a foreign Grand Lodge, for the appointment of a Grand Master for a Masonic Province already preoccupied by its parent body, and over which that parent claimed exclusive jurisdiction.* Warren was a member of St. Andrew's Lodge. He was there made a Mason. These three Lodges were therefore closely connected by the ties of friendship. St. Andrew's was a Scotch Lodge, and would naturally look to its friends in Scotland for whatever it might desire in the prosecution of its duties. It held no intercourse with Dermott or his Grand Lodge at London; neither did the lawful Grand Lodge of England, authorize the conferring of the Royal Arch degree by the Lodges under its jurisdiction. It may therefore, we think, be safely assumed that the ritual, and whatever authority might have been deemed necessary for the lawful working of the degree in this country, emanated directly from Scotland in 1769, and came out with the commission appointing Gen. Warren Grand Master "for Boston, and within one hundred miles of the same." Another circumstance which may perhaps be entitled to some weight as corroborative of this opinion is, that the degrees originally conferred in this early "Royal Arch Lodge," correspond in number and name with the degrees which were then conferred in similar bodies in Scotland, and which are now recognized as the regular constitutional degrees by the present Grand Chapter of Scotland, namely, the Excellent, Super Excellent, and Royal Arch.† In confirmation of the other opinion, that the degree was obtained through the agency of members of St. Andrew's Lodge, and in the manner stated, it may be mentioned, that the principal officers of the new body, at its first organization, were composed of members of that Lodge. Among them were the first Master, Junior Warden, Secretary and Tyler.* Again:—The Lodge, says the record, held its meetings in "the hall of St. Andrew's Lodge, at the Green Dragon Tavern." This is strong testimony; and we think may be regarded as conclusive of the fact, that it was originally attached to that Lodge, and worked under the implied sanction of its warrant,—as required by the rule previously given.

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*The original Grand Lodge of Massachusetts refused to acknowledge or hold intercourse with St. Andrew's Lodge, for many years after its establishment, on the ground that the Grand Lodge of Scotland, in granting it a charter, had unlawfully infringed upon its jurisdiction.

†The arrangement of the Degrees in the Chapters in this country, is of American origin: and an unfortunate one it is, inasmuch as it virtually separates us from all intercourse with foreign Chapters and Companions.

It was in this memorable hall and in this Lodge, that Gen. WARREN,—who, as we have before intimated, had probably interested himself in the establishment of the Lodge,—was, on the 14th May, 1770, made a Royal Arch Mason. The Lodge continued to hold its meetings at regular intervals until 1773; when, in consequence of the breaking out of the revolutionary war, they were suspended until 1789. In that year they were resumed; and it is worthy of remark, that at the first meeting after the resumption of its labors, we find the three principal officers designated as at present, namely, H. P., K., and S.† In 1793, the MARK MASTER's degree was added to those previously conferred in the Lodge, and an appropriate mark-plate and book were procured.‡ In the following year, the Lodge took the name of "St. Andrew's Royal Arch Chapter."§ This name it still bears, with honor to itself and its position, as probably the original and oldest Chapter in America. In 1798, it was one of the constituent Chapters in the organization of the Grand Chapter of Massachusetts. From this body in 1800, it received its present Charter,—having previously, as we have seen was the early practice, held its meetings and done its work, under an implied sanction of the warrant of the Lodge whose name it subsequently assumed. We should hardly admit the sufficiency of such a power at the present day, but it seems then to have answered the purpose.

Such, so far as we are informed, is the origin of Royal Arch Chapters, and the beginning of Royal Arch Masonry in America.

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*Seven members were then, as now in Scotland, required to open and work a Royal Arch Lodge. The officers in the record, at the first meeting, were designated as in a Craft Lodge. In a subsequent record the presiding officer is called the "R. A. Master." The present Chapter titles were not then in use.

†This is also, we believe, an Americanism. The titles are certainly different from those of corresponding officers in England, Scotland, &c.

‡It does not appear at what time the Super-Excellent degree was discarded.

§The English R. A. Constitution was adopted about the year 1782. This probably suggested the alteration in the title, and led to a change in the relations of the body, from that of dependence as a Lodge, to independence as a Chapter.

OUR PRESENT DANGER.

An intelligent and influential Brother, who stands deservedly high in the esteem of his Brethren in Mississippi, and not less so wherever else his services and worth as a Mason are known, writes as follows :—

> "We are certainly in the highest condition of prosperity in this State ; but whether our very prosperity does not contain the elements of destruction, is a grave question. My own opinion is, that we are driving along recklessly, and that the "inner door" of our temple is not properly guarded. In our great anxiety to swell our numbers, we witness "suspension of the By-Laws"—"cases of emergency," and see or hear of initiations in the morning, when at sun-down the evening before, it was not known that the initiated were petitioners You speak monthly to thousands of our Brotherhood, and I urge you to continue your voice and influence against this ruinous practice. Too many new Lodges are created, and too many persons are admitted into them, and that in too great haste. The word "emergency," is doing great mischief wherever it is found inserted in the By-Laws of our Lodges."

The source from which the above comes to us, is of a character to leave no doubt of the entire correctness of the statements it contains. These indicate a looseness of practice, not more dangerous in its consequences, than in derogation of the laws and well defined usages of the Institution. Our correspondent is right in his apprehension, that in view of such a condition of things, our Lodges are "driving along recklessly, and that the 'inner door' of our temple is not properly guarded." The sentinel is indeed removed from his post, and the gates of the citadel are thrown wide open to the approach and depredations of the enemy. A prosperity, based on such a culpable disregard of the conservative rules of safety, does indeed "contain the elements of destruction,"—elements which must, as an inevitable consequence, if nurtured and warmed into life, sooner or later manifest themselves in the depreciation of the character, the influence, and high social and moral position which our Institution has attained and preëminently enjoys. Its bitterest enemies can ask no more ample assurance of a speedy and certain realization of their worst hopes and desires, than that the "ancient barriers" which, century after century, have protected it against the insidious approaches of the unworthy, and preserved its altar-fires unquenched, shall be broken down and destroyed. If this calamity is ever to befall it, it can only happen through the reckless instrumentality of indiscreet and over-zealous friendship. While it has nothing to fear from the assaults of its enemies without, it has much to apprehend from the indiscretion of its friends within. This truth is emblazoned upon every page of its history, and should be received as the voice of the past, speaking to the present.

They mistake the nature of the Masonic Institution, who estimate its strength by its numbers, or measure its prosperity by the length of the roll of its initiates. These are not the standards by which either the one or the other is to be determined. *Its strength is in its principles, and its prosperity in the character of its members.* Its principles are strong only as they are rightly interpreted and truthfully applied. A good principle in the hands of a bad man, may be applied to vicious purposes, and become an instrument of evil. The bad perverts and destroys the good. On the contrary, a good principle receives strength and vitality in the hands of the virtuous and prudent. The former may deceive and prosper for a season ; but in the latter only, are to be found the true elements of a certain and permanent prosperity. The one is true, the other false. One will involve our Institution in dishonor, if not in ruin,—the other will command for it the silence of the bad, and the confidence of the good. Between these we are to choose. If we would keep our principles in the hands of good men, and thus secure their purity, and the consequent prosperity of our Institution, we must permit none but men of honorable character, of tried principles, and inflexible integrity, to pass within the doors of our Lodges. Our established usages must be observed—our laws enforced. There is no other rule of safety.

The "suspension of by-laws," is the abrogation of them for the time being. Laws that may be abrogated at the will of a majority of the Lodge, are a nullity. They afford neither security to business—nor protection to the minority. Against such an abuse of power, all properly drawn Constitutions of Grand Lodges provide. Let a violation of this provision be followed, as it should be, by a revocation of the charter of a Lodge, and this pregnant evil will cease to exist. The Grand Lodge that fails in its duty in this respect, is derelict to itself and to the whole Fraternity.

"Cases of emergency" are exceptions, not a rule, and do not properly belong in the By-Laws of a Lodge. The ultimate power to determine their necessity, and to provide for them, belongs to the executive officers of the Grand Lodge, not to the subordinate Lodge. If the officer fails in his duty, and grants his dispensations improperly, the responsibility lies with him, not with the Lodge. He may be unworthy of his place ; but the Lodge is not at fault, if it act under his commission. The propriety of vesting such a power in the hands of any officer, other than the Grand Master, may be of doubtful expediency. But the practice exists ; and the Lodges are ever ready to avail themselves of the dispensing power,—frequently, too frequently, when they would more truly subserve their own interest and the interest of the Institution, by allowing the petition to take its natural and proper course. This is a matter however entirely, or it should be, under the control of the Grand Lodge. If evil arise from an abuse of the power, the remedy is with that body.

The most serious evil to which our correspondent refers, is the making of Masons without previous notice, proposition or inquiry. He does not inform us whether this is done by dispensation, or at the option of the Lodge. In either case it is a dangerous practice. If done without the consent and authority of the dispensing power, it is in violation of all Masonic law and usage, and calls for the interposition of the authority of the Grand Lodge. Nothing but evil can come from such a practice. No initiation, under any circumstances, however urgent, should be allowed to take place without previous notice to the members of the Lodge. There can be no real necessity for a different course. The notice which calls the Lodge together, should carry to the members the name of every candidate on whose application for admission they will be required to act, when assembled. No dispensation for work ought to be granted on any other condition. It is the most that can properly be asked of the dispensing power, and the least that can, with any show of propriety, be required of the Lodge.

We cannot close this brief paper better than in the words of the estimable Brother who presides over the Grand Lodge of this Commonwealth, as given in our last number. "The fact that all men in this evil world speak well of us," he says, "is no very promising omen. The rapid increase of numbers, not unfrequently begets a morbid desire for still larger accessions, and when such a passion becomes fixed, the most disastrous effects are sure to follow. Some of the Lodges have been, during the past year, pressed with work; having six or eight candidates before them at one time. I must repeat the caution, which I took occasion to give at our last annual meeting, touching the duty of investigating, thoroughly, the moral qualifications of candidates and of exercising with fearless fidelity, the right which belongs to the humblest member of the Fraternity, of preventing, by his ballot, the admission of an unworthy candidate."

These are words of wisdom, "fitly spoken." We commend them to the careful consideration of all who feel a pride in the "good name," and an interest in the true prosperity, of our beloved Institution. The history of the past is full of warning, and its admonitions cannot be disregarded, if we would profit by the lessons it teaches. The secret ballot is designed for the protection of the Lodges, and though the use of it may not always be agreeable, there are cases when the neglect of it is the neglect of an important duty.

GRAND LODGE OF MASSACHUSETTS.

THIS Grand Body held its quarterly communication in this city on the 9th ult. The most important business transacted was the adoption of a report on the unfortunate difficulties which have arisen in the Grand Lodge of California. The report will be found in subsequent pages, and to it the reader is referred.

A report adverse to the reduction of the present fees paid by the Lodges to the Grand Lodge was also adopted by a nearly unanimous vote—three Brethren only voting in the negative.

A report was also adopted, declining to comply with a request to issue Circulars to the Lodges under the jurisdiction, soliciting pecuniary aid in the erection of the National Monument at Washington, for the reason that "this Grand Lodge has heretofore contributed from its funds towards the erection of a Masonic Monument in memory of our illustrious Brother (Washington); and has also recommended to the Lodges under its jurisdiction to do likewise."

The M. W. Grand Master announced in appropriate terms, the death of the R. W. FERDINAND E. WHITE, P. D. Grand Master, and suitable resolutions, expressive of the love and esteem in which the deceased was held by his Brethren, were adopted. The death of the excellent and faithful Brother, JOSIAH BALDWIN, late Grand Tyler, was noticed in appropriate terms. The resolutions adopted on the occasion, will be found on a succeeding page.

A charter was ordered to be issued to Baalbec Lodge at East Boston. This Lodge has been working the past year under dispensation, and its returns show, with eminent success.

The meeting was an active one, and a large amount of local business was transacted, and this,—with the slight exception before noticed,—with entire unanimity,—as is usual in this Grand Lodge.

GRAND CHAPTER OF MASSACHUSETTS.

THE Grand Chapter of this Commonwealth held a quarterly communication in this city, on the 8th ult. The business was entirely of a local character, except that a petition for the return of the Charter of Franklin Chapter at Greenfield, was presented, and the prayer of the petitioners granted. This Chapter has lain dormant for about twentyfive years, and is now revived, on the petition of eleven of its *original* members, and under circumstances which are regarded as favorable to its future prosperity.

The forenoon of the ensuing day was devoted to an exhibition of the work and lectures, under the direction of the M. E. H. P., Companion Lovell, who is also one of the G. G. Lecturers. In the afternoon, a Council of High Priests was opened, when five Companions, High Priests of Chapters, were duly qualified. All these meetings were well attended, and passed off agreeably, and, it is believed, profitably to all who participated in them.

MASONRY IN CUMBERLAND, MARYLAND.

A correspondent writes, that by a destructive fire at Cumberland, Maryland, on the 14th January last, the commodious Masonic Hall at that place was burned, with its contents. It was occupied by Cumberland and Gilman Lodges, and was very neatly furnished. Our correspondent adds, that it had not been used by either Lodge for sometime past—one of those unaccountable apathies which occasionally manifest themselves in certain localities, having seized upon our Brethren at that place. We are not a little surprised at this latter fact, because the position of Cumberland, its increasing population, and the intelligence of its inhabitants, are all favorable to the existence and ample support of *one* good and thriving Lodge. And the conjecture may not be very wide of the truth, that the cause of the apathy intimated by our correspondent, is probably referable to the establishment of a second Lodge, at a time when the necessity for increased facilities did not exist. We have no assurance that this is so; but we have so often witnessed the increase of Lodges beyond the demand for them, with like results, that on reading our correspondent's note, we could not avoid the conclusion suggested. If this be the case, we trust our Brethren in Cumberland, in view of their recent misfortune, will take the question into consideration, whether they cannot, by uniting their energies, erect upon the ruins of the former bodies, a "Cumberland Gilman Lodge," that shall do honor to the place, and to the estimable Brother whose name it will bear. We know there is no want of Masonic talent among them, and we believe there is still enough of Masonic zeal left, to accomplish the object and sustain it, if both are unitedly brought up to the work. We trust the attempt will be made. The result cannot be doubtful

THE CALIFORNIA DIFFICULTIES.

The following able and interesting Report on the recent difficulties in the Grand Lodge of California, was adopted by the Grand Lodge of Massachusetts, at its communication on the 9th March last.

REPORT.

The Committee appointed to consider certain communications from the Grand Lodge of California; also from the Grand Master of that Grand Lodge, have attended to the duty assigned them, and ask leave to Report :—

That these communications relate to various difficulties which have arisen there, mainly, from their Grand Master having on his own authority, and without any consultation with the Grand Lodge, made certain individuals Masons; some of whom had been rejected in subordinate Lodges. There were also other charges, and in order for this Grand Lodge to arrive at a clear understanding of the matters in controversy, we proceed to give a brief summary thereof, together with our understanding of the principles involved, and the action necessary in the case.

The action of the Grand Lodge of California, arose from a communication made to that body by California Lodge, No. 1, dated August 12, 1852, and purporting to be the Report of a Committee upon the difficulties between said Lodge and the M. W. G. Master, Br. Hyam; which Report, with certain Resolutions attached, were by a vote of said Lodge, transmitted as a true statement of the alleged grievances. Upon this, a special meeting of the Grand Lodge took place at San Francisco, August 18, 1852; when the whole subject was referred to a Committee, who reported August 19th a full statement, founded on four charges against the M. W. Grand Master, which charges were as follows, viz :—

"1. That Grand Master B. D. Hyam, on the night of the 25th of June last, assembled several Master Masons, in a house not devoted to Masonic uses, and there conferred the three degrees of Masonry upon an individual who had been duly rejected as a candidate on the 3d day of the some month, in California Lodge, No. 1, in the presence of the Grand Master; and that these degrees were given purposely, in a covert manner, and in a spirit of malice toward the Lodge in which the candidate had been so rejected.

"2. That the Grand Master on another occasion, and in a similar manner, conferred the Masonic Degrees upon a candidate who had been rejected in Mountain Shade Lodge, No. 18, receiving a fee of one hundred dollars therefor.

"3. That on another occasion, in the near vicinity of working Lodges, the G. Master, in known opposition to the wishes of the Fraternity, and without any good reason, much less necessity for so doing, made Masons at will, receiving fees for the work, and appropriating them to his own use.

"4. That the G. Master has entered a working Lodge as a visitor; interferred with its proceedings; refused to obey the gavel when called to order, and treat the Master with the respect due to his office; used language unworthy a Brother, and otherwise conducted in an unmasonic manner."

To the first three charges the M. W. Grand Master answers, substantially, that by the inherent prerogative of his office, he has *power* to make Masons *at* *will;* that is, when he pleases and where he pleases; without consulting any body, or becoming amenable to any power whatever. And to the fourth he answers—that as Grand Master, having "full authority and right not only to be present, but to preside in any Lodge with the Master of the Lodge on his left hand," the charge of "disobedience to the Gavel" falls to the ground; and as to the unbecoming language, *that* was made *to* him and not by him. Some of these answers seem to your Committee to involve important principles; and we feel it our duty therefore, to examine them somewhat in detail; and as in all Masonic cases, principles or laws must be arrived at mainly through precedents, it becomas necessary to see what these precedents are.

There are difficulties in the case,—the authorities are not precise, the more ancient ones agree mainly; while some, one at least of the modern ones, differs from the general view.

In the Grand Lodge of England, we find that the Regulation of 1663, under the Grand Mastership of the Earl of St. Albans, provides that "no person shall be made a Mason except in a regular Lodge; that is, as we understand it, a Lodge formed and acting under the legitimate authority of the time. Before this, Masons seem to have been made at sight, without any special rules, and by any competent Master or Warden. But, although the privilege of making Masons at sight was untouched by that Regulation, the place where alone it could be done, and the proper persons to do it, were distinctly specified. That is, in a "regular Lodge, whereof one (Brother) to be Master, or Warden in the District where such Lodge is kept, and another to be a Craftsman in Masonry."

We see in this regulation a necessary result of advancing civilization, and increase in numbers of the Craft. The simple usages of other times, the unlimited authority which was then safe, perhaps necessary, no longer answered their purpose. Written laws took the place of traditions, and constitutional order, of Patriarchal rule.

At the reorganization in 1717, the meaning of the words "Regular Lodge," in the above named Regulation, was defined to be a Lodge regularly chartered by the Grand Lodge, on petition to that effect from Brethren in regular standing; and, with four exceptions of old Lodges then existing, all others were declared irregular. A subsequent Regulation provided that "no Lodge should ever make a Mason without due inquiry into his character; and also that no Brother should be made and raised the same evening, without a dispensation from the Grand Master. And they, as well as all regular Grand Lodges since, so far as we know, understand this to mean, that a candidate must be proposed at one regular meeting, and stand over till the next; and that his name, quality, or profession, and place of abode, shall be sent to all the members.

This Regulation, special and precise upon all necessary points, as it certainly is, would seem to have terminated the practice of making Masons at sight; and such, with an exception hereafter to be made, is the practice of the Grand Lodge of England to this day.

Other authorities, less reliable, leave the matter apparently, but not really, in doubt. In a book called "Ahiman Rezon," written by Laurence Dermott, Secretary, and afterwards Deputy Grand Master of the illegal Grand Lodge of London, in the middle of the last century, and which was substantially reprinted by the authority of the Grand Lodge of Pennsylvania in 1781, it is remarked, for it does not seem to be considered a Regulation, that "the Grand Master has full power (when the Grand Lodge is duly assembled) to make, or cause to be made, in his Worship's presence, free and accepted Masons at sight, and this making is good; but they cannot be made out of his Worship's presence, (that is when the Grand Lodge is not duly assembled,) without his written dispensation for that purpose: which is also, your Committee would remark, the precise understanding and practice of this Grand Lodge.

This important paragraph is not to be found in the first London edition of that work, but is said to be found in the edition of 1772, from which that published by the Grand Lodge of Pennsylvania was probably taken.

It is unfortunate that some regular Masonic Bodies have followed this supposed first edition in leaving out the important paragraph before mentioned, as this has been in all probability the main cause of the difficulties under discussion, and most likely either the apprehension or the actual existence of similar difficulties in England, led to its insertion into the edition of 1772.

In the Constitutions of the Grand Lodge of New York, published in 1824, we find this regulation, or whatever it may be called, precisely as it appears in the "Ahiman Rezon" of 1772; but in their revised Regulations of 1832, it is entirely omitted, and the following substituted in its place, viz: "He (the Grand Master) may make Masons at sight, and for this purpose may summon such Brethren as he may deem necessary to assist him." On what authority or precedent this principle is set forth, does not appear; and most certainly so far as the present Grand Lodge of England is concerned, from whom we derive not only our origin but mostly our Masonic Jurisprudence also,—she has never since 1717, recognized any other authority for making Masons at sight, than the Grand Lodge, duly assembled. Her doctrine then seems clearly to be that this privilege does not belong to the Grand Master; and such is, your Committee believe, the understanding of most of the Grand Lodges of this country. Even where the contrary doctrine has been avowed, we are not aware that it has ever been acted upon.

To avoid misunderstanding, it is perhaps well to say here, that in cases of initiation by dispensation, in subordinate Lodges, Masons are not made at sight;—merely the legal period of standing proposed being dispensed with, and not the inquiry into character nor proper notification of members.

It has been said that the Grand Master's privilege to create new Lodges, carries with it the privilege claimed, of making Masons at sight; but this cannot be true, since the power to constitute new Lodges is by no means even generally conceded to Grand Masters. In a large majority, we are not sure but in all of the Grand Lodges of this Union, the Grand Master has merely the power to legalize for a certain limited time, by dispensation, the working of new Lodges; but the power to Charter, or in other words, to make them permanent, remains in the Grand Lodge alone. And in England where, although we believe the Grand Master has power to constitute new Lodges, we find no hint of the other power being conveyed thereby; and the privilege of making Masons at will has, at least so far as the books say, always been kept in the Grand Lodge.

In corroboration of what has been said, we find that in cases of emergency, such as the initiation of crowned heads, or high noblemen, as in 1719 when, according to Entic, several noblemen were made Brothers—in 1721, when Lord Stanhope was made,—in 1731, when Francis, Duke of Loraine, afterwards Emperor of Germany, was raised at Houghton, having been previously entered and passed in a special Grand Lodge, held by deputation at the Hague,—in 1737, when Frederic, Prince of Wales, was made, and so on down to 1795, when the Duke of Gloucester was made; in all these cases we do not hear of any such privilege as making Masons on their own authority being exercised or claimed by the Grand Master, or any other Grand Officer. All was done in G. Lodge—occasionally, or regularly assembled, as the case might be; but *always* in Grand Lodge.

Again, the fact that up to 1725, it seems to have been the exclusive privilege of the Grand Lodge to confer the degrees of Fellow Craft and Master Mason; and that, in the November of that year, an ordinance was passed giving power to "the Master of a Lodge, with his Wardens, and a competent number of his Lodge, assembled in due form, to make Masters and Fellows at discretion." And at the same time making no allusion to any such power in the Grand Master, or any other individual. From all this it seems, as has been before said, that this ideal power is not in any way recognized by the Grand Lodge of England. It did not, however, by this concession to the subordinate Lodges, give up its own power to the same effect, but frequently exercised it in special cases, as has been shown in another part of this Report.

In the Constitutions of the Grand Lodge of France, we find, under the head of "Grand Master," the three following articles, and no more, viz:—

1. The Grand Master is the first officer of the Order.
2. He alone "may call" Special Meetings of the Grand Lodge.
3. He shall, as far as possible, sign all patents emanating from the Grand Lodge.

Now these articles certainly convey no hint of any extraordinary powers inherent in the office of Grand Master, whereby he may exercise the privilege of making Masons at will; and we are not aware that it has ever been attempted in France, or recognized there, in any way, even theoretically.

As, however, one of our sister Grand Lodges lays down the opposite principle, leaving a clashing of authorities, this fact, certainly goes far to excuse the Grand Master of California, in taking the stand he has, and exercising the powers of his office as he understood them.

Your Committee feel very strongly the importance of the present crisis to the Masonic tranquility, not of California alone, but also of the whole Union. And we are strongly opposed to the assumption of any such authority; because, in the first place, it is too great a power to be safely trusted in the hands of any human being. Any man would need super-human wisdom and virtue to exercise it properly; and the least error in judgment, to say nothing of possible laxity in principle, would surely bring on distrust, and finally dissatisfaction and opposition. Again, the position of the subordinate Lodges would be uncomfortable: they might find themselves continually thwarted in the exercise of their legitimate powers, their rejections overruled and made useless, and finally, the Grand Master might become the central source of all power and influence, and for all

practical purposes, overtopping—making nullities in fact, both of subordinate Lodges and Grand Lodge. We do not say that this *would* take place, but certainly it *might* take place,—man is frail, and power is tempting; and the safe principle in all such cases is, by wisely limiting, to render it harmless.

We have already seen something of these evils in the case before us. Look at the state of things brought on in California by an injudicious, though, we believe, honest attempt to carry this assumed power into action. The Grand Master there, at once finds himself distrusted and opposed; and on all sides, instead of a peaceful and united Fraternity, we see universal trouble and discontent.

Let us then fall back upon the safe ground of regular authority and precedent. The reorganization of 1717, as has been shown, limits the power and place of making Masons at sight to the Grand Lodge; and it gives to the Grand Master no analogous powers, either expressed, or understood. We, in common with the other Grand Lodges in this country have, it seems to your Committee, accepted the organization then begun; we have left the old ground of prerogative and arbitrary power, and in coming under Constitutional law, *ought*, and for the tranquility and harmony of the Craft, *must*, carry it out to its legitimate effects.

As to the fourth charge, your Committee agree with the Grand Master of California, that the Grand Master has power to be present and preside in any Lodge within his jurisdiction, with the Master of the Lodge on his left hand; and if he judge it proper, may command the Wardens to act as his Grand Wardens. But as in the instance complained of, he does not seem to have assumed the Chair, or acted in any way as Grand Master, it is questionable, whether, under the circumstances, he ought not to have obeyed the gavel. And, again, he, the acknowledged Grand Master of the State, being present, although not formally assuming his official capacity, it is *questionable* whether the Master of the Lodge was warranted, by courtesy at least, in resorting to that power. In fact, without a full knowledge of all the circumstances bearing upon these unhappy transactions, no definite opinion can possibly be formed as to the exact right and wrong in the case.

One thing the Grand Master leaves totally unexplained, viz: his receiving the fees for the making of Brother Aikin, in Mountain Shade Lodge. These fees clearly seem to have belonged to that Lodge, and it is difficult to imagine what reason can be given for his disposition of them. Certainly if, as the Report in Grand Lodge seems to imply, he intended to apply these fees to his own use, he has done a great wrong, which cannot be too soon atoned for; but on this, as on all the similar charges, it is but fair to wait for his own Report.

After all, this seems to your Committee, a case for conciliation: certainly few controversies can be settled without it; Masonic controversies especially. There is no precise law in this case; and if there were, it would not suffice. Law may arbitrarily settle principles, but it cannot reconcile estranged minds. This being a Masonic difficulty, must be settled according to the spirit of Masonry—it can be settled effectually *only* in this spirit—and in this spirit it certainly *can* be *effectually* settled.

Charges have been made against the Grand Master, by respectable Brethren, and sustained in Grand Lodge. These charges are grave ones; and it is clear that if he persists in his obnoxions course, the tranquility and harmony of the

Craft in California, will be seriously endangered. And, on the other hand, the Grand Master brings forward what he considers Masonic law in support of his course. Now, in this state of things, your Committee can see but one feasible plan of accommodation; and which they do earnestly and fraternally recommend for the adoption of our Brethren in California; it is this:—1st. That all measures censuring the *motives* of the Grand Master, in his course during the late difficulties, be withdrawn. And 2. That the Grand Master consent to give up, during the remainder of his term of office, that system of measures from which those difficulties have apparently originated.

Thus, without recrimination, or scandal, or difficulty of any kind, we feel convinced these unhappy divisions may be ended; leaving the Grand Lodge free to take such measures as shall effectually prevent their recurrence.

These occurrences must necessarily be deeply interesting to this Grand Lodge; not that they immediately affect her in any way,—her course of policy, and her general regulations have long since been settled. But she has looked down for more than a hundred years upon the advance of Masonry upon this continent; and seen, as star after star has burst into light upon the flag of our Union, Grand Lodge after Grand Lodge taking its appointed place, and performing silently, but efficiently, its appointed office—until finally the youngest, and perhaps the mightiest has sprung, almost without warning, into full maturity, bearing upon her vigorous shoulders the Masonic destinies of unborn millions.

Who, even in thought, can estimate the extent of her influence! Her position is one never imagined before; her responsibility is commensurate with her probable destiny. She has, far more than any other Grand Lodge on the globe, to reconcile, and, as it were, to amalgamate opposing races, opinions, sects, and conditions. Her Masonic policy then, we hope will be well considered—the offspring not of passion but of principle: and its results will be union and peace.

Finally, in token of the deep interest which this Grand Lodge will always feel in the prosperity and welfare of the Grand Lodge of California, your Committee recommend the adoption of the following Resolution, viz:

Grand Lodge of Massachusetts, March 9, 1853.

Resolved, That the Grand Lodge of the Commonwealth of Massachusetts has seen with deep regret, the difficulties which have sprung up of late between the Grand Lodge, together with many Brethren, of California, and the M. W. Grand Master, Br. B. D. Hyam. And in all fraternal love and respect, we earnestly entreat the contending parties to review dispassionately their difficulties; and, considering their mutual pledges to each other, and their joint interest in the prosperity and happiness of the Craft, that they take immediate measures to reconcile, as soon as may be, all differences and misunderstandings, in the true Masonic spirit of mutual forbearance, conciliation and Brotherly kindness.

All which is respectfully submitted,

George G. Smith, P. D. G. M.
Lucius R. Paige, D. G. M.
S. W. Robinson, P. G. M.
Edward A. Raymond, P. G. M.
John R. Bradford, P. J. G. W.

THE KNIGHTS TEMPLARS.—NO. XXIV.

[Conclusion.]

[Written for this Magazine by R. W. John H. Sheppard.]

Some few writers have called in question the fact that torture was ever applied to any of the Templars in England. Hume, while he speaks with abhorrence of the persecutions of these Knights in France, is silent on this matter. Mills in his history of the Crusades, in a note to page 437, remarks, "There is no reason to think, however, that the torture was used." In the Pictorial History of England—an elaborate work of much value, but shamefully destitute of any suitable Index—I find, vol. 1, p. 721, this observation, general and unqualified: "It appears pretty evident, whether his queries were negatived or not by his suffrages, that the torture was not used on this occasion in England." Now, on a careful investigation of this subject, the reader must come to a different conclusion and will be convinced that torture was applied to the Templars in England—and that, too, by royal authority.

In the year 1307, king Edward wrote to the Pope, touching these Knights, that he disbelieved the horrible reports about them, then in circulation, and that the Templars were respected by all men in his dominions "for their purity of faith and morals;" and moreover, he expressed great sympathy for their Master and Brethren in France by reason of this scandal; Rymer's Fœdera, tom. 3, p. 37. In 1310 he forbade the infliction of torture upon these illustrious men who had fought and bled for Christendom; but, when the Pope wrote to him an upbraiding letter for his lenity in not submitting them to the rack, then this weak, cowardly despot, Aug. 26, 1310, sent orders to John de Cumbewell, constable of the Tower, to deliver them up to the Inquisitors and bishops, to do "as they should think expedient." Raynouard, p. 152. Rymer's Fœdera, tom. 3, 224.

On the 25th of November, 1309, a council was summoned by the Archbishop of Canterbury, in obedience to the papal bull, composed of bishops, abbots and others, in company with the Inquisitors, who met several times and the king gave them written orders "to do with the bodies of the Templars that which should seem expedient." Concil. Mag. Brit., tom. 2, p. 312—314. In 1310 the king allowed the torture to be used, provided it was "without perpetual mutilation or disabling of any limb and without a violent effusion of blood." Ita quod quæstiones illæ fierent absque mutilatione et debilitatione perpetua alicujus membri, et sine violenta sanguinis effusione. Ib. 2, p. 314.

And again, Nov. 22, 1310, the king informed the mayor and aldermen of London that out of reverence to the Pope—who had sent over *Inquisitors* to question the Templars by torture—he had ordered the constable of the Tower to deliver them up for that purpose. See Acta Rymeri, tom. 3, 230, 231 and 232.

To suppose that these unfortunate Brethren were thus delivered up to the Inquisitors, sent over for the express purpose to apply the torture, and yet that they were suffered to escape from all bodily sufferings, would be preposterous.

Thomas Rymer is an authority of the highest kind. He was a very learned and voluminous writer, and compiled his Fœdera, or Acta Publica, a vast body of public, royal and official acts, spreading over twenty folio volumes and covering a space from 1101 to 1654. He was historiographer under William III., and prepared this great treasure-house of facts under royal authority. It is for the most part written in Latin. Such evidence alone is enough to settle this question and remove all doubts.

In addition to this, David Wilkins, a profound archæologist, in the Acta contra Templarios, expressly refers to Brother Himbert Blake, tom. 2, p. 293, as having been put to the torture. Wilkins was librarian at Lambeth, under Archbishop Wake, in 1715, and wrote many learned works, and among others the Concilia Magnæ Britanniæ et Hiberniæ, from A. D. 446 to A. D. 1717. With such testimony from the fountain head of facts, doubts of their being tortured are only the spider webs of the imagination. We have shown the Templars were given up by the king to the torture; we have shown they were *tortured.*

The origin of this doubt probably came from an erroneous impression that torture had never been used in England. I will now show, that for 200 years at least, and beyond doubt a much longer period, torture was no uncommon thing—the law of England to the contrary notwithstanding.

Blackstone states, that "the rack or question, to extort a confession from the criminal, is a practice of a different nature;—and the trial by the rack is utterly unknown to the law of England."—Vol. iv., p. 326. Very true; torture was unknown to the LAW, but not so to the PREROGATIVE. Let the reader turn to Fox's Book of Martyrs and he will find that torture was no novelty in England and was often applied to elicit evidence in cases of heresy. What could be more terrible than the "Skevington Gyves," commonly called "Skevington's Daughter," or vulgarly the "Scavenger's Daughter," invented by Sir William Skevington, lieutentant of the tower in the reign of Henry VIII. It was an iron engine, which, unlike the rack, instead of stretching, compressed the body and limbs of the victim. The picture of Cuthbert Simpson's agonies on this diabolical "Daughter," is most horrible! See Pict. Eng., vol. 1, book vi., p. 710.

Coke says, "There is no law to warrant torture in the land." And yet—alas, poor human nature,—he and Lord Bacon, that man of such magnificent intellect, both signed a warrant with other members of the privy council, February 19, 1620, to put Samuel Peacock to the torture on suspicion of treason.

David Jardine, Esq., of the Middle Temple, wrote an elaborate essay on the uses of torture in the Criminal Law of England. He brings forward proofs of the use of it, which are irrefragable; he refers to royal warrants to this intent, enumerates *fiftyfive* of them and describes several cases of their execution. Such a practice was common in the reigns of Henry VIII., Edward VI., Mary, Elizabeth, James I. and Charles I.—nearly 150 years. But history traces it back much farther. In the reign of Henry VI., which commenced in 1422, John Holland duke of Exeter, so much improved the *rack* or *break*, that it went by the name of the "Duke of Exeter's Daughter," and his immortality now only rests on this beautiful blossom of his genius. When such facts stare us in the face, who can doubt that the poor Templars were unquestionably put to the torture?

Thus we trace it back to 1422; and is it not more probable; indeed, almost certain, that torture was first introduced into England in the trials of the Templars by the French Inquisitors, when Edward II. gave up these loyal subjects to the tormentors? for it will be remembered that in 1309, the Archbishop of York, when the Pope was censuring the king for not using the torture, stated to the clergy that "there was no machine for torture in the land." It very soon however, must have been smuggled into the Council, across the channel. Whether the Rat's Dungeon in the Tower—a room below highwater mark, into which the rats rushed at the prisoner as these mordacious animals fled from a flood tide—did then exist, we know not. It was one of the secret donjons of hell, however, in the glorious reign of Queen Elizabeth.

Torture was abolished in England by the Parliament under the "Great Rebellion," and the last instance of its application was May 21, 1640, under the king's signet, upon John Archer, for his attack on Archbishop Laud's palace at Lambeth. We certainly owe some gratitude to the Commonwealth for this signal triumph of mercy, when they abolished forever an infernal custom, so disgraceful to humanity.

In tracing the history and downfal of the Knights Templars, there is a melancholy pleasure in contemplating the splendid ruins of some of their castles and august churches, once so celebrated. One in particular arrests our attention with feelings of pride and yet of deep sorrow at the fate of these gallant cavaliers. I refer to the TEMPLE IN LONDON, of which Charles Knight—a man of eloquent pen and of a fact-gathering mind—has given a picturesque description in his history of London. By a public spirited and wealthy association it has been recently restored, and, as far as could be, its ancient architecture preserved.

The Church of the Templars stands in a recess and is approached by a dark and narrow way, and the first object which strikes the beholder is a beautiful gateway of Norman architecture. The building is "adorned with the braveries of architecture, sculpture and painting;" the interior is divided into two portions, a circular and an oblong part. It was founded by Hugh de Payens on his visit to London in 1128, when he instituted the Order of the Templars, who called themselves, the "Poor Fellow-Soldiers of JESUS CHRIST." Afterwards 1185, when the Temple Church was completed, the "Round" was consecrated by Heraclius, patriarch of Jerusalem, in company of several Knights and the Master of St. John's. That venerable man greatly admired the beautiful proportions of the Temple, the colonade, tesselated pavement, arches, stained windows, groined ceiling, cloisters and pleasant garden in front of it on the banks of the Thames. An inscription, recording this consecration by Heraclius was conspicuous over the little door leading to the Round in the cloister, until the year 1695, when it was destroyed by some workmen on the building.

The nave or oblong portion of Temple Church, was consecrated by Henry III., attended by his court and a great retinue, on Ascension day, A. D. 1240. The remains of many eminent persons were buried beneath the floor, and on the northern side of the entrance to the nave a *series of five figures of monumental effigies* is still visible, and in another part a row of five more. They are dressed in the armor and various habiliments of the Order—stern and warlike emblems of Palestine chivalry. Many of the sculptured Knights were arrayed with *their legs crossed*—thereby signifying that they *had fought in the battles of the Holy Land.*

In the churchyard of the Temple, stone coffins have been often found. Here lie the remains of Selden and Plowden, so eminent in the archives of the Common Law of England. The site and buildings of the Temple in London, with the Church, fell into the hands of the Students of Law ; and the members of the Middle Temple and Lincoln's Inn trod upon holy ground, memorable in the days of chivalry and once glorious in the annals of England.

The history of the Knights Templars is now brought to a close. The subject is deeply interesting and should be familiar to all the Brethren of the Masonic family, who belong to the higher degrees of the Order. For it is inseparably woven into the woof of all the Crusades ; it carries us back to the earliest days of Christianity ; and it is full of instruction and romantic incident. From the commencement of this Brotherhood—probably in the year 1118, under the first Grand Master, Hugh De Payens—to the martyrdom of the noble James De Molay in 1313, a little more than 200 years, it filled a great space in the world.

During that period the whole number of Grand Masters was twentytwo ; of whom five died in the field of battle, one a captive in the dungeon of the enemy—after fighting bravely to the last moment under the drooping Red Cross banner—several in sickness from intense labor and sufferings, and all of them honorably, without an exception. Very few reached a good old age under a life of such peril and hardship. They were brave and skilful warriors and men of renown.

The monuments of their departed glory still exist in the melancholy grandeur of their ruins in the land of sorrowful Palestine—in the great cities of London and Paris—and in many ancient castles and august Churches. In the days of their prosperity they were the counsellors of princes and they walked with kings. The Pope leaned on them as on an arm of strength, and the poor pilgrim with his weeds and scallop-shell looked up to them as his only earthly protector in his perilous tour to Jerusalem. They were the life-guard of Christianity in the dark ages, when all men every where believed that a Crusade was truly enlisting as a soldier of the Cross, and a pilgrimage to the Holy Sepulchre was a duty to God. Whatever may have been their errors and failings, a more valiant body of men never drew the sword, and when they were cruelly crushed by avaricious tyrants, the enemies who destroyed them, could boast of no virtue nor honor in their fall.

PRESENTATION OF A JEWEL.

Brother Moore :—As a chronicler of Masonic facts and events, you may be glad to know that an incident occurred in Strafford Lodge, No. 29, Dover, N. H., on the evening of the 12th of February, which deserves a notice in your valuable Magazine. The members of the Lodge, highly appreciating the services of our most excellent Brother, Moses Paul, (who has for the last four years presided as Master of the Lodge, to the very great acceptance of this branch of the Fraternity,) resolved to present to him some lasting testimonial of their esteem and Brotherly love. A Past Master's Jewel was fixed upon as an appropriate token. Accordingly, such a token was made, under the supervision of one of our esteemed Boston Brethren.

It consisted of a massive Plate of highly chased Silver,—in the center of which were very beautifully wrought in bold *relief*, the emblems of the *Past Master's Jewel*, with the proper inscription. The plate was suspended to a rich collar, covered with silver tissue—the borders being *wrought* of the same material—the whole answering admirably the purpose for which it was designed.

On the evening named, our worthy Brother Andrew Pierce, Past Deputy Grand Master of the Grand Lodge of New Hampshire—and the oldest member of the Lodge, being deputed to make the presentation, discharged this duty in a most pleasing manner—one every way worthy of the occasion. Brother Paul, though a complete *Master* in all other respects—found it exceedingly difficult to gain the mastery of his deep emotions. But he *did do it*, sufficiently to make a most felicitous response—full of that eloquence of the heart which never fails to draw to itself all other hearts within the circle of its magic influence.

How admirably adapted are such incidents to knit more closely together the bonds which every where unite our common Brotherhood !

March, 1853. S

[ORIGINAL.]

THE MASON'S LAST LOOK.

BY BR. DAVID BARKER, OF PACIFIC LODGE, ME.

The Mason's child in its coffin lay
In the Village Chapel's nook,
Ere the time when the stricken father said,
" 'Tis the last look !"

He never heeded the soothing balm
Which dropped from the Holy Book,
But only thought of the time he must say,
" 'Tis the last look."

The lid of the coffin was slowly raised,
When the crimson his face forsook,
For he knew that the words must quickly come,
" 'Tis the last look !"

He tottered along to the coffin's side,
And his child's cold hand he took,
And uttered a shriek which pierced the heart,
" 'Tis the last look !"

And I saw a tear in an Atheist's eye,
And I saw that a Deist shook,
As he uttered those thrilling words once more,
" 'Tis the last look !"

Methought if he hoped as a Christian hoped,
And walked by the light of God's Book,
He never would murmur those words again,
" 'Tis the last look !"

GRAND LODGE OF LOUISIANA.

We were able in our last to notice but very briefly the proceedings of this Grand Lodge, had at its annual communication in January last, the printed sheets of which had been kindly sent us in advance of their regular publication, and we have scarcely more room to spare for the purpose the present month. The proceedings occupy some hundred and thirty large pages; and while they are full of matters of great local importance, they are by no means destitute of general interest. What is particularly gratifying, they bear the marks of distinguished ability from beginning to end. Opinions are indeed advanced in some instances, about which there may be wide and perhaps irreconcilable differences among intelligent Brethren in other jurisdictions; but they are expressed with a propriety and a frankness that cannot fail to command for them the highest respect, and careful consideration. We most heartily rejoice with our Brethren of the Grand Lodge in the perfect success which seems to have crowned their arduous and not always pleasant labors since their reorganization. That was a bold, great and noble experiment; and the result has placed the Masonry of Louisiana high up on the scale of Masonic pre-eminence.

GRAND MASTER'S ADDRESS.

The tone and spirit of the following extract from the Grand Master's annual address, commend it to approbation, and its author to the thanks of every Brother of the Masonic Fraternity, who rightly appreciates the high moral teachings of the Lodge room :—

> Brethren,—In the performance of my Constitutional duties, I now lay before you the Annual Report required from the Grand Master, and have to congratulate you upon the constant and healthful progress of the Order under this jurisdiction, the high social and moral position it has attained, and the respect it is fast acquiring from all classes of society, owing to the exemplary conduct of its members, in their outward deportment and conduct as men and citizens, and the practical good it effects by the exercise of Charity, Relief, and Philanthropy. It is also my happiness to give you a like assurance as to the condition of our Order throughout the world, and to inform you that Masons, both individually and collectively, are every day becoming more sensible to the importance of their individual duties and responsibilities, and to the great mission the Order has to fulfil in the civilization of the world, by confronting all those prejudices and passions, which are the scourge of our race and great impediment to its material and moral progress, and teaching mankind by the development of the social virtues, the beauty of Universal Philanthropy, and its practice in Brotherly Love, Relief and Truth. This spectacle, and its frequent contemplation, naturally lead the mind of the faithful Brother to deep and profound thankfulness to Him from whom all these blessings flow; and we should be recreant to our faith and profession did we enter upon the important duties we are called upon here to fulfil, without first giving the solemn and public expression of fervent gratitude to the Great Architect of the Universe, for the manifold blessings he has conferred upon us, the protection he has afforded us, and the light and guidance he has showered upon and vouchsafed to us and our Brethren, dispersed throughout the world, and here in his presence assembled around the altar of Masonry, to humbly supplicate Him to be ever in our midst, and so indue us with his holy spirit, and enlighten and direct us by his wisdom, that what we may here do, may truly be said to be done in his name, and for the glory of his mighty and glorious cause; that we may do all of good, and none of evil; that we may promote the harmony and welfare of our beloved Order, and give practical effect to its beautiful precepts—so that, when we depart from hence, we may feel in our immortal souls that the ties of Brotherhood have been drawn closer together and feel the sweet satisfaction of having sacrificed all selfish and sectional feelings upon the altar of our Order's good, and enjoy the balm of consciences at peace within themselves.

FRENCH LODGES.

The Grand Master speaks of the French Lodges in the following complimentary and gratifying terms :—

> In consequence also, of many of the Lodges in the city conducting all their work and proceedings in the French language, I deemed it more for their benefit and convenience to be inspected by a Brother whose mother tongue was French, and therefore formed them into a separate District, to which I appointed another District Deputy Grand Master, who was well capable, and also acceptable to our Brethren of those Lodges, whom it is our pride to love and cherish, both from their own merits, as well as from the fact that three of those Lodges had the honor to assist in the formation of the Grand Lodge in 1812, and the mantle worn by their noble and respectable fathers has fallen upon worthy representatives, who are not likely to forget their glorious ancestry, and the good they, in their day, have accomplished.

PUBLICATION OF REJECTIONS.

The following resolution is in consonance with what is now almost the universal practice, and to which, in our opinion, a proper regard for the good name of our fellow-men, demands there should be no exceptions :—

> *Resolved*, That the Grand Secretary be instructed not to publish in the Proceedings of the Grand Lodge, the name of those persons who may be rejected by the Subordinate Lodges as applicants for Masonry.

A TRUE SENTIMENT.

We take the following well and truthfully expressed sentiment from the report of the D. D. Grand Master for the 5th District.

> After all that has been said and written on Masonry, there are many who seem not to understand its object and mission—who look not beyond its ceremonies and ritual. When every Brother shall be brought to appreciate the beautiful teachings of our time honored Institution, then its lessons of morality and virtue, so strongly inculcated, and so forcibly illustrated, will be more generally practised, and its blessings more widely diffused.

GRAND SECRETARY.

In noticing the declination of Br. Barnett and the election of Br. Gedge, as Grand Secretary, we overlooked the fact which appears in another part of the proceedings, that the latter, on account of personal duties, declined to accept the office. (We regret we have not room for his warm-hearted letter.) Subsequently several attempts were made to elect, but failed, when the subject was indefinitely postponed. We are not sure from this whether Br. Barnett or Br. Gedge now holds the office. But whichever it may be, it is well filled.

NEW MASONIC HALL.—A RARE INCIDENT.

The M. W. Grand Master presented a letter received by him from E. B. Harris, Esq., containing the liberal donation of one hundred dollars towards the purchase of the Masonic Hall, as follows :—

To the Grand Master of Masons, at New Orleans.

Being no Mason, and admiring the principles, I desire to become one, and donate one hundred dollars to Charity, when called for E. B. HARRIS.

January 27, 1852.

On motion, a vote of thanks was tendered by the Grand Lodge to the generous donor of the above sum.

R. W. Br. R. F. McGuire, then arose and tendered to the Grand Master the sum of one hundred dollars towards the purchase of the Masonic Hall.

The M. W. Grand Master next read to the Grand Lodge an Appeal addressed to all Masons of the State of Louisiana, conjuring them to come forward to the aid of the faithful few who have been untiringly struggling towards erecting a fund whence to relieve Brethren of our Masonic Family, who, from either illness or misfortune, may receive the assistance of the Order.

Br. Stephen Herriman also tendered the sum of $100 as a donation towards the purchase of the Grand Lodge Hall; for which on motion, a unanimous vote of thanks was proffered the Brother.

REPORT ON CORRESPONDENCE.

We must defer whatever notice we may feel inclined to take of this able and important document until our next. We could do nothing like justice to it, in the little space we have left at our disposal this month.

GRAND CHAPTER OF ILLINOIS.

THIS excellent Grand Chapter held its last annual convocation at Jacksonville, in September. Ten of the fifteen Chapters under the jurisdiction, were present by their representatives, at the opening. The session was one of much interest, and the proceedings are characterized by practical good sense. There is no attempt at overstraining, either in style or matter in the report, or in any other part of the proceedings; neither is there that under proportion of fault-finding and hypercriticism, which too frequently mar the propriety and destroy the usefulness of such documents. What opinions the Committee had to give, have been given in a straight-forward and sensible manner. We like the *tone* of the whole business, though we may not fully concur in all that that has been advanced.

GENERAL GRAND LODGE REPRESENTATIVE FUND.

The Committee to whom was referred the report submitted to the Gen. Grand Chapter at the last session, by Comp. Blaney, to establish a Fund for the payment of the representatives to that body, concur in recommending the adoption of the report, with a modification of the fourth resolution, so as "to make the compensation of the Gen. Grand Officers, the same as the compensation of the representatives of the Grand Chapters." We prefer the original resolution. But the difficulty in the matter will be in raising a fund sufficient for the purpose contemplated. The State Grand Chapters will be apt to fret under a direct tax, even though it take no more from their treasury in the long run, than they would willingly voluntarily vote. The difference is, that they would not vote it when they had not got it, and of course would not send a representative; while, on the other hand, a direct tax must be paid, whether they have the means or not. We give no opinion on the equity of the proposition.

THE RIGHT OT APPEAL.

The Committee on foreign correspondence, in commenting on the rule which denies the right of appeal from the decisions of the High Priest, hold the following language:—

> Our experience not only demonstrate the propriety, but the absolute necessity, of this rule. It is the rule of practice in the Blue Lodges; but *not* in the Grand Lodges. The reason of the rule is obvious, in the opinion of your committee. In a Blue Lodge the Master is charged with the preservation of the ancient landmarks, and he cannot properly see them infringed upon. He will not entertain an improper motion; he will not put it to vote, if insisted on; and he will close his Lodge, or put an end to discussion, when deemed necessary; and of all this he is the judge, and for his Masonic conduct, is amenable to the Grand Lodge only.
>
> The Grand Lodge is a Legislative Body, and her Grand Master is an officer of her creation, subject to her laws, and under her control. An appeal can there be taken from the decision of the Grand Master, because the Grand Lodge possesses the supreme legislative, executive, and judicial authority, and because that authority is only delegated to the Grand Master, subject, *in all cases*, to her revision and her control, and from which there is no appeal.
>
> The same reasoning applies to Chapters and Grand Chapters, High Priests and Grand High Priests.
>
> From the decision of a High Priest, any one dissatisfied may appeal [to the Grand Chapter]; for any corruption or oppression, he, [the H. Priest,] may be tried by the Grand Chapter and expelled. There is an adequate remedy for every Masonic transgression which he commits; and while he keeps himself within certain rules, he is to see with scrupulous vigilance that the members of the Chapter over which he presides, keep within the rules, and landmarks also. But the Grand High Priest is the presiding officer of a Legislative Body; a constitutional officer of its creation, subject to its will; which will is supreme, and from which there is no appeal, except to the tribunal possessing exactly the same powers, but more extended in jurisdiction. The re-assertion or re-enactment of a law, long recognized as a law, is not only harmless, but often positively beneficial. It is a barrier to useless innovation; it is seen by all, instead of being hidden, and all doubts are removed, and all speculations as to its force are ended. A principle is none the less a principle, nor is a law any the less a law, because repeated and reasserted.

PAST MASTER'S DEGREE.

> The mere ceremony of qualifying the Master elect of a Blue Lodge to preside, is a very different affair from the *Degree* of Past Master as conferred in Chapters, or in Lodges of Past Masters; and, although any one who receives the Degree of Past Master, under the authority of a Chapter, is thereby qualified to preside over a Lodge, still, the jurisdiction over so much of the ceremony as is necessary to qualify a Master elect to preside, is by no means exclusive; but as a matter of right, convenience, and usage, as far as the knowledge of your Committee extends, such jurisdiction has always been exercised by three or four Past Masters of Lodges. Such, at any rate, has been the custom in this State, and that, too, with the knowledge and approbation of the Chapters under this jurisdiction.

The Committee on Foreign Correspondence in the Grand Chapter of Connecticut very properly remark:—

> "We know that it is held as a Constitutional Chapter Degree, by the General Grand Chapter; but does this prove that it may not by some possibility have been assigned an improper location? What, we would ask, is the object of the Past Master's Degree? Simply and solely, as we understand it, to qualify the Master of a Symbolic Lodge for a proper discharge of the duties of his office. Has it any other object, signification, or use? Is there any, even the slightest particle of affinity between this Degree and any other conferred in a Royal Arch Chapter? We have never been able to discover it. And beside, if the only object of this Degree is to qualify a Master of a Lodge for his station, we would respectfully ask those who are wiser than we are, What right has a Chapter of Royal Arch Masons to prescribe the qualifications of the Master or any other officer of a Symbolic Lodge?"

RESOLUTIONS.

The Committee close their report with the following resolutions, which were adopted:—

Resolved, That the Grand Chapter is in favor of the continuance of the General Grand Chapter, and will strenuously oppose its dissolution.

Resolved, That in the opinion of this Grand Chapter, the Chapter Degrees cannot legally be conferred upon a Master Mason having but one arm.

Resolved, That profanity ought not to be tolerated among Masons.

Resolved, That the Suspension or Expulsion of a Royal Arch Mason from a Master's Lodge, shall operate as a Suspension or Expulsion from a Chapter within this State, during the continuance of such sentence.

Resolved, That this Grand Chapter concur in, and re-enact, the order passed at the last Convocation of the Grand Chapter, prohibiting the several Chapters in this jurisdiction from conferring the Degrees of Royal and Select Master.

ADDRESS OF THE GRAND HIGH PRIEST.

The Grand High Priest Comp. James V. Z. Blaney, was not able to be present during the session, but forwarded an interesting and well written address, which was read by Comp. Case. We have little room for extracts. Our Companion says—"From all the correspondence which I have had with the various Chapters in the State, I am assured that the interests of Royal Arch Masonry are prospering, and that the subordinate Chapters, in general, are in a flourishing condition. He discusses the question of jurisdiction over the R. and S. degrees, and suggests that a convention for their ultimate regulation be held at Lexington, during the session of the General Grand Chapter. His Grand Chapter did not however respond to this suggestion, at least not favorably. We know of no other way in which the matter can be satisfactorily adjusted. The Grand High Priest closes by proposing four questions for the consideration of the G. Chapter. These were referred to a Committee, who report brief answers. Three of the questions and answers were referred to the Committee on jurisprudence,—the fourth, and most important, and most difficult withal was adopted. We respectfully suggest that the Committee take that question and answer into consideration, also. It virtually decides that the Grand High Priest may be tried and expelled by the subordinate Chapter of which he is a member. Was this the intention?

The answer is given syllogistically—a specious, and always conclusive form of reasoning, if the premises be true. In the present case the first proposition is admitted,—the second needs looking after.

THE MAGAZINE.

We tender our thanks to the Companions of the Grand Chapter for the following:—

The Committee on Finance and Accounts would respectfully recommend: That Comp. Grand Secretary be authorized to subscribe for three copies of the Freemasons' Magazine, published at Boston, for the use of the M. E. Grand High Priest, the Chairman of the Committee on Masonic Jurisprudence, and the Chairman of the Committee on Foreign Correspondence: also, that he be directed to subscribe for one copy of the Mirror and Keystone, for the use of the Chairman of the Committee on Foreign Correspondence.

ORIGIN OF THE GRAND LODGE OF OHIO.

[We have in a previous number of this Magazine noticed that the Grand Lodge of Ohio held its late annual communication at the old town of Chilicothe. The M. W. G. Master, Hon. Wm. B. Hubbard, in his annual address, availing himself of the fit opportunity afforded by this fact, gave the following interesting sketch of the formation of the Grand Lodge over which he presides with distinguished ability.]

My Brethren, we have again met at a place hallowed in our memories both as citizens of the State and as Masons. The place we now are in, was one among the first of settlements by civilized man in Ohio. Before their day, it was the favorite ground of the red man; and is renowned in the history of our country as the battle-field whereon by the indomitable courage of our pioneer soldiers, the savages and their allies, "more savage still than they," were overcome, totally discomfitted, and peace and security established and perpetuated for all the southern and central Ohio settlements. Here in this beautiful valley of the placid Scioto, meandering through a wide spread soil of inexhaustible fertility, and surrounded in the distance with an amphitheatre of hills, perspective views, and majestic forests, arose by the hands of civilized industry the present town of Chillicothe, then numbering its few hundreds, now as a city, its many thousands, always distinguished for its refinement and hospitality. Here, just after completing the transition state peculiar to all western places, of passing from the opposing elements of savage warfare and the unsubdued wilderness—and sa a handmaid in the work of social, intellectual and virtuous reform, Freemasonry appeared. Here the first Masonic, as well as civil government of the State, was established. Here the first convention of Masons, the hardy pioneers of the west, first assembled and formed the present Grand Lodge of Free and Accepted Masons of Ohio. You, as the lawful descendants of our Masonic forefathers, have always treasured their memories with the kindest and most fraternal affection; and after many years of absence, did resolve at your last session once more to visit the place of your Grand Lodge's paternity—the old hearthstone and altar of your Masonic alma mater. Here we are, if not in the identical room, yet in the same city, then village, where the representatives of five Lodges organized the present Grand Lodge of Ohio. How busy must be the memories of those few, yet alive, who took part in the labors of that day!—and how earnest the desire of all to know the history of those times; to converse with the living, and to commune with the spirits of those who have ceased from their labor on earth, and found rest in the place prepared for them. To many of us, now in the setting sun of our life, has been allowed the pleasure of fraternal intercourse with most if not all of the first Grand officers, all of whom, whether now living or dead, were extensively known for their talents and virtues. Presuming that it would be interesting to you all, and more especially to the younger members of the Craft, I present you with the names of those Brethren who first met here in convention, and on the 8th of January, 1808, organized this Grand Lodge. They were—

Delegates from Union Lodge, No. 1, Robert Oliver, Ichabod Nye, Wm. Skinner; *Cincinnati Lodge, No.* 13, Thos. Henderson, Francis Mennessier; *Sciota Lodge, No.* 2, Thomas Gibson, Elias Langham; *Erie Lodge, No.* 41, John W. Seely, George Todd; *Amity Lodge, No.* 105, Isaac Vanhorn, Lewis Cass.

The first elected Grand Master was that distinguished patriot Gen. Rufus Putnam, of Marietta. Unable from age and infirmity to journey to Chillicothe and discharge the labors of his appointment, he sent his letter of declination, which embodies such beautiful sentiments, so characteristic of the man, the Mason, and the Christian, that I cannot refrain from giving an extract from it:—

"My sun is far past the meridian—it is almost set; a few sands only remain in my glass. I am unable to undergo the necessary labors of that high and important office; unable to make you a visit at this time, without a sacrifice and hazard of health which prudence forbids.

"May the great Architect, under whose All-Seeing Eye all Masons profess to labor, have you in his holy keeping, that when our labors here are finished, we may, through the merits of Him that was dead, but now is alive and lives forever more, be admitted into that Temple not made with hands, eternal in the heavens. Amen. So prays your friend and Brother, Rufus Putnam."

Under the Constitution, Samuel Huntington was the first Grand Master; Lewis Cass, D. G. Master; Wm. Skinner, S. G. W.; Wm. Rayen, J. G. W.; Henry Massie, G. Treas.; Henry Brush, G. Sec.; Philemon Beecher, G. S. D.; Thos. Kirker, G. J. D.; Jno. Woodbridge, G. Marshal; Peter Spurch, G. S. and Tyler.

Of these, all have paid the debt of nature common to all, except Lewis Cass, Henry Brush, and John Woodbridge, who still live in the freshness and vigor of old age, surrounded with numerous friends and all the blessings to which life is heir, happy in the consciousness that they have severally performed their duty, in all the official and private relations in which they have been placed.

The Grand Lodge continued to hold its session in this place from 1808 until 1818, during which period of time the following distinguished individuals successively occupied the offices of Grand and Deputy Grand Master. Succeeding Samuel Huntington, Lewis Cass was Grand Master, Jacob Burnet, Deputy Grand Master; who were continued in office by re-election, until 1813, when Henry Brush was elected and installed Grand Master, and James Kilbourn, Deputy Grand Master.

Henry Brush continued in office until 1818, when the Grand Lodge held its first session in the then "borough of Columbus." It will not be inappropriate to the present occasion to present you with a list of those worthy men and Masons, who have officiated in the office of Grand Master of this Grand Lodge from that time until the session of 1850.

M. W. Henry Brush was succeeded in office by 4. Bro. Chester Griswold; 5. Jno. M. Snow; 6. Charles R. Sherman; 7. Wm. W. Irwin; 8. Samuel Wheeler; 9. John M. Goodenow; 10. Thos. Corwin; 11. Jno. Snow; 12. Wm. Fielding; 13. Jno. Satterthwaite; 14. Charles Anthony; 15. Timothy Baker; 16. William J. Rees; 17. William B. Thrall; 18. M Z. Kreider.

Of these, the names of Huntington, Sherman, Irwin, Wheeler, Goodenow, Snow, Satterthwait, and Baker, remind us that death is the common destiny of all. They have departed from among us, and the places that knew them well, shall know them no more. We may go to them, but they will not come to us. Our Lodges and Councils, made glad by their presence and instructed by their wisdom, shall no more hear the sound of their voices. But we may look to their examples, recal to memory their fraternal teachings, and profit thereby. We may be permitted on this occasion to speak of the dead, who were at the laying of the foundation stone of our Grand Lodge temple, and who aided in its completion and adornment. They were among the most distinguished of Ohio's sons—renowned on the page of her history, for a high order of talents and for exemplary virtues. They have filled important stations in the halls of legislation, in the army, at the bar, on the bench of the judiciary, in the workshops, and on the farm. In our reminiscences of the Grand officers who have gone before us to the place of departed spirits, we have witnessed governors laying aside the mantle of authority, generals sheathing the sword of war, judges disrobing themselves of their ermine, senators doffing their togas, and the mechanic and the farmer laying aside the tools and utensils of industry, to put on the emblem of innocence and badge of a Mason—the white apron. "Man dies, but his memory lives." The memory of our ancient and departed Grand officers, is refreshing to the best feelings of our natures. They were great and good men and Masons. May their virtues and their labors live in perpetual record upon the tablets of our memories, and upon the minds of all the Brethren.

It was the sentiment of an eminent divine, that the workmen die but the work goes on. How appropriate the reflection to your present meeting at this time and at this place. Fortyfour years ago in this place, five Lodges, being all that were then within the State, assembled by their representatives and organized the present Grand Lodge; now your subordinates exceed two hundred. Then, the probable number of Masons in Ohio, inclusive of those not members of these five Lodges, was one hundred and forty; now the number of Master Masons in the State, affiliated and not affiliated in membership in Lodges, probably exceeds twentyfive thousand. It is true that during this long period of time the progress of your Lodges in the works of mercy, morality, and brotherly love, has not been uninterrupted. It has had its dark days and severe trials—Lodge after Lodge, through a large portion of the State, was prostrated by or succumbed to the fell besom of antimasonry; but enough remained nobly to sustain your G. Lodge, so that her annual meetings were never interrupted. *The work went on.* She never quailed before the storm and the tempest of passion, invective, and vituperation, that was directed against her. Her beacon light continued to shine amidst the surrounding darkness of error, ignorance, bigotry and fanaticism, till good men seeing her good works united in sustaining her in that peace and tranquility that she has long since enjoyed. And now renovated and refreshed by years of quiet and prosperity, she is industriously and with annual augmentations, discharging the important duties of her mission with honor alike to herself and the Craft.

MASONIC CORRESPONDENCE.

Hartland, Vt., February 26, 1853.

Br. Moore:— * * * We have reason to believe that good times are coming. If the Masonic Tree was cut down in Vermont, it has sprouted again and the tender branches are growing. We have at this time in Windsor county, five Lodges at work,—one in Hartland, one in Hartford, one in Royalton, one in Rochester, and one in Woodstock. There are also two Chapters,—one in Hartland and one in Royalton.

The Lodge in Woodstock is working under a Dispensation. Lubim Putnam has been appointed Master; O. H. Mahenzie, S. W.; and —— Tracy, J. W.; John A. Pratt, Secretary and Joel Eaton, Treasurer.

Fraternally yours, Lewis Emmons.

Lockbourne, O., February 17, 1853.

Br. Moore: * * * We have a Lodge recently established at this place (styled Lockbourne Lodge), under a Dispensation from the Grand Master of Ohio, M. W. Wm B. Hubbard, Esq. of Columbus. Our officers are Archibald N. Boalse, W. M.; R. G. McLean, S. W.; and Josiah Hulba, J. W. We are doing a good careful business—none but good material being selected for our Masonic edifice; and we hope to give a good account of ourselves at the next meeting of the Grand Lodge, which will be held in October, at Chilicothe, the old capital of the Buck-Eye State.

We had the misfortune to lose our Tyler, Br. John M. Yates, in January last. He was seized with apoplexy at 8 P. M. on the 1st, and died at 1 P. M. on the 2d January. He was 28 years of age, and was an esteemed and exemplary Brother. Our Lodge meets on the Thursday on or preceding the full moon.

Fraternally yours, B.

MASONIC CHIT CHAT.

THE CALIFORNIA TROUBLES.—As we were putting the last sheet of the present number of this Magazine to press, we received a note from the Grand Master of California, reminding us that in 1851, his Grand Lodge adopted a report from the committee on foreign correspondence, in which the right of the Grand Master to make Masons at will is distinctly recognized. This is true, and the Grand Lodge is now reaping the harvest of its own sowing, and the present G. Master is entitled to the benefit of the fact, so far as it goes, in justification of his own course. But in adopting the views of the committee who made the report in question, his Grand Lodge did not, we apprehend, intend to recognize the right of its Grand Master to summon Brethren about him and, under the injunction of secrecy, make Masons of persons who had been rejected in his presence, by one of its own Lodges; neither did it authorize the Grand Master to suspend the action of its Lodges, assume to make their candidates, and appropriate the fees to himself, "by right of his prerogative,"—directing the Secretary of the Lodge to "make no record of them." We trust the matter will be adjusted without further agitation of the details.

☞We have recently accidentally sent a copy of the *first* number of the *eleventh* volume of this Magazine, to some new subscriber, instead of the *first* number of the *present* volume. We shall be pleased to make the necessary exchange, as we have occasion for the missing number.

☞We learn that our Br. PHILIP C. TUCKER, Jr., late Grand Secretary of the Grand Chapter of Vermont, has opened a Law office at Galveston, and has been admitted to practice in all the Courts of Texas. Our Brethren at the North, having business in the way of his profession, will be faithfully served by entrusting it to him.

☞Br. O. C. Wadsworth, 23 Dauphin street, Mobile, Ala., is an authorized agent for this Magazine. The Trestle-Boards, in plain and extra binding, may also be had at his store.

WASHINGTON'S INITIATION.—We are under obligations to our Br. DOUGLAS, P. G. M. of Florida, for a copy of his excellent ADDRESS, delivered at St. Augustine, on the late anniversary of the initiation of General Washington. We have read it with much interest, and regard it as one of the best expositions of the Masonic character and relations of Washington, which the occasion has called forth. Our Brother has embodied in the address all, or nearly all, the Masonic letters of the illustrious deceased, as originally collected and published by us in pamphlet form, some twentyfive years ago, and which have since appeared in the pages of this Magazine; from which they have been frequently copied by our contemporaries, and scattered generally over the country and among the Fraternity,—thus doing the important work for which they were originally collected. He has also brought into a single view most of what is known of the Masonic history of Washington in other respects. Br. Douglas is anxious to obtain one or two copies each of all the addresses delivered on the occasion referred to, in different parts of the country, for which he will be happy to send his own in exchange. His address is—"Thomas Douglas, Esq., Jacksonville, E. Florida."

☞Thus far in the present volume we have given our readers an undue proportion of *original* matter. We believe, with the exception of ten or a dozen pages, the entire six numbers have been original articles. This however has been rather from necessity than choice, inasmuch as it has deprived us of room which we prefer to occupy with matters of general intelligence. We hope to remedy this in future numbers.

☞The Supreme Council 33d for the Northern Jurisdiction, closed its Annual Convocation in this city, on the 24th ult. The session was well attended, and a large amount of business was transacted. In our next we shall give an abstract of the proceedings.

☞Br. John A. Gamber is an authorized agent for the Magazine and Trestle-Board in Greenfield, Mass.

ESTIMATES
FOR
REGALIA, FOR THE MASONIC ORDERS,
AS FURNISHED BY
ABNER W. POLLARD.

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Chapeau of fine Plush, with Ostrich Plumes, three feathers,	$6 00 to $7 00
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THE

FREEMASONS'

MONTHLY MAGAZINE.

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WASHINGTON AND WARREN.

Whatever contributes, however slightly, to illustrate the Masonic character and relations of these eminent Brethren, can never be regarded with indifference by the members of the Masonic Brotherhood. The simple and unembellished fact, that *they were Masons*,—that they mingled in the labors of the Lodge room, and pledged the integrity of their characters for the purity of the principles there taught and the duties there inculcated, is a legacy of inappreciable interest and value to them. As it is one of their brightest and loveliest jewels, so it should ever be their highest care that its brilliancy is not dimmed, nor its beauty impaired, by throwing around it false lights, or fictitious colorings. Its value is in its truth and purity. When it is said, that Washington was an active member of a Masonic Lodge, and that Warren was a Grand Master of the Craft, all has been told that is necessary to identify them with the Order, and to demonstrate their appreciation of its principles and purposes. Whatever we add to this simple statement, beyond what may be required for illustration, is the emanation of fraternal pride, or a boastful spirit. Nor do we object to this, as the generous promptings of a veneration for great and good men, and virtuous deeds. But it becomes us, as we prize the peerless legacy we possess, that we do not, in the pride of our hearts or the fervor of our imaginations, so strive to magnify the simple truth as to impair its value. Every addition made to the fact as it stands, or pretension urged in its favor, that will not bear the rigid scrutiny of the envious or malevolent, may, in an hour when its whole strength is most needed, materially detract from its value and usefulness. Every such addition is a doubt thrown over the truth,—a cloud before the sun. It is therefore with extreme regret, that we have occasionally witnessed in various quarters, a disposition to magnify,—we will not believe to misrepresent,—the true relation which Washington sustained to our Fraternity. Whether this arises from indiscretion or the want of proper information, we are unable to say. Nor are we inclined to pursue the inquiry. But there is a single point in this connection which it may be proper to notice, not only because it is not in all respects sustained by the record, but because, being prominent in itself, and confidently stated, it may hereafter be used to the prejudice of the truth, as it really exists.

In a circular just issued by the government of the Washington Monument Association, soliciting aid of the Masonic Lodges, in the prosecution of the undertaking they have in charge, Washington is asserted to have been "a former Grand Master of Masons in the United States." The same statement has been made in other and Masonic quarters. But the fact is not so. Washington never held any office in Masonry, higher than that of Master of a Lodge. No such office as Grand Master of the United States, has ever yet been created, though frequently proposed. The statement cannot therefore be true. Not being true, the promulgation of it is an act of injustice to the memory of him who never spoke nor countenanced an untruth. It is doing injustice to ourselves and our Institution. The public assertion of a fact so conspicuous, when found to be untrue, is eminently calculated to throw a doubt over the credibility of all that may be really true in connection with it. If we say an eminent citizen was made a Mason in a particular Lodge, and it can be shown from the record that no such Lodge ever existed, the logical inference is that we know very little of his Masonic history; and that, consequently, what in other respects we pretend to know, is not very reliable. It is that this statement may hereafter, in the hands of the enemies of our Institution, be made instrumental in throwing suspicion over the whole Masonic history of Washington, that we have been induced to notice it. It probably had its origin in a misapprehension of the following circumstance:

On the 13th January, 1780, the Grand Lodge of Pennsylvania resolved, that a Grand Master of Masons for the United States *ought to be chosen*; and unanimously *nominated* Gen. Washington for that station. It did not elect him, for it had no power to do so. Circular letters were immediately addressed to the other Grand Lodges in the several States, requesting their coöperation in the proposed measure; but in consequence of the unsettled state of the country, and the difficulty of ascertaining the opinions of the Fraternity, the further consideration of the project was deferred. The answer of the Grand Lodge of Massachusetts was given in the following words—"That any determination upon the subject cannot, with the propriety and justice due to the Craft at large, be made by this Grand Lodge, until a general peace shall happily take place throughout the continent." The subject was never revived. The precise object which the Grand Lodge of Pennsylvania had in view, does not clearly appear. The election of a General Grand Master in the way proposed, was the creation of a Masonic Dictator. If the establishment of a General Grand Lodge was contemplated, it is worthy of remark, that this was the first movement with a view to that object, ever made by a Grand Lodge in this country. But whatever the character of the project or the purposes of its movers may have been, it is the nearest approach ever made towards the election of WASHINGTON as Grand Master of Masons in the United States.

It may not be out of place in this connection, to briefly advert to another incident in the Masonic history of Washington, which has given rise to no inconsiderable measure of discussion and speculation among our public speakers. Washington was initiated before he had attained to the age of twentyone years. This was contrary to the rule of Masonry, as established by the Grand Lodge of England in 1663; and it was contrary to the general practice which in 1752, had obtained in this country.* But a different practice had also obtained, and to that,—without stopping to inquire into the propriety of it,—we are to look for the explanation of this apparent anomaly. In the constitutions of the G. Lodge of Pennsylvania of 1781,—dedicated to Gen. Washington,—we find the following explanatory note appended to the phrase, "of mature age,"—"That is, of the age of twentyone; and this is a proper rule for *general* observation, before a person can be advanced to the sublime degree of *Master Mason;* yet, in America, where persons come sooner to maturity than in the more northern European countries, this rule is *sometimes dispensed with*, especially in favor of persons going abroad or to travel."† This sufficiently indicates a practice that, regardless of the rule, had grown up and was recognized as permissible at that early stage of Masonry in this country. Under it Washington was initiated. That he was of "mature age," at a much earlier period, none who have studied the history of his life, will doubt. Nothing more therefore, need be said on this point, than that he was initiated under a practice which, to some extent, was then recognized as allowable.

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*The practice of initiating the sons of Masons at eighteen years of age, is a French innovation,—not authorized by the old constitutions, though adopted by Dermott, and, after the union, by the Grand Lodge of England,—probably as a part of the compromise.

†Washington was not admitted to the second, and of course not to the third degree, until after he was twentyone, though under this rule there was no impediment to his immediate advancement.

There is still another point in this connection, which, notwithstanding its delicacy, we do not feel at liberty to pass over in silence. Br. Douglas, in his admirable address delivered at St. Augustine, in November last, after giving what he supposed to be, and what he received from the proper source as a literal copy of the record of Washington's initiation, says—"I have preferred this document in preference to that of Br. Moore, because *it is official*, and because in Br. Moore's extract there is a slight but unimportant inaccuracy, which occurred, doubtless, from the haste of copying." The essential point of difference is in the first entry. We gave it from the "Ledger," with the date to correspond with the fact, namely—"Nov. 4, 5752—Received of Mr. George Washington for his entrance, £2 3*s*." Br. Douglas's correspondent gives the first entry from the "Record," or original minutes of the Secretary, as follows—"5752, Nov. 4th—George Washington, (present as Entered Apprentice)," and follows this with the entry from the "Ledger," as given below; but with the addition of the word "money," after the word "entrance." This interpolation is of consequence only as it is not, as it purports to be, an exact copy of this most interesting record. But there is another interpolation, in the first entry from the "Record," as furnished to Br. Douglas, which *is* material, in that, if taken alone and as it stands, it throws a serious doubt over the whole question of the place of initiation. It is this consideration alone which has induced us to notice the subject. The fact of initiation is too important and too interesting in its character to be left in jeopardy. The words interpolated are those contained within the parentheses. If Washington is recorded as present in the Lodge on the 4th of November, "as an Entered Apprentice," and no further explanation is given on the record, the logical inference is that he had been previously initiated elsewhere, and was then present as a visitor. We think there can be no escape from this conclusion. *But the Record does not so read.* The words were incautiously interpolated by Br. Douglas's correspondent as, in his opinion, necessary to explain the imperfect entry on the Record. In this he was unfortunate. The Record, like most of the records of that day, and we fear like too many of the present day, is of itself imperfect and unintelligible. But fortunately, in the present instance, we are not left in doubt as to its meaning. The "Ledger" furnishes the desired explanation, and puts the question beyond all doubt or cavil, when it says—5752—"Nov. 6. Received from Mr. George Washington for his *Entrance*, £2 3*s*." Without this entry the record of the Secretary is worthless, as to the material fact in question. Perceiving this difficulty in 1848, when the books were in our hands, we did not hesitate to take the intelligible entry from the "Ledger," rather than the culpably imperfect and unintelligible one from the "Record." Following this with the more perfect and satisfactory entries from the "Record" of March 3d and August 4th, 5753, we were enabled to present the three transactions precisely as they occurred, and in a form at once clear and simple. The "entrance" fee was undoubtedly paid on the 4th Nov., when the initiation took place. The Lodge did not meet on the 6th, though the entry erroneously given by Br. Douglas's correspondent as from the "Record," would imply this. The entrance fee was carried into the "Ledger" on that day, and it would have been more satisfactory had the date been made to correspond with the day on which it was paid. But this is not material. Our only object is to protect this important and interesting record from interpolation and misconstruction. To this end we have procured from an authentic source, the following literal copy of the several entries as they stand on the original Record and Ledger:—

[From the Record.]
5752—"4th Nov. George Washington."
[From the Ledger.]
5752—"Nov. 6. Received from Mr. George Washington for his Entrance, £2 3*s*."
[From the Record]
5753—"3d March. George Washington passed fellow craft."
5753—"4th August. Transactions of the evening are George Washington raised Master Mason."

These are the only entries on the books of the Lodge, in which Washington's name is mentioned, except that on the 1st September, 5753, he is recorded as being present. He did not probably visit the Lodge after this, for the reason that early in November following, he left home on his celebrated expedition to the French Camp on the Ohio,—under a commission from Gov. Dinwiddie. We think he never resumed his residence in Fredericksburg.

In respect to Gen. Warren, we have recently seen it stated by Brethren who ought to be better acquainted with the history of their Institution, before they undertake to instruct others—1. That he was "Grand Master of the *first* Grand Lodge in America."—2. That he was "the Grand Master of Masons in America." The first is untrue, and the second conveys an erroneous impression. The first Grand Lodge in America was established in 1733. Warren was born in 1741. This disposes of the first of these statements. The second requires a few more words.

On the 30th November, 1756 (not 1752, as stated in the books), a dispensation was received from Lord Aberdour, then Grand Master of the Grand Lodge of Scotland, constituting certain Brethren in Boston, into a regular Lodge, under the name of St. Andrew's Lodge, No. 81. St. John's Grand Lodge, which had been established in Boston in 1733, conceiving that by this act their jurisdiction had been improperly infringed upon by the Grand Lodge of Scotland, "refused any communications or visits from such members of St. Andrew's Lodge as had not formerly sat in their Lodges." Notwithstanding this refusal, and the opposition they met with from the Brethren of the opposing Grand Lodge, St. Andrew's Lodge continued to prosper and increase in the number of its initiates and members, until the year 1768, when, through the coöperation of two (not three, as stated in the books) Military Lodges,—one being English and the other Irish, but both attached to British regiments then stationed in Boston,—it petitioned the Earl of Dalhousie, Grand Master of Masons in Scotland, and received from him a commission, dated the 30th May, 1769, "appointing Joseph Warren, Esq., Grand Master of Masons in Boston, New England, and within one hundred miles of the same." Warren was installed on the 27th December following, and the *second* Grand Lodge in Boston was duly organized.

On the 27th December, 1773, a second commission, dated 3d March, 1772, was received from the Earl of Dumfries, then Grand Master of the Grand Lodge of Scotland, "appointing the R. W. Joseph Warren, Esq., Grand Master of Masons for the continent of America." And this brings us to the point, in relation to which a single word, by way of explanation, seems to be called for by the statement to which reference has been made; for history is valuable only as it is true, and rightly interpreted. To say that by virtue of this latter, as by the former commission, Warren was made "Grand Master of Masons in America," is, in a limited sense, true; but it is not true to the extent which the words naturally, and in their general acceptance, imply. He was Grand Master of Masons in America, to the extent to which the jurisdiction and authority of the Grand Lodge of Scotland, from which all his powers emanated, were recognized and acknowledged by the Masons in America. No further. His authority as Grand Master, was limited and restricted to that portion of the Fraternity who acknowledged allegiance to his principal. Beyond this he neither possessed nor could exercise any Masonic authority whatever. He was empowered by his first commission, as the representative of the Grand Lodge of Scotland, to establish Lodges "in Boston, and within one hundred miles of the same." Over these he presided as Grand Master. His second commission extended his jurisdiction; but it did not clothe him with any additional executive powers. Those he previously held were ample for all practical purposes. To this extent therefore, he was "Grand Master of Masons in North America"; but not to the extent implied by the terms, when used without qualification. In the unwarranted manner in which they are too frequently employed,—as in the instance which has elicited this notice,"—they irresistibly lead the uninformed reader to the conclusion that he was the Grand Master over all Masons and Masonry in America. Nothing can be further from the truth. The Grand Lodge of England had exercised jurisdiction in the country for nearly a quarter of a century before the Grand Lodge of Scotland established its first Lodge in America; and the original Grand Lodge in Massachusetts had been in existence, under English authority, more than a third of a century before Warren was commissioned by the Grand Lodge of Scotland. From the date of Warren's appointment, the Grand Lodges of England and Scotland, through their Prov. Grand Masters, exercised concurrent jurisdiction, until after the recognition of the American independence, and the organization of American Grand Lodges. But enough has been said to set the history right, and our present purpose demands nothing further.

UNIFORMITY OF WORK.

A correspondent in North Carolina writes as follows. He is urging the necessity of a greater uniformity in the work of the Lodges, as essential to the preservation of the Masonic system, in its ancient purity. He says—

"The system is impure,—it is injured by too much verbosity of language, too much redundancy and confusion. I have visited many Lodges in my life,—not in any official capacity,—but as a visitor, and have observed well everything which had any bearing upon Masonry, and have found much that I did not think belonged to the system. I have seen gross innovations, or rather ignorances, practised, and have grieved that the beautiful allegory of our ancient and time honored Institution should be so miserably explained. Pure Masonry contains nothing, neither does it present anything, that is not capable of a just, reasonable and satisfactory explanation. It taxes our credulity in no particular, while it challenges the best exertions of all our reasoning faculties to detect a flaw in its speculative system. If it consisted of nothing more than its means of recognition, I would not give the value of a farthing for it. But it is something more. The whole system is so intimately connected with the Bible, as not to leave a doubt in my mind, that it was made the means of communicating to poor fallen man, that great sacrifice which threw a beam of light and glory around Moriah, one thousand years after its scenic representation in Solomon's temple. If you will take a man who has never seen the "Great Light," and communicate to him all the knowledge which can be given in Craft Masonry, unless he closes his mind to every spark of reason, you will convince him of the immortality of the soul and the final resurrection of the body. Is not that good Masonry?

"But I have wandered. My object was to speak of uniformity of work. How is this to be attained? There seems to be a disposition in some quarters for a General Grand Lodge. If such a body is to exercise no authority over the State Grand Lodges, so as to impair their independence, I have no objection to its establishment; but if our Grand Lodge is to surrender one particle of its independent power, then I am decidedly opposed to it. If the Grand Lodges can so organize such a body as to produce uniformity of work, I shall heartily concur; but if the State Grand Lodges are in any degree to become subordinate to it, then the project is at least a subject for careful discussion, if not of doubtful expediency."

There is no subject in the whole range of Masonic operations for the last hundred years, which has elicited more discussion, or called forth greater efforts for its final and satisfactory adjustment, than the question of an intelligent, consistent and uniform mode of work in the Lodges. That such a result is greatly to be desired—that its attainment is worthy of all reasonable endeavor—that it would conduce to harmonize, beautify and strengthen the whole system, and contribute to the prosperity and usefulness of the Institution, are propositions about which there can probably be no very great diversity of opinion among intelligent Masons. But it is an end for which the authors of our present organization long "labored in vain,"—for which their successors wasted their best energies, and for which the present generation have thus far "spent their strength for naught."

It may not be worth while to inquire very critically into the causes which have operated to produce these unsatisfactory results. But one of the lessons which the past teaches is, that the subject can be successfully approached only in a liberal and enlightened spirit of compromise. The assumption that one party is wholly right and the other wholly wrong,—*my* landmarks and *your* innovations,—will never effect the object which all admit to be desirable. And if we were all better informed in respect to the frequent, and often radical changes, which have taken place in the language and construction of the ritual during the past century, the presumption is that there would be less tenacity manifested in matters of questionable propriety, and a more ready disposition to accept the judgment of common sense for the palpable errors of ignorance. But these are points not open to discussion, and we refer to them merely for the sake of the suggestion, that *concessions* in phraseology, for the purposes of agreement, do not necessarily involve the removal of established landmarks.

That a *verbal* uniformity can be permanently secured, through any process of human ingenuity, is an opinion not warranted by the experience of the past, nor do we anticipate its realization in the future. A nearer approximation than at present exists, may perhaps be obtained; but it can never be anything more than an approximation, unless the mind of man shall undergo some unexpected change in its conformation, and the powers of memory shall be miraculously equalized. With such approximation we should therefore be satisfied. A continual stretching after that which the stern laws of nature have placed beyond our reach, is no mark of wisdom.

"The letter killeth, but the spirit maketh alive," may not be wholly inapplicable to the present subject. The *letter*, which is of secondary, has been so long regarded as of primary, importance, in all discussions affecting the ritual, that it is to be feared the *spirit*, in many of our Lodges, has been nearly lost sight of, or is but lightly regarded. Both, in different degrees, are important. The latter is *essential*, and without it the former is valueless. But the reverse of this proposition has, to some extent obtained, and led to a blind adherence to the letter as it stands, with all its palpable inconsistencies and innovations, without regard to legitimacy or propriety. And for this no more satisfactory reason is given than that it was so taught at some anterior period, by some popular strolling lecturer, professing to have so received it from Solomon, or Noah, or perhaps Methuselah! With such minds nothing can be done towards effecting uniformity. You must come up to their standard, or remain where you are. They are infallible—you the reverse. We have encountered much of this spirit in our time,—so much indeed that our confidence in future efforts for improvement is greatly impaired.

Every intelligent Mason knows, if he has given any attention to the subject, that changes are constantly taking place,—gradually, but surely,—a word here, and a word there. Nor would this be a source of serious danger, if equivalent words were substituted. But the fact is not so; and the result is, too often, confusion or nonsense. There are too many "masters in Israel." We have too many teachers,—each right, and all the others wrong. The individual mind is favorably disposed to accept any *new* thing that impresses it agreeably. What is true of the individual, is in this respect also true of the masses. Hence it is that our Lodges are too ready to adopt whatever is new and specious, without stopping to consider its propriety, or its fitness. In this way has the ritual been and is constantly being corrupted, *through the false teachings of ignorant lecturers and vagrant pedlars of Masonry.** And all future efforts to purify it, and harmonize its parts, will be a waste of labor, unless the Lodges are first and effectually protected from this worse than Egyptian plague. The reform must begin here. When this is done, the work is more than half accomplished. The number of teachers must be reduced and restricted to the authorized lecturers of the Grand Lodges, and they selected with sole reference to their ability and qualifications. Nor is this enough. They and the Lodges must be protected, by stringent regulations, against all impertinent interference, whether from abroad or at home. Throw this protection around them, and give them, under the supervision of their respective Grand Lodges, plenary and exclusive control over the whole subject, and they will soon find out a method of bringing about an approximate uniformity that shall be satisfactory to all parties. More than this it is in vain to expect.

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*Our Brother Mackey truthfully remarks in a late number of his excellent Miscellany, "that ignorant Masonic teachers have done more harm to Masonry than all the enemies of the Order combined."

If therefore, the correction of the ritual be the only object of a General Grand Lodge, we concur in opinion with our correspondent, that its establishment is a matter of "doubtful expediency." But we do not so understand the subject. The friends of the measure propose more than this. While they do not propose to give it power to interfere with the independent existence or action of the Grand Lodges, they do propose to invest it with the power of an appellate body, to decide absolutely and definitively, not only in respect to the ritual, but on all matters of disagreement that may be mutually referred to it by the parties. They also propose to clothe it with such general powers as it may exercise with advantage to the whole Fraternity, and without detriment to any of the necessary local powers of the Grand Lodges. Without some such well defined powers the body would be valueless.

THE MASONIC MONUMENT TO WASHINGTON.

It is of some importance to the success of this enterprise, that it should not be blended in the minds of our Brethren, with the National Monument now in course of erection at Washington city. Both are undertakings worthy of encouragement and support. But they are entirely distinct in their characters and purposes. The latter is designed as a testimonial of gratitude to Washington for his surpassing patriotism and services to his country. The former is intended to be a no less grateful tribute of respect and affection for his memory as a Mason. The one is purely Masonic, and so far local. The other is wholly national, and therefore general. The subscriptions in the one case, are expected to flow in from every man, woman and child in the country, and, if need be, from the national treasury. The friends of the other look only to the Masonic Brotherhood,—*the Brethren of Washington, as a Mason*—on whom his revered name and exalted virtues reflect back floods of cheering light and invigorating warmth. Shall they be disappointed? We trust not.

A correspondent, who is a member of the building committee, writes us under date Fredericksburg, Va., March 19th, as follows:—"You can assist us most effectually by again reminding the Fraternity of the subject, and by distinguishing ours from the National Monument at Washington. Ours is *purely* a Masonic testimonial. The Order needs it. By it the world will be continually reminded that George Washington was a *Mason;* and thus his name will stand as a perpetual refutation of all the objections and cavils and slanders which ignorance or envy or malice, may invent against our honored and useful Fraternity. In this work every Brother should have a part; because, if in Washington's triumphs every American has a share, his genius, his glory and his virtues have contributed to every Mason's individual honor. Responses have come up from North, South, East and West, sufficient to convince us that the undertaking meets with the united approbation of the Fraternity."

We understand that Br. A. Alexander Little has been appointed by the executive building committee to visit the Lodges in the principal cities to solicit funds in aid of the enterprise, and we trust his labors may be crowned with success. A "*Washington Masonic Monument Box*," placed in some convenient position in every Lodge in the country, would afford every Brother who visits a Lodge, a favorable opportunity to do "according as he is disposed in his heart, not grudgingly, or of necessity," but as a "cheerful giver."

HISTORY OF THE KNIGHTS TEMPLARS.

In our last we gave the concluding number of the able and valuable history of the Knights Templars, by our talented friend and Brother, John H. Sheppard, Esq., of this city. The numbers have been written expressly for this Magazine, and they are characterized by ability, research and labor. They embrace not only a complete and particular history of the celebrated and chivalrous Order of the Temple, but a general and valuable narration of all the leading events of the Crusades. It is safe to say, that the same amount of historical fact and incident cannot be found in any one work on the subject in print. Our Brother has explored the whole field of inquiry, and brought out from the nooks and corners every object of interest, or that was calculated to elucidate his subject.

Their publication has run through something more than two years of this Magazine, and while a large number of our present subscribers have never seen the whole series, we suppose it is safe to assume, that a still larger number have never read them; for such is the usual fate of long series of articles on any useful subject,—especially when the numbers appear at intervals a month apart. Exciting and vicious tales of love, profligacy, and murder, usually meet with better success. But we do not cater for such tastes, nor has our Brother. He has addressed the understanding of his readers, without corrupting their hearts or exciting their passions. And he now, in view of the fact alluded to, proposes to publish the numbers in a separate volume of convenient size, if a sufficient number of subscribers can be obtained to defray the expenses of publication. His object is not to make money out of the work, neither is he disposed to lose money by it. He would be pleased to see the child of his great labor in a neat and comely dress, and he believes that those of his Brethren who have worn the pilgrim's weeds and carried the pilgrim's staff, would also be pleased to make its acquaintance in that form. With the history of his Order every Knight Templar should be familiar. To such, the work possesses a peculiar interest, while to the mere general reader of history it has a value far above its price. The terms of publication are given on the covers of this Magazine.

BROTHER ALGER'S EULOGY ON WASHINGTON.

[The Rev. Br. ALGER having declined the invitation of the Grand Lodge of this Commonwealth to publish the eloquent Eulogy delivered before that body on the 22d February, on the life and character of WASHINGTON, has kindly permitted us to make the following elegant extract from his manuscript, it being the conclusion of the address] :—

Brethren of the Mystic Circle!

STANDING here by your kind favor to-night, I should not only speak of WASHINGTON as a model man and patriot, to a company of patriotic Americans, but also as a free and accepted Mason to an assembly of those who in this respect, too, are of his own spiritual kith and kin. You will not expect me to close without a brief reference to his relationship with our cherished Order.

Brethren of the holy Tie!—In WASHINGTON we behold a consistent embodiment of the Masonic rule of strict Morality. The integral purity and righteousnesss of his character and conduct afford a fair specimen of the genuine fruits of MASONRY, wherever its influences are received and its instructions followed. Every member of this ancient, guiding Institution, is solemnly pledged to revere, love and obey every law of right, and to abjure, and keep himself unsullied from, every element of wrong. From first to last he is thickly surrounded by the most significant and impressive symbols, ever to remind him of his Masonic obligations to observe truth and holiness in all their aspects, and to refrain from falsehood and vice in every form. The garment of the consistent Mason is innocence; the measures of his motives and deeds are the square of virtue and the plumb of rectitude; his heart is a vase still exhaling the incense of gratitude to heaven; the contents of his hand are charitable acts; the cardinal guardians of his soul are prudence, temperance, justice and fortitude; his monitors are the winged hour glass of rapid frailty and the pointing sword of certain retribution and the spade fast by the narrow house; his encouragers are the emblematic ladder, the starry canopy, and the resurrection sprig; and he walks over the variegated carpet of life's vicissitudes spread on the level of time, as one who knows that the All-Seeing Eye is on him. If our word be doubted and the society we honor and love be yet suspected and traduced, we reply to every calumny by pointing to Washington, its worthy representative, and asking, is it possible that he would have remained to the day of his death in full communion with an Institution any of whose fundamental, or permitted usages, or tolerated results, were treasonous, or immoral, or perilous!

Brethren of the sacred Fellowship! In WASHINGTON's connection with our society we see a fine exemplification of the Masonic law of equal Fraternity. By the traditional essential rule of our body, from primeval times till now, just as by the great ordinance of unperverted nature, we are commanded to meet on the level of a common humanity, and open warm hearts and ready hands to each others distresses, and give love for love, eschewing all hate, envy and pride. On the threshold of our temple all titular distinctions fall off, and standing within its consecrated walls, on inherent merits alone, with equal rights and sympathies, but with strict subordination of offices, man meets as the free and affectionate brother of man, the merchant Crœsus clasps in mystic grasp the toil-worn hand of the penniless laborer, and the peasant is pressed to the bosom of the prince. Often at evening did Washington descend from his elevation and on the floor boards of temporary Lodges, sit on terms of close friendship and perfect equality, side by side with the humblest soldier whose weary arms through the day the heavy musket had galled, and whose naked feet had tracked the flints and the snows with blood. All who enter the guarded enclosure of Freemasonry are taught by beautiful ceremonies and touching symbols to throw their arms and hearts wide open as very brothers indeed, to all who bear the typical word and sign, to whatever race they belong, Hindoo or Saxon, and wherever they meet from the equator all round to the poles. Has not our Order in this particular, a magnificent and merciful mission yet to perform in a jarring and alienated world?

Brethren of the hidden Mysteries! In the initiation of Washington to the secrets of our Institution and Fraternity, we find an impressive illustration of the Masonic spirit of reverential humility. There is a religious awe about the entrance into the adytum of our traditions and secresy, as there is about the entrance into the invisible alluring scenes beyond the veils of time and mortality. Whoso would enter the privileged pale must come in modesty and stillness, and without pretensions. The glittering Sultan of Turkey, and the painted Indian of the Rocky Mountains must come in the same manner, with the same humble, submissive reverence. This fact is brought to our notice best by the occasion on which we are now met. One hundred years ago this night, haply at this very hour, the greatest man in the world, stripped of all insignia whereby he might be distinguished from the lowliest of his fellow-men, presented himself at the door of our sentinelled Order, and craved to be admitted to a knowledge and participation of its concealed benefits. Alone, in silence, in deep humility, he bowed before the ancient mystery and besought an entrance. The door opened, a friendly voice and hand guided him forward, the curtain which has for so many ages shrouded the secrets behind it from unworthy eyes, was lifted, and—he saw. In these ceremonies Masonry but copies the mysterious ordination, and follows the overawing spirit of all embosoming nature. Our initiation is only a miniature type, a feeble symbol of the true, the great initiation through which, and that upon impartial terms, every mortal, from the most gorgeous monarch to the most destitute slave, must, sooner or later, pass to immortality. When a fit applicant after the preliminary probation, kneels with fainting sense and pallid brow, before the veil of the unutterable unknown, and the last pulsations of his heart tap at the door of eternity, and he reverentially asks—as he cannot but do it with profoundest reverence—admission to partake in the secrets and benefits forever shrouded from the profane vision of sinful flesh, the infinite Master directs the call to be answered by Death, the speechless and solemn Steward of the Mysteries of the celestial Lodge. He comes, pushes the curtain aside, leads the awe-struck initiate in, takes the blinding bandage of the body from his soul,—and straightway he receives light in the midst of that innumerable Fraternity of immortals over whom the Supreme Architect of the Universe presides.

Thus and thither, *Brethren of the immortal Hope!* has our Washington ascended from us. And every year as the nation goes up to mingle funereal rite and festive gratulation over his memory, among that vast company of congregated people appears a smaller and more intimate band, charged with fuller feeling, fort hey wer e bound to him by closer, dearer ties. They draw near the spot where his ashes sleep, and drop the branch of acacia upon his grave with a tear and a smile. They lift their eyes to heaven and say, "Glorious Brother, thither hast thou risen now, beyond all the interposing veils, to the innermost shrine of creation, and there we too shall come, and meet thee again!"

INFLUENCE AND RETRIBUTION.*

BY COMP. DAVID BARKER.

Ye cannot send the simplest line
  Abroad from off your pen,
But ye must meet in future hour
  That very line again.

The slightest word ye cannot speak
  Within a mortal ear,
But that the echo of such word
  Ye must forever hear.

Ye cannot stride one single step,
  While journeying here below,
But that some Brother takes your path
  For happiness or woe.

Unholy thoughts ye cannot think,
  Though never once expressed,
But that some Demon plucks those thoughts
  To fill another's breast.

Then watch your *pen* with miser care,
  And let its labors be
A fount of solace to the soul,
  And not of misery.

And guard your *lips* nor let them speak
  A word, which future years
Can by some magic process change
  To bitter, burning tears.

And mark the ROAD on which ye stand,
  And note your footsteps well,
And shun that thronged, frequented track
  That leads away to hell.

And check your vain, unholy *thoughts*,
  As much as in you lies,
Nor let them rob you of that bliss
  Beyond the starry skies.

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*Br. Moore—This poem was written by me a few weeks since. The idea of the poem was suggested by a private letter from you, now on my files. D. B.

SUPREME GRAND COUNCIL THIRTYTHIRD.

THE ANNUAL COMMUNICATION OF THE SUPREME GRAND COUNCIL OF M. P. SOV. G. INSPECTORS GENERAL FOR THE NORTHERN MASONIC JURISDICTION OF THE U. S. OF AMERICA, WAS HELD AT THE CITY OF BOSTON, MARCH, 1853.

Wednesday, March 23, 1853.

The Supreme Grand Council convened this day, at 12 o'clock, M. in the Grand Council Chamber, Masonic Temple, city of Boston, State of Massachusetts. Present, Most Puiss. Bro. Edward A. Raymond, Sov. Grand Commander; Mo. Ill. Br. Robert P. Dunlap, Lt. G. Commander; Ill. Br. Charles W. Moore, G. Sec. Gen. H. E.; Ill. Br. Simon W. Robinson, G. Treas. Gen. H. E.; Ill. Br. Francois Turner, Sov. G. Ins. Gen.; Ill. Br. Rev. Albert Case, Sov. G. Ins. Gen.

The Supreme Grand Council was opened in ample form—Prayer by Rev. Br. Case.

The reading of the minutes of the proceedings had at the previous communication was, on motion, dispensed with, each Inspector having a printed copy before him.

A communication from Ill. Comp. Haswell was read.

Communications from Brethren in Ohio, read and laid on the table for the present.

Communication received from Br. Thomas B. Johnston, read and referred to the Consistory.

The Grand Commander presented a form of Diploma, for the adoption of the Council. On motion of Lt. Gr. Com. Dunlap, it was laid on the table.

On motion of Ill. Br. S. W. Robinson it was

Ordered, That the annual communication of this body, hereafter, shall be on the fourth Wednesday of March.

The Council was called off to assemble again at 3 o'clock, P. M.

AFTERNOON SESSION.

Council assembled at 3 o'clock, pursuant to adjournment. Present, as at the morning session.

The Supreme Body then opened its Sovereign Grand Consistory of Sublime Princes of the R. S. and V. Brs. Rev. Paul Dean, Rev. G. M. Randall, Rev. Thomas R. Lambert, N. H. Gould, Gardner Greenleaf, Francis Amy, John McClellan, and other visiting Brethren, appeared and took their places.

The M. P. G. Commander read his annual report to the Supreme Council as follows:—

REPORT.

Ill. Brethren :—We are again assembled in obedience to the requirements of our Constitutions. Our Asylum of friendship again displays the symbolic decorations of our mystic Order,—teaching in silent eloquence, those sublime moral truths, which beautify and adorn every department of the Masonic edifice. Here, and thus surrounded, let it be our first duty to offer up from our altar, the incense of thankful hearts, to Him who holds our lives and our destinies in the hollow of his hands.

Our numbers are few. By a provision of our Constitutions, this and all corresponding bodies, when lawfully organized, are restricted in their active members, to a number barely sufficient for a proper and efficient discharge of the various and important duties which necessarily devolve upon them. But while this restrictive provision of our organic law, imposes arduous and oftentimes perplexing duties, it should be to us a bond of union and of strength. If in a multitude of counsellers there are wisdom and safety, all experience teaches that there are also, almost as a necessary consequence, greater liabilities to personal differences and estrangements. The strength of all human institutions lies, not in numbers, but in the principles on which they are founded, in the moral integrity of their members, and in their unity of purpose and action. The sagacious and far-seeing founder of this small and select body, and the author of its secret constitutions, well understood this principle of human action and human frailty, and wisely availed himself of its conservative influences. Let it therefore continue, as it was designed to be, a sacred bond of friendship to us and to our successors, until the wisdom of future time shall devise a better and more acceptable form of organization.

I am happy in being able to report to you, that our friendly relations with our cherished Sister Council of the Southern Jurisdiction, and with all foreign Councils with which we are in official correspondence, remain as at our last convocation. Our daughter Council of England and the British Dependencies, I am happy to learn from its published reports, is prospering far beyond any reasonable expectation which could have been entertained at the period of its establishment. It has the past year constituted several Lodges of Perfection and Chapters of Rose Croix in different Masonic Provinces within its jurisdiction; and scarcely a meeting of its own body is held at its Grand East in London, at which there are not large numbers of talented and influential Brethren admitted into the higher grades. Its interests are in able and discreet hands, and the present indications are that it is destined, at no very remote period, to take its stand at the head of all the Supreme Councils in Europe, for character, ability, and efficiency. This Council can never feel other than the highest regard for its welfare, nor witness its prosperity with other than feelings of gratification.

The Ill. Grand Secretary will lay before you sundry documents he has received from France during the past year, and it affords me satisfaction to say, that notwithstanding the interruptions which our Brethren there have experienced, as a consequence of the political changes and revolutions which have taken place within the last few years, the Supreme Council of Fran̤ce continues in the enjoyment of a good degree of prosperity.

I learn that our Brethren of the English Council, have recognized the Supreme Council for Scotland, and I respectfully submit for your consideration, the propriety of placing ourselves, at an early day, in amicable relations with that body.

The Supreme Council for Ireland, under the judicious administration of the venerable Duke of Leinster, still continues its active labors, and maintains its high character for efficiency and usefulness.

I have the satisfaction to announce to you, that I have recently issued my Dispensations for the organization of a Lodge of Perfection and a Council of Princes of Jerusalem, at Cincinnati, in the State of Ohio, under auspices of much promise. The Brethren to whom these Dispensations have been entrusted, are, I am informed, of high respectability, and I learn that measures have been adopted to place both bodies on an eligible basis.

The Lodges and Councils at Columbus, in the State of Ohio, and at Pittsburgh, in the State of Pennsylvania, continue to work under their Dispensations. They are desirous however, of receiving their Charters, and these will be issued to them at an early day,—blanks having recently been procured suitable for the purpose. For the particulars as to their progress and present condition, I beg to refer you to the interesting report of the efficient Deputy Inspector for the District within whose jurisdiction they are located.

I regret that I am not able to report to you the precise condition of the various bodies working under this jurisdiction in the States of New Hampshire, Rhode Island, Connecticut, and New York, and must therefore, refer you to the Deputy Inspectors and Representatives from those Districts, for the information which has failed to reach me in season for this report.

Since our last annual convocation, the Lodge of Perfection in this city, has been reorganized, and is now in active operation. I take pleasure in saying that its interests are in the hands of Brethren whose personal worth and Masonic intelligence, zeal and faithfulness, afford ample assurance of its future success.

I have the satisfaction to lay before you a copy of a Diploma which has been designed for the use of the several bodies working under the authority of this Supreme Council. If it shall receive your approbation and sanction, a sufficient number will be immediately ordered to meet the demand for them.

In conclusion, I beg to congratulate you on the present condition of the Council, and the interests under its charge.

On motion of Br. Case, the Report of the M. P. G. C. was referred to a committee, to be reported on to-morrow morning.

The M. P. appointed Brs. Case, Dean and Turner the Committee.

Ill. Br. Francois Turner, Dep. G. Commander for the District of Connecticut, made a very interesting verbal report on the condition and prospects of the Order in Connecticut and New York.

Br. Gould, also gave an interesting report of the Order in Rhode Island.

The Grand Consistory was then closed, and opened on Knights of the East and West.

The Ill. G. Sec. Gen. proposed Br. Thomas B. Johnston, of Wiscasset, Maine, as a candidate for the degrees from the 17th to the 32d inclusive. Br. Johnston was unanimously elected.

Rev. Br. Junius Marshall Willey, of Stonington, Ct., was proposed and unanimously elected.

The Lodges, Councils and Colleges of the degrees from the 17th to the 29th inclusive, were opened, and the neophytes instructed therein.

The M. P. S. Grand Commander then opened an Areopagus of Grand Elected Knights Kadosch, a Sov. Tribunal of Inq. Commanders, and a Consistory of Sublime Princes of the Royal Secret, and Brs. Johnston and Willey were admitted to those dignified grades in ample form, and proclaimed and acknowledged as "Knights of the White and Black Eagle, and Sublime Princes of the Royal Secret."

The Consistory was then closed untill 10 o'clock, Thursday morning.

THURSDAY MORNING, MARCH 24.

Called to labor. Prayer by Rev. Br. Case.

The Committee on the annual communication of the M. P. G. Commander, presented their Report, which was read and laid on the table.

Voted, That in the absence of Ill. Br. Yates, Dist. Dept. for New York, Ill. Br. Francois Turner, Dist. Dep. of Connecticut, be authorized to act as his substitute, for the city of New York.

The Ill. Grand Secretary Gen. presented the Annual Report and other papers of Br. Killian H. Van Rensselaer, District Deputy, &c. Also, an application for a Charter of Lodge of Perfection, &c.

Also, papers and documents from Brethren in Cincinnati, Ohio. These were referred to a committee, consisting of Brs. Dunlap, Dean and Case.

The M. Puiss. announced as the committee on accounts Brs. Robinson and Moore.

Ill. Br. Albert Case was appointed by the M. P. Grand Commander, Assist. G. Sec. Gen. H. E. Called off till 9 o'clock on Friday.

FRIDAY MORNING, MARCH 25.

Opened at 9 o'clock in ample form. Prayer by Rev. Br. DEAN.

On motion it was

Resolved, That the Supreme Council, recognize the principle that a Charter shall not issue to any Body, that has not been regularly organized, and worked under Dispensation at least six months.

Ill. Br. Case offered the following Preamble and Resolutions, which were unanimously adopted :—

Whereas, it has come to the knowledge of this Supreme Grand Council, that the idea is prevalent to some extent among some of our Masonic Brethren, that this body employs and authorizes agents to solicit Brethren in different localities to take the necessary steps to acquire the degrees and organize Lodges of Perfection, Councils, Chapters, &c. &c.

Be it known therefore, to all our Brethren of the Masonic family, that this Council disclaims in toto any such conduct; believing it to be contrary to the principles and customs of our honored Institution, to seek and solicit men to become Masons—or to solicit Masons to seek to obtain knowledge of the higher degrees. But that men in order to be received, must come of their own free will and accord, and that Masons must be induced to advance, only, by a love of Freemasonry, and a desire for further light and knowledge.

In the words of our M. P. Sovereign Grand Commander (see published proceedings of last year page 25 and 26.) "Our course is plain and simple. Let us attend strictly to our own affairs, neither interfering with the rights of others, nor allowing any improper interference with our own. We are a distinct and independent organization. We claim no control over degrees cultivated by, or belonging to, any other lawful authority. And while we desire to cherish the warmest sentiments of amity and brotherly love with all, we set up no right to interfere with any other bodies, but those of our own lawful creation. This is the basis on which we have ever rested as a Supreme Council. It is the pillar of our strength, the hope of our safety, the beauty of our Ark."

Be it therefore Resolved, That this Supreme Grand Council has not, nor does it, authorize any agents or members to solicit Brethren to obtain the Ineffable Degrees for the purpose of organizing Lodges of Perfection, Councils, Chapters, &c. nor for any other purpose whatever, such proceeding being contrary to Masonic rule and correct Masonic practice.

Resolved, That while this Supreme Council holds itself in readiness to encourage by the only proper Masonic means, the dissemination of the Ineffable Degrees, they can only be imparted to those, who, upon their own unsought application, are found to be true, trusty, and worthy.

Resolved, That while this Supreme Council is the only proper judge of the policy of its own government, it will ever be solicitous to preserve the purity of its rite, and anxiously regardful of the moral characters of all who seek its privileges.

Br. Case, from the Committee on the Ohio papers, presented the following, which was adopted :—

The Committee on the application for a Charter for a Lodge of Perfection at Cincinnati, and the other communications from Brethren in that city, have attended to the matter entrusted to them and

REPORT:

That the petition for a Charter cannot properly be acted upon at this time, as the Dispensation was granted but a short time since, and the regulation of the Council requires that the Brethren shall organize and work six months, at least, under a Dispensation before a Charter can issue.

Relative to the communications forwarded by our respected Masonic Brethren residing in Cincinnati, they recommend that a Committee be appointed to address a friendly letter to those Brethren on the subject, informing them that a Charter could not be granted to the applicants at this session of the Sup. Council; and that it will cause the necessary steps to be taken to enable it to arrive at a correct decision on the matters which have been brought to its notice, doubtless from a desire for the purity, harmony and success of Masonry.

Respectfully submitted,

ALBERT CASE.
PAUL DEAN.
R. P. DUNLAP.

The M. P. G. Commander appointed Brs. Dunlap, Case and Dean, a Committee to address the Ohio Brethren, in accordance with the foregoing Report.

The Diploma, was taken from the table and adopted for the present use of the bodies under this jurisdiction.

Ill. Br. Turner submitted the following Report on the address of the M. P. G. Commander, which was adopted :—

REPORT.

The Committee to whom was referred the communication of our M. P. Grand Commander, beg leave to report, that they have had the same under consideration and find among the several points alluded to in said communication, five or six that require particular notice.

1. The committee would call the attention of this Supreme Council to the important step taken by our daughter, the Supreme Council of England and Wales, with regard to the Supreme body of Scotland. For some time past this Council had suspended their intercourse with the Scottish Council on account of some supposed irregularities. But in the course of the past year, through the action of the English Council, the way to a better understanding has been opened, and the Committee cannot but hope that we shall soon be in full correspondence with the land from which our rite derives its name.

2. The committee would assure the Council of England that this Council view with the greatest interest every effort made by them to cherish and extend their friendly correspondence, with other Councils on the continent of Europe. Placing all confidence in the prudence, zeal and enlightened judgment of the Ills. Brethren of that sovereign body, this Council will joyfully co-operate with them in all proper measures, to the end that our hearts may be cheered by the knowledge of the spread of our sublime principles, and thus promote the progress of the universal friendship that should unite all men into one band of brothers.

3. The Committee is also most happy to learn from the same report, that the Supreme Council of the Southern jurisdiction of the United States, continues to enjoy health, stability and power, under the skilful management of its able commander.

4. The documents that have been received from the Supreme Grand Council of France contain interesting information of their proceedings for the last two or three years, and show that the Council of that Empire preserves its accustomed prosperity and tranquility, though surrounded by political commotions and changes.

5. We would most heartily congratulate the Ill. Council of Ireland on her continued prosperity under the care of the ven. Duke of Leinster, and we can only express our hopes that she may long continue to enjoy the paternal rule of their wise and respected Sovereign Grand Commander.

Since the report of the M. P. G. Commander has been presented to this Ill. Body, reports have been made by the Deputy for Connecticut and the representative of Rhode Island, and returns received from Rhode Island, Ohio and Pennsylvania, which all show cheering prospects of the extension of our Sublime Degrees in those States and elsewhere. The desire for more light on the subject is fast spreading over our wide extended jurisdiction.

All of which is respectfully submitted,

F. TURNER.
ALBERT CASE.
PAUL DEAN.

The Annual Report of Ill. Br. K. H. Van Renssalaer, Dist. Dept. for Pennsylvania and Ohio, was read by the Gen. G. Secretary.

The Annual Communication of the Supreme Grand Council for 1853, was closed in ample form at 12 o'clock, M.

GRAND LODGE OF VERMONT.

WE have been obligingly furnished with printed copies of the proceedings of this Grand Lodge, had at its annual communication in January last. The session was well attended and the proceedings indicate an increasing prosperity of the Order throughout the jurisdiction. The address of the Grand Master, M. W. PHILIP C. TUCKER, Esq., like every thing from the pen of our talented Brother, is an able and interesting paper, though chiefly local in its character. The Grand Master briefly reviews the facts in the California case, and concludes his remarks on this unfortunate subject as follows :—

> It has certainly been a common opinion of the Craft heretofore, that Grand Masters possessed the power of making Masons at sight. (1.) The English precedents show the practice to have existed in England, and they have been followed, in some few instances, in this country. No instance of it has occurred in Vermont, but the *right* has never been questioned in this jurisdiction. Differences of opinion have existed as to what the terms mean, and as to the extent of their operation ; some writers holding that degrees thus conferred should be given in Grand Lodge only, and others that they may be given in what are termed "occasional Lodges." (2.) Desirable as it is that greater uniformity of opinion should exist on this subject, we may hardly anticipate soon attaining it among our thirtytwo Grand Lodges. The doubt about the construction of the rule ought to have a favorable operation in inducing a charitable consideration for those who may be supposed to have fallen into error in acting upon it. It is probable that Grand Master Hyam may, in one or two instances, have erred in judgment on this subject and exceeded any known precedents. I am familiar with no precedent which goes so far as to establish the correctness of making a Mason at sight by the G. Master, who is known to have been rejected by a secular Lodge, nor am I aware of any case, except that now under consideration, where such an application has been made to a G. Master, at all. If the right to make Masons at sight be acknowledged to exist in the Grand Master, it is difficult for me to understand who but he may properly judge of the circum-

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(1.) The power of the Grand Master to make Masons at sight, has never we believe been denied. The point in controversy is as to the place where, and the circumstances under which, he may lawfully exercise the power. Our position is, that he may do it in Grand Lodge "duly assembled," as provided by the Pennsylvania constitutions of 1781, and the New York regulations of 1824 We also hold that he may do it or authorize it to be done in any regular Lodge within his jurisdiction. We are not aware that there is any difference of opinion anywhere on these points. The Grand Master of California, and some others, take broader ground, and maintain that the Grand Master may make Masons at sight of anybody, anywhere, and under any circumstances, and pocket the fee therefor, "by right of his prerogative." There is no winking this last fact out of sight, for it has been boldly claimed in other quarters than California. We repudiate the whole doctrine as pernicious and unmasonic. The Grand Lodges of this country have a practical illustration of its natural results before them ; and if this does not furnish a sufficient argument against its toleration, any thing which we could offer would be a waste of words.

(2.) This term, "occasional Lodges," is found in the old books of constitutions, where, as we think we have on a former occasion shown, it is used to designate the "occasional" or special meetings of the Grand Lodge of England, called for the express purpose of initiating members of the royal family, or other persons of "noble blood." They are recognized in the old constitutions of that Grand Lodge, as follows—" If at any Grand Lodge, stated or *occasional*, monthly or annual," &c.

stances under which it may be exercised. (3.) It has been intimated in a high Masonic quarter, where I understand the existence of the right itself to be denied, that the leading English precedents were founded upon " reasons of State." If such reasons constitute the only apology for the practice, it would follow, doubtless, that it never ought to have existed in this country, because those reasons never could gain tolerance here. Such has not, however, been the common understanding on the subject. (4.)

Whether Grand Master Hyam erred or not, what estimate is to be placed on the character of the proceedings against him? A common Master of a subordinate Lodge is generally admitted to be so supreme that his judgment cannot be appealed from, even upon a simple question of order, and it is beyond controversy that such a Master cannot be tried by his Lodge while he remains in office. A Grand Master of a Grand Lodge, if these California proceedings against G. M. Hyam are to be justified, is a far less important personage. *He* may have his motives questioned, his actions censured, and his character traduced by a subordinate Lodge, behind his back; his subordinate grand officer may *order* the convocation of a Grand Lodge against his known and expressed wishes, and such a called Grand Lodge, upon the complaint of a secular Lodge, may present, try, and condemn him *ex-parte*, while the most sacred relations of life are commanding his presence elsewhere. If such a course of proceeding is in accordance with constitutional Masonry, I can only say that I have not been so taught its principles and practice. Few men worthy to occupy the Oriental Chair would suffer themselves to be elevated to it with such an understanding of their position, and subject to such an application of Masonic rules. (5.)

The Grand Lodges of England and Louisiana will probably both be surprised at finding the quotation from the constitution of the first, and that from the report of a committee of foreign correspondence of the last, cited as authorities to support the doctrines contended for by the Committee of the " called Grand Lodge" of California. Those authorities simply maintain the right of the Grand Lodge to make *new regulations* as to the Grand Master when found necessary. That right is not controverted. If the California Grand Lodge was called to make *new regulations* as to its Grand Master's prerogatives, why did it not proceed to make them, instead of spending the communication in an attack upon the Grand Master himself? (6.)

(3.) Then, in our judgment, this is a sufficient reason why the right should not be acknowledged. If it carries with it the correlative power to disgrace the whole Fraternity, by the admission of rejected candidates and other unworthy applicants, who could not gain admission into a regular Lodge, then, in the language of the committee of the Grand Lodge of Massachusetts, it is too dangerous a power to be " trusted in the hands of any human being."

(4.) It is difficult to say what the understanding has been, inasmuch as the subject has never before been agitated, nor, to our knowledge, with one recent exception, has the power ever been exercised in this country. But this is not material. It is more important to ascertain what the *fact* is; and if our Brother will carefully examine the books, or the cases cited from them in the December number of this Magazine, we think he will satisfy himself that these " English precedents" are all founded on " reasons of State," and that such reasons " constitute the only apology for the practice" that can fairly and reasonably be offered. The precedents are not numerous. We believe there are but six of them on record. The first, of which we have any notice, was held in 1731, when the Duke of Lorraine (afterwards emperor of Germany), was made a Master Mason at Houghton Hall, Lord Lovell, G. M. presiding.* Again, in 1737, when the Prince of Wales was initiated—the next in 1766, when the Duke of Gloucester was made—again in 1766, for the reception of the Duke of Cumberland—in 1787, for another Prince of Wales—and in 1795, for another Duke of Gloucester. We believe these are all the " occasional Lodges" mentioned in the books. We put it to the common sense of the reader to say, whether they are sufficient to warrant the making of Masons at sight, in the form and manner presented in the California case? And we leave it for our intelligent Brethren of Vermont to say, whether they are not just such precedents as would be likely to arise where " reasons of State" assume the authority of law?

It has been intimated that they were mere assemblages of a few Brethren, called together by the Grand Master, and formed into temporary Lodges by virtue of his prerogative to make Masons at sight. We find no warrant for such an assumption. At the initiation of the Prince of Wales in 1737, a Past Grand Master presided, assisted by two Brethren who are denominated in the record " Grand Wardens;" and at the initiation of the Duke of Cumberland in 1766, the Deputy Grand Master occupied the chair. If these were not " occasional *Grand* Lodges," then the power to assemble Brethren and make Masons at sight, would seem to be vested, not alone in the Grand Master, but in his Deputy and in all Past Grand Masters, for we do not admit that the Grand Master delegated his power in either of the cases cited, or that he could do so for such a purpose. He may create Lodges, on petition, with a view to their permament organization; but that he may authorize any five or six Brethren to assemble and make a Mason at sight, and then disperse, is a doctrine to which we cannot assent. If the Lodges in question were " occasional" or *special* Grand Lodges, then they were assembled as authorized by the regulation, and were presided over by the constitutional officer, and could make Masons in a constitutional manner. We believe that they were such, and that they originated in " reasons of State." When our Brother suggests that, such reasons being the only apology for them, they ought not to be tolerated in this country, he has driven the nail in the right place. We regret he did not clinch it. But enough has been said on the subject. The *practice* is at end in this country, however the *theory* may be disposed of; and he will be a very bold Grand Master who shall hereafter venture in this respect to follow in the foot-steps of our California Brother.

(5.) The proceedings of California Lodge were undoubtedly hasty; though without a more perfect knowledge of all the particulars than we now possess, it is difficult to determine the extent of the error. The calling of the special Grand Lodge and the proceedings then had, in the absence of the Grand Master, were also doubtless ill advised measures. It would have been better and more Masonic to have delayed proceedings until his return. But the blood was up. The parties were not in a favorable condition for careful deliberation, nor did they stop to reflect that one wrong affords no justification for another.

(6.) We think our Brother has mistaken the point here. We do not understand that the Grand Lodge was " called to make new regulations as to its Grand Master's

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*The Duke had been previously initiated and crafted at the Hague, under a Deputation, or Dispensation, granted by Lord Lovell, " for a Lodge there." The Rev. Dr. Desaguliers (P. G. M.) seems to have presided on the occasion, though the actual Master of the Lodge is stated by several authorities to have been the Earl of Chesterfield. The Wardens were John Stanhope and John Holtzendorff, Esquires, who, with Philip Stanhope, (Earl of Chesterfield, and English Ambassador,) Jeremiah Strickland, Esq. (nephew to then Bishop of Namur,) Mr. Benjamin Hadley and a Dutch Brother, whose name is not given, composed the Lodge. It was the first Lodge at the Hague, and was regularly and lawfuly organized, having its proper officers and constitutional number of members. The same year, the future emperor being in England, the Grand Master, (doubtless for " reasons of State,") held an " occasional Lodge" at Houghton Hall, the seat of Sir Robert Walpole, and made him a Master Mason, as stated in the text.

We notice that our Brother declined a re-election as Grand Master, but his Brethren very properly consulted their own interests rather than his wishes, and retained him.

The report on foreign correspondence is from the pen of our ever-active and esteemed Brother N. B. HASWELL, Esq., and is an ably drawn and interesting paper. Our Brother gives a general analysis of the proceedings of the Grand Lodges with which his own is in correspondence, interspersing the whole with such brief general remarks as the subjects naturally suggest, without raising any new topics for controversy, or caviling about matters of no consequence to any but their authors. In this he has manifested his usual good sense. We have room only for the conclusion of the report :—

> Your Committee have now brought to the notice of this Grand Body the proceedings of sister Grand Lodges, received during the past year ;—in them we have found much to admire—the noble work of founding establishments to relieve distressed Brethren, their widows and orphans, and promote the cause of education by establishing Schools, Libraries and Colleges, speak trumpet-tongued in favor of our Institution in this glorious work. Masonry puts forth a strong and energetic arm—her mission of Christian love may be traced in every State of our extended and wide-spread Republic, and wherever the footsteps of men have reached distant and heretofore unknown lands, she has found a resting place, and uniting with the Missionary of God, is doing much to ameliorate the condition of ignorant and degraded humanity—her principles being supported and defended by the Almighty power of Truth ; even Kings and Princes acknowledge her divine agency, and have found it not derogatory to their character to do her reverence. In closing this Report your Committee would recommend to our Brethren at large the support of some of the numerous Masonic Periodicals issuing from the press at the present time, particularly to the Masons of this State would we recommend the *Masonic Magazine, published in Boston by Br. Chas. W. Moore ;* these publications are now becoming Text Books for Masonic reference, and we think a more general diffusion of Masonic usage and Masonic law may be found in them than in the labored Reports of our Committees on Foreign Correspondence ; entertaining these views, your Committee have avoided polemic discussion on many of the questions agitated by Sister Grand Lodges, having heretofore spoken with Masonic kindness on most of the disputed questions presented.
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> To our sister Grand Lodges, Vermont sends assurances of her continued fidelity and fraternal Brotherhood,—and taking leave of them for another year—*whether we meet again, we know not ; if we do, may it be under the protection of the Great* I AM, *to find Peace on Earth, good will to men, and our Mystic ties unbroken.*

The R. W. Brother Samuel T. Butler, Esq., having declined a re-election as Dep. Grand Master, he was, near the close of the session, addressed in appropriate terms, by Br. Haswell, who, in behalf of the Brethren present, presented him with a beautiful apron, "as a memorial of their continued friendship." Brother Butler made a suitable reply.

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prerogatives," but to examine the charges against him for "abuse of power," and to try the case by such "new regulation" "as should be dictated by the occasion." If we do not greatly misconceive the letter and spirit of the rule on the subject, the Grand Lodge was fully authorized, then and there, to make such "new regulation;" and, had he been present, to try its Grand Master by it. The proceedings would determine the character of the regulation. We do not hold to the modern doctrine that live Grand Masters are above the law, nor to the trying of dead ones for official delinquencies.

DR. J. V. C. SMITH'S PILGRIMAGE TO PALESTINE.*

THERE are three classes of men, to whom the land of Palestine must ever teem with thoughts of a lofty kind, and associations of surpassing interest—the poor HEBREW, a proverb and a man of sorrow in all countries—the CHRISTIAN, on whose soul the sojournings of our SAVIOUR on earth are deeply engraved—and the MASON, who remembers, that amidst the scenes of Judea he was first taught the mysteries of the Order. Therefore, every well written account of this singular country, once so renowned, becomes more and more alluring. Such works give form and coloring to localities, endeared to us from childhood, in Scripture reading. We then feel as though we, too, had been there, gone up to Jerusalem and wept over the Holy Sepulchre. Each mountain and valley and stream and lake becomes familiar to our household thoughts; and when, by a faithful description of the tourist, the various scenes of sacred history are thus pictured on the mind, we realize the force and inimitable beauty of the inspired writers. The BIBLE ceases to be a mere book of abstractions—which is too apt to be the case before the spiritual eye discerns the truth—and it then opens up a grand *objective* vision of reality—a panorama of splendid events moving down the stream of time—a succession of dissolving views, touched with the lights and shadows of the spirit-world. So Shakspeare seemed to think when he said

> "Over whose acres walked those blessed feet,
> Which eighteen hundred years ago were nailed
> For our advantage to the bitter cross "

How enchanting are such writings to the Mason, who calls to mind the cedars of Lebanon, the quarries of Zeredathah, the seaport of Joppa, and the gorgeous temple on mount Moriah, with its courts, and pillars and beautiful chambers, adorned with symbols and mysteries.

Every mountain, hill and valley in Judea is full of imagery, and marked by Historic vestiges to him who muses on the scenery of that hallowed country. From the Mount of Olives, he looks down on the capitol of Palestine, and the mountains round about Jerusalem, while at a distance are seen the gloomy, sluggish waters of the lonely Dead Sea. On the heights of Carmel, a wide and boundless view of the Mediterranean, the walls of Acre and a long desolate shore, is spread out before him. And on the top of Tabor, memorable for the transfiguration, a most sublime landscape in every direction allures the eye. It is said by all oriental travellers to be one of the most impressive views on the globe. To the N. W. are seen the blue waves of the Mediterranean, and Mount Carmel looming up in the distance—S. W. rise the hills of Samaria and Gilboa—East the whole lake of Galilee and the mountains beyond—north the snow white peaks of Lebanon—and in various directions, cities set on hills, villages in val lies, the flowery plains of Esdrælon and a thousand interesting objects arrest the attention. Among them all, stands out the village of Nazareth, where our SAVIOUR passed so large a part of his life before his heavenly mission. On such a spot what ideal conceptions must swell the contemplation! Can it be profane or irreverent to suppose, that in the days of his early manhood, he often trod this mount, gathered lilies—which the glory of Solomonn ever equalled—on the plains of Sharon, walked along the shores of Galilee, and sorrowful and solitary at the remembrance of the Heaven from which he came down, passed whole days among the mountains, at times conversing with angels, patriarchs and prophets! Then the shores of that Lake were crowned with cities and villages—the waters were gladdened with sails and the mountains were green with verdure and with groves. Now Tiberias is almost the only city left—scarce a tree is seen on the hill top or a boat on the waters. All is desolate.

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*Written for this Magazine.

Maundrell says, Nazareth is only nine miles from the lake, but Dr. Smith makes the distance much greater—perhaps it is now lengthened by a rugged, circuitous footpath. According to Kitto it is twenty miles from Tiberias, which lies on the lake.

The extent of Palestine is small, compared to almost all the kingdoms and empires on earth; about one hundred and eighty miles in length and varying from twenty to ninety in breadth. Yet on this small territory occurred the most magnificent events in the history of man while all the rest of the world lay in darkness. To this country in a great measure we owe our laws, religion and dearest thoughts. Still fertile in soil, and once celebrated for its vine clad vallies and mountain groves of olives, and admirably suited for commerce on the Mediterranean and Red Sea, it has stood desolate, oppressed and forsaken for eighteen hundred years beneath the shadows of a terrible prophecy. But there is reason to believe that the days of mourning in that fated land will soon be ended. The signs of the times portend the restoration of the Jews. The fig tree is swelling its buds and will soon put forth her leaves. The Ottoman empire is trembling and hastening to a fall. A fair interpretation of the Scriptures leads to this belief. Such is the opinion of Dr. Smith in his valuable tour. The sorrows and sufferings of the Jews have been literally fulfilled, why then should not their restoration and future glory be equally real? When the twelve tribes of Israel once commence their return, it will be sudden; from all parts of the earth; not by ordinary means; the hand of God will be stretched forth and they will move simultaneously and enter immediately into possession of their inheritance. When this great event takes place, it will agitate the world, like an electric flash, illumining the horizon of all nations. The hearts of men every where will thrill with expectation and the eyes of the Gentiles be opened to the truth and behold Him, who was crucified on Calvary, coming in the clouds of glory. Then will the veil which has so long saddened the souls of the poor dejected Hebrews, be removed from their heart and they will see the Messiah in his second advent, as their LORD and their GOD, and the days of their mourning be ended. It seems, while I muse upon this transporting theme, as though I heard a voice of many waters, and the voice of harpers harping with their harps, singing the song of Moses and the LAMB. Then will be realized the prophetic Jubilation, ARISE, SHINE; FOR THY LIGHT IS COME, AND THE GLORY OF THE LORD IS RISEN UPON THEE.

But, the reader must pardon this digression. The subject wakes up all our best feelings as men and christians, and the soul kindles with enthusiasm and delight, when we think of the restoration of our ancient brethren to their long lost home. The author of "a Pilgrimage to Palestine" must bear the blame, if any, for touching a chord, which ever thrills when I think of the present sufferings of the Israelite and the crowning glory which awaits him on his return to the Holy Land. My design was to recommend the faithful and excellent work of Dr. Smith to our Brethren. For the author is one of our own household, and our distinguished Brother has spread before us a rich feast, prepared by the pen of a scholar and the inspection of a man of the world. It is true, that numerous accounts of Palestine have been published, from the "Journey," of Maundrell, in 1697, to the poetical "Travels in the East," of Lamartine, the glowing pages of "Eothen," and the "Biblical Researches," of Dr. Robinson, in our own times. They wrote from different points of view, and are all valuable; and so are Chateaubriand and Dr. Clarke; while "The Walks About Jerusalem," seem like a fresh shower, adding another charm to Hebrew scenery, like a setting sun on the ruins of time-honored ages.

The subject, however, is not exhausted. Not one of these writers nor any other which I have seen, gives a description, so striking and faithful, of the actual state and present condition of the inhabitants of Palestine, as Dr. Smith. He saw their misery with the soul of a republican, patriotic, and elevated by the recollections of his own happy land. The most common customs and domestic pursuits were not beneath his notice. Things neglected by others, who looked more to the scenery of the mountain than to the wretchedness of the hovel, were gathered by him with much fidelity. It is a book of close and useful observation. Such for instance page 165, as the account of domestic weaving, where a female is represented sitting at work on the ground. "Two rows of pins," he remarks "were driven into the turf, some three rods apart and the warp extended from one set to the other. She dipped the filling over and under with the hand and beat it up firmly with a stick;" and often "the warp was stretched between two palm trees."

It is an adage, that facts speak louder than words; and Dr. Smith has presented to us such numerous facts, concerning the abject condition and sufferings of the remnant of Jews now dwelling in the Holy Land, that it is painful to read of their misery and privations. Their property is unprotected by law, and their person at all times exposed to the press-gang of the army. The very few who have any wealth, hide it in the earth and put on the dress of mendicants. If a parent have a beautiful daughter—and the daughters of Judah, like the roses of Sharon, are still beautiful as ever—he trembles lest her veil should be torn aside by the tyrant glance of the truculent Turk. There are no roads in all Palestine, and even a guide is necessary from Jaffa to Jerusalem—only forty miles—because the foot paths on the great plain of Esdraelon are often obliterated by equinoctial storms. They have no hotels, no taverns, no little inns with a cheerful fire and lightened windows, to welcome the benighted traveller. He must carry or purchase his provisions on his journey and with his own utensils cook them as he can. His lodging is a hovel—except some convent is near—or a small, windy, worn-out room in the corner of a stable, surrounded by a filthy yard of horses, mules and muck, exposed to vermin and regiments of fleas, who are very familiar, and like the hungry Arabs, always pressing for their *Backsheish.* Their houses have neither fireplace nor chimney; a brazier with a few fragments of charcoal, or the smouldering combustion of dried manure, furnishes their cooking and warms the traveller with a kind of frozen heat in a country, where the nights are cool and often severely cold. In all their cities they build their houses on narrow streets, without front-window or lattice, for fear of the enemy. They mow not their grass and are strangers to the scythe ; the hoe and a clumsy, antique wooden plough, are their only agricultural implements. Polygamy prevails in the land, and the degradation of females is shameful. In a word, the country is sparsely peopled ; the inhabitants miserably fed and clothed ; their habitations wretched ; their fields desolate ; and their hills and mountains bleak and stern, with scarce a tree or cottage on their sides. Even the sea of Galilee lies sad and forsaken, with hardly a boat on its waters, or a fisherman on its shores. Thus desolate and down trodden is all Judea. She sits in mourning and ruins, as though the curse of Kehama was upon her ; her cheek is blanched with sorrow like some black Norway pine, scathed by the angry lightning, so awfully are the prophecies fulfilled to the very letter. Her land has become the den of thieves and of robbers and of savage man, more terrible than the lion coming from the swelling of Jordan.

Such is the picture of Palestine, the features of which are taken from this excellent tour. A journey through that country is dangerous without a guard. Yet Dr. Smith informs us that only the rich or showy in appearance are exposed to these Arab bandits. The poor man with his humble cavalcade is seldom attacked. Thus wrote the poet several ages ago.

> Cantabit vacuus coram latrone viator.
> The empty-handed traveller will sing face to face with the robber.

I would recommend this interesting Pilgrimage to the Fraternity, to whom every thing touching Palestine ought to be dear ; and they may be assured, it will have one salutary influence, that of our appreciating more warmly, and wishing to perpetuate, the blessings we enjoy in our own land. I. H. S.

MASONIC CORRESPONDENCE.

Savannah, Geo., Feb., 1853.

Comp. Moore :—As you will see by the date of this, I am now in the "sunny south." The circumstance that it was with you and our mutual friend E. A. R., that I took my last dinner north of "Mason and Dixon's line," has been a source of pleasurable interest to me. My memory has often run back to that pleasant hour of lively and interesting *conversatione ;* and, moving a step onward, has as often called up from the store-house of the past, the many happy hours we have spent together as "Brethren of the mystic tie." I have often in my course through life, had abundant occasion to bless the hour that made me a Mason, for it has been a source of great social enjoyment to me, as I trust it has been of improvement.

You will be pleased to learn that the Brethren here are interested in their Masonic duties, and active in developing the principles and carrying out the purposes of their Institution. Immediately on my arrival, I made the acquaintance of several excellent Brethren, and with them visited Zerubbabel Lodge. It meets in a beautiful hall, neatly fitted up, and has sixty members—fiftyfive of whom were present ! I am told that it is not an uncommon occurrence, though some of the members reside ten miles from the city, for the whole sixty to be present at an ordinary meeting. This, you will say, is an example of promptness worthy of imitation. The meetings are held semi-monthly. I witnessed their work on the third degree, and it is not often that I have seen it done so well. Every officer was in his place, and qualified to do his duty, and he did it.

There are three Lodges, one Chapter and a Council in the city, and they are all actively at work. The best and most influential men in the place are among their members. The Chapter meets in Solomon's Lodge room, and is pressed with work.

Since my arrival, I have witnessed the laying of the corner-stone, in Masonic form, of the Medical College. The R. W. Brother R. D. Arnold, officiated on the occasion. The day was pleasant, and a large concourse of ladies and gentlemen were present to witness the ceremonies. The address by the officiating Grand Master was an admirable production. He was followed by Judge Berrien, who reminded me of our own eloquent Everett. I have seldom listened to a more effective speaker.

Your friend and Brother, W. E.

Obituary.

JOSEPH K. STAPLETON, ESQ.

Our Brethren, particularly the elder portion of them, throughout the United States, will be deeply pained to learn the death of the venerable and universally esteemed Companion whose name stands at the head of this notice. He died at his residence in the city of Baltimore, on the evening of the 31st March, after an illness of about eight weeks, aged 75 years.

Few Masons in this country were more extensively or favorably known—none more respected and beloved. He has filled a large and prominent place in the Masonic Fraternity for nearly half a century,—during the whole of which period he commended himself to the confidence of his Brethren, by his untiring activity and unbending integrity. For a long series of years he presided over the Grand Chapter of Maryland, and was at the time of his death, the Deputy Grand High Priest of the General Grand Chapter of the United States, which office he has held for a long term of years. He also, for several years, and until its last triennial session, filled the office of Deputy Grand Master of the General Grand Encampment ; to which office he declined a re-election on account of his increasing age and infirmities. On retiring from this eminent position, that body, by a unanimous vote, complimented him with a rich and elegant Jewel, appropriate to the office he had worthily filled. He had also, in the course of his Masonic career, several times received similar evidences of the affection in which he was held by his Brethren.

We regret we have not the materials at hand necessary for even a brief memoir of his ever active relations and services as a Mason. We presume however that such a paper will be written by his friends in Baltimore and laid before the Fraternity. He was ever faithful to them in life. They will be true to him, now that he will gladden their hearts by his cheerful voice no more on earth, forever.

He was a good Brother,—ever kind and ever true in all the relations of friendship. Most deeply do we sympathize with the surviving members of his family ; and most especially do we sympathize with her who was to him indeed a "ministering angel"—a devoted and loving child—a comforter in his infirmities—the consolation and staff of his declining years. May the God of the fatherless be her future shield and support.

R. W. JAMES A. DICKSON.

This estimable Brother died at his residence in this city, on the 1st April, ult., after an illness of four days, aged 79 years. He had been a resident of Boston fifty-seven years, during the whole of which long period he held the respect and confidence of all who enjoyed his acquaintance. For the past thirty years he has been an enterprising and successful merchant. His connection with the Masonic Institution dates back nearly half a century, during the whole of which time he was always found at the post of duty. He was a Past Master of St. John's Lodge, and an active member of the Grand Lodge, being rarely absent from its communications, when not absent from the country. In 1833, he held the office of Jun. Grand Warden. He was also, at the time of his death, one of the Trustees of the Grand Charity Fund of the Grand Lodge, and a member of the Committee of Finance. He was one of the small band who passed through the ten years' war of antimasonry without wavering, and nothing more need be said to illustrate his Masonic fidelity and attachments. He was universally beloved by his Brethren, and they have reason to believe that he has gone home to receive the reward of the faithful steward. His funeral took place at Trinity Church on the Sunday following his decease. The religious exercises were performed by Rev. George M. Randall (Grand Master), assisted by Rev. Mr. Wood. A large number of the officers of the Grand Lodge and other Brethren were present. His remains were borne to their final resting place, in a vault under the Church, by R. W. Brothers Raymond, (P. G. M.), Hammatt (P. D. G. M.), Paige (D. G. M), and Harwood (S. G. W.)

The late R. W. Brother F. E. WHITE.

The following resolutions were adopted by St. John's Lodge, in this city, on the 7th February last, and should have accompanied the notice of the death of our lamented Brother, published in this Magazine for March, but were accidentally omitted :—

Resolved, That the members of this ancient Lodge by the death of their truly beloved Brother Ferdinand E. White, have been bereaved of one, whom their souls held most dear; of one, true to the duties of the Mason, the man, the husband, the father and the christian, and whose life and character shall be to them an incentive for imitation in the noble though noiseless tenor of the path he trod.

Resolved, That we respectfully tender our sympathies to those who have been bereft of their counsellor and their earthly guide—the husband and the father is no more here. We commend them to the widow's God, to that Heavenly Father who is ever with them, never to leave or forsake those who put their trust in him.

Resolved, That the present members, and even those who may succeed them, will be ever ready to render any assistance, in word or deed, to those of that family, to the head of which this Lodge has been so much indebted.

Resolved, That the Lodge be in mourning for three months.

Adopted, and voted, that the above be placed on the records, and the Secretary send a copy to the family.

Brother JOHN GREGORY,

Of Charlestown, Mass , died on the 14th ult. aged 74 years. Br. Gregory had filled many of the public offices in Charlestown, and was generally respected as a useful citizen. He was one of the oldest, if not the very oldest, member of King Solomon's Lodge, of which he was, for many years, Treasurer. He was a faithful Mason, and highly esteemed by his Brethren.

Doctor ANDREW NICHOLS,

A zealous and faithful Brother, died at Danvers, in this State, on the last of March, aged about 70. He had been Master of Jordan Lodge, and was greatly beloved by his Brethren and respected by his fellow-citizens. He was a Physician by profession, in which he attained to eminence, and a writer of some power. In antimasonic times his pen was an efficient weapon of Masonic defence. The Fraternity owe his memory a debt of gratitude; for he was their friend in the hour of need. He was buried with Masonic honors by Jordan Lodge.

Brother AARON H. GARDNER,

Died in Charletown, on the 1st April, aged 54. He has been for some years past, the faithful and courteous Tyler of King Solomon's Lodge, by the members of which body, and by his fellow-citizens, he was much respected. He was buried on Sunday the 3d—the Brethren of his Lodge following his remains to the grave.

Doctor C. W. CHANDLER,

Died at Chester, Vt., Dr. Charles W. Chandler, aged about 80 years. He was distinguished in his profession, and was for three years from 1778, Speaker of the Vermont House of Representatives. He was a Freemason, and ever consistent and unwavering in his attachment to the Masonic Institution, whose liberal principles and benevolent purposes were so congenial to his own generous spirit.

Brother J. BRADLEY YALE.

At the first regular communication of Evening Star Lodge of Free and Accepted Masons, after the decease of our much esteemed Brother J. Bradley Yale, the following preamble and resolutions were adopted :—

Whereas, it has pleased Almighty God, in his all wise providence, to remove suddenly from among us our much esteemed and worthy Brother, J. Bradley Yale, Therefore,

Resolved, That in the death of Brother Yale, this Lodge, and the Fraternity at large, have sustained an irreparable loss, and the community a most benevolent and valued citizen, whose friendly intercourse has endeared his memory to the hearts of all who knew him.

Resolved, That we are deeply sensible of the loss sustained by this Lodge, and the community he moved in (as a teacher of music,) that we will ever cherish and bear with us a grateful remembrance of his unceasing labors in the cultivation of that science among us.

Resolved, That to the bereaved parents and family of our deceased Brother, we tender our heartfelt sympathies, earnestly desiring that the "consolations of that spirit which are neither few nor small," may be theirs, while they with us hope that his spirit has passed away from the embrace of his earthly parents, to enter the mansions of his Heavenly Father's house, where are pleasures for evermore.

Resolved, That the furniture and jewels of this Lodge be clothed in mourning the usual space of time.

Resolved, That the Secretary of this Lodge be requested to forward a copy of the above resolutions to the bereaved parents and family, of the deceased, and also to the Masonic Magazine, Springfield Republican, and Adams Transcript.

Resolved, That as a token of respect for the memory of our deceased Brother, the proceedings of this Lodge be suspended and that we do now close.

Lee, Mass., March 25, 1853. Myron H. Fish, *Sec'y*.

MASONIC CHIT CHAT.

☞We have received several notices from subscribers in Mississippi, to whom bills have been forwarded, that they were paid to *Robert Morris & Co.* when that dishonest concern were employed in collecting bills for us in that State. We dislike dunning, even in its best form; but especially do we dislike to dun a subscriber for a bill that has been once paid. Morris not only carried off a considerable amount of our money, but he never gave himself the trouble to let us know the names of the persons from whom he received it. This has thrown our accounts in Mississippi into confusion; and this explanation we trust will be a sufficient excuse for the occurrence of cases like those here referred to.

ANOTHER ORIGINAL NO. Our readers will perceive that the Magazine is again wholly filled with original articles. We entertained the hope last month, that we should be able, in the present number, to bestow more attention than we have done, on the proceedings of various Grand Bodies; but circumstances have operated to divert our pen into other channels. We still hope however to find room for the purpose hereafter.

☞Br. W. S. Brown, of Glasgow, Ky., proposes to collect and publish in one or more volumes, the addresses delivered in different parts of the country, on the 4th Nov. last—the centennial anniversary of the initiation of Washington. Such a collection would be of interest to the members of the Fraternity, and of considerable value, if carefully edited. But if the addresses are to be reproduced without revision, with all their imperfections and contradictions,—as doubtless more or less of both may be found to exist,—then we should not esteem the collection of much value. We presume, however, some such precaution will be taken. The price will be one dollar and a half a volume.

☞At the annual festival of the "Royal Masonic Institution for Boys," at London, on the 9th March, the subscriptions in aid of the Institution amounted to £1,050 11s.—over 5000!

☞We learn that a proposition will be submitted in June to divide the Grand Lodge of New York into two Grand Lodges—Southern and Northern. If this should not succeed, it is probable an attempt will be made to locate the present body in some central part of the State. The favorable result of either would probably be regarded by the country Brethren as a relief.

☞In reply to the inquiry of our correspondent at Lisbon, Ark., we answer, that we suppose demits or discharges from membership are usually granted when asked for, by hand-vote of the members, but if a ballot be required by the by-laws, then we suppose a majority vote to be sufficient, unless otherwise determined by the by-laws.

THE CARPET BAG. We notice that this popular weekly has been converted into an attractive monthly of one hundred small pages, making an exceedingly neat and interesting volume for the pocket or centre-table. It is published by Mr. George K. Snow, of this city, and edited by B. P. SHILLABER, Esq.

☞*The Grand Lodge of China* laid the corner stone of a new Masonic Hall, at Hong-Kong, on the first Tuesday in February last. A Masonic Ball was given in the evening.

☞The Supreme Council 33d for England, &c. held a convocation at Freemasons' Hall, London, on the 10th February, when several distinguished Brethren were advanced to the higher grades. Dr. Leeson, G. C. presided.

NOTICE. *A. W. Wilson*, of Pine Bluff, *Arkansas*, not having made any returns of his collections, is no longer agent for this Magazine in that State. Our subscribers in Arkansas, will therefore make no further payments to him on our account.

☞We should be happy to comply with the request of our correspondent at N. Chester, Vt., but cannot conveniently do so.

THE
FREEMASONS'
MONTHLY MAGAZINE.

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THE GENERAL GRAND CHAPTER.

WE invite the attention of our readers to the able report of the late G. H. P. of the Grand Chapter of Virginia, on a proposition for a union of that grand body with the General Grand Chapter of the United States. The report is given in subsequent pages of this Magazine.

It is probably known to all who take an interest in the affairs and the government of Royal Arch Masonry in this country, that for reasons satisfactory, if not peculiar to itself, the Grand Chapter of Virginia has never recognized the authority of the General Grand Chapter. This is also true, we regret to say, of the Grand Chapter of Pennsylvania, so far as that body may be said to have an independent existence; and it is measurably true of the Grand Chapter of Florida, though for reasons apparently of a local and personal nature. With these exceptions the Grand Chapters throughout the country acknowledge one general head, though with the drawback of a liberal proportion of grumbling and fault-finding; for which we have never yet been able to discover any sufficient cause.

That the General Grand Chapter is perfect in its organization, or in its method of conducting its business, or that it satisfactorily answers all the purposes of its existence, or is productive of all the benefits of which it is capable, is more than its friends claim for it. They are not more insensible to its imperfections than its opponents. The most that they contend for is, that it has and is still capable of contributing largely to the elevation of the character, and in sustaining the interests of Royal Arch Masonry in this country. Its position as a national institution, gives to it, at home and abroad, a standing and an influence, which a more local body, however respectable, could neither acquire nor exercise. In view of this fact alone, and throwing out all other considerations, they maintain that, if it be not, in its present form of organization, and in view of the exigencies of the interests under its control, efficient for the purposes of its existence, the true policy is to remodel, rather than to destroy it. They have been taught to regard it as a *bond of union*,—a central point, around which distinguished and influential members of the Fraternity from all sections of this wide-spread country, are accustomed to hold triennial gatherings, as Brethren around the hearthstone of a common parent,—a "holy city," to which the tribes may periodically go up to renew their vows of faithfulness. They venerate it for the good it has done, and they would preserve it for the good it is capable of doing.

In estimating the character of the body, and the value of its results as they are presented to us, there are two or three considerations which cannot with propriety be disregarded. It should in the first place be remembered, that it came into being under a condition of things essentially different from the present, and at a time when Royal Arch Masonry can hardly be said to have had an independent organized existence. It was the beginning,—an experiment. Its founders were without precedents to guide them. It is not therefore a matter of surprize that they were not able to anticipate its future career, or present necessities. If they made some mistakes, the only wonder is that they did not make more. Even with the increased aids and greater facilities of the present day, it is not certain that their successors, under similar circumstances, would acquit themselves more satisfactorily. They adapted its organization and its laws to existing requirements; and this was well. But the condition of things is changed,—the small has become great, the feeble strong. Rules of government which were sufficient for the child are found to be insufficient for the adult. The stripling has outgrown its frocks, and requires a new dress, adapted to its advanced age and condition. Sound policy demands that it should be indulged in this respect. If it then fail to answer the purposes of its existence, its future disposition will be a fair question for consideration.

It is not unworthy of remark, that nearly all the opposition to the Gen. Grand Chapter comes from the more recently organized State Grand Chapters, and from those which have never been connected with it, or have rarely been represented in it; while, on the other hand, the old State Grand Chapters,—which have been associated with it from the beginning, are familiar with its operations, and may therefore reasonably be supposed to be capable of rightly appreciating its benefits and disadvantages,—are its fast friends and advocates. This is a pregnant fact, and should be allowed its fair weight in the argument. These old bodies have grown up with it, and have prospered under its fostering care. They have learned to cherish it, and to look forward with a heart-interest to its periodical gatherings. They remember it with its Clinton and its Tompkins. They have seen it with its Livingston and its Poinsett, standing up a tower of strength amid the surrounding storm, and turning back by the force of its own moral power, the warring elements which threatened the whole Fraternity of the country with destruction. They remember these things, and venerate it for the good it has done.

One of the principal sources of much of the dissatisfaction which has occasionally manifested itself in various quarters against the General Grand Chapter, is to be found in the fact, that too much is expected and demanded of it. It seems not to be generally known, or the fact is not duly appreciated, that its meetings are necessarily infrequent, and that its sessions, from various causes, are not of sufficient length for the proper transaction of the large amount of business triennially brought before it. Loose and insufficient legislation is the consequence. This is, doubtless, attributable to its defective organization; but it is not an evil without a remedy. The main difficulty, however, lies in pressing upon it matters over whichit has no legitimate control, and in requiring it to do that which properly belongs to other departments of Masonry. We have seen it forced beyond the sphere of its constitutional authority; and then, as a natural consequence, we have seen it wreathing in the awkward dilemma of being censured on the one hand for assuming power that did not belong to it, and abused on the other for remissness of duty in not pushing the power thus assumed to the extreme point of arbitrary rule, or open aggression. This was the result of bad legislation; but for it, the character of the organization was in no way responsible. If the occasional abuse of legislative power were to be admitted as valid against legislative rule, all government, whether social or civil, would soon resolve itself into a despotism, or anarchy. It would be easy to cite other causes of complaint, having no better foundation in reason and justice, and affording no more satisfactory argument for a dissolution of the body, than the mistake here referred to. But such is not our present purpose.

That the present organization of the Chapter may be improved, we have already more than intimated. It is undoubtedly defective, and not well adapted to the existing condition and necessities of the important branch of the Order over which it presides as the supreme head. Neither its powers nor its duties are well defined. Its Constitution is too vague and indefinite for an organic law. This leads to loose and uncertain practices. Its relations to the State Grand Chapters are involved in too much ambiguity for any practical purpose; and this again, leads to dissatisfaction and estrangement. In some respects it invests the body with more power than it can rightfully exercise, while in others it fails to give efficiency to its acts. This is all wrong. It impairs the efficiency, and consequent usefulness, of the body. But it affords no sufficient argument for the dissolution of the organization ; because, it is a wrong for which there is an easy remedy, and that remedy is in the hands of the representatives of the State Grand Chapters.

We suggest that at the approaching meeting of the body, the Constitution be referred to a competent committee, with full powers to take it into a new draft—cause it to be printed and circulated among the State Grand Chapters for the information of their representatives—and at the meeting in 1856, report it for the action of the General Grand Chapter. We entertain no doubt that such a revision, at the hands of a judicious committee, and a permanent location of the body, would not only effectually remove all just cause of complaint, but would eventually unite all the State Grand Chapters under one supreme head and in one common bond of fellowship. This is a result which, with few individual exceptions, is admitted to be desirable ; and if so, it is worthy of a serious effort on the part of the friends of the Chapter.

LODGES UNDER DISPENSATION.

March 31, 1853.

BR. MOORE :—As a lover of Masonic principles, I have also a reverence for Masonic *law*, and trust that I may never be guilty of knowingly transgressing any of its regulations. Not wishing, where in ignorance, to remain so,—and persuaded that such is the fact with all good Masons,—I would respectfully submit the following questions and observations, for notice at your discretion.

1. Is it competent for a Lodge empowered (either by Dispensation or Charter) to work in the first three Degrees, when the Master and both Wardens are absent, and there is no Past Master of that or any other Lodge present, to call one of their members of the third degree to preside and do work on the degrees ?

2. Is it competent for a Lodge U. D. (its Master being sick and unable to attend, and its Wardens away,) to *choose* one of its members, and instruct him to obtain the Past Master's degree in a *Chapter*, as a qualification to preside over them as their Master *pro tempore?* though they should be advised to it by their real Master :—And would the person so chosen and so promoted to the Past degree have authority to preside and do work on the degrees ? (Should you say *yes* to this last, let me ask—In virtue of what has he his authority ?)

3. Is it competent for any number of Masons who have been initiated, crafted and raised in a Lodge U. D., but have not signed the By-Laws, to act and *vote* on any and all matters—but especially on the admission of candidates—in the Lodge where they were made ?

4. Have Lodges U. D. any power to increase the number of their members ?

According to my ideas of Masonic regulations and usages all the questions are to be answered in the negative ; but there are many others who do not think as I do. It is my wish to be right. I am not able to cite any authority in negation of the first question other than that universal usage (if I am not in error) has ever been its negation. I reason that the second is to be answered in the negative, because Lodges U. D. are not Lodges in full, but are rather *bodies on trial*, to be made Lodges in full, if and whenever (but not otherwise) it shall so please their supreme head, the Grand Lodge. They cannot therefore go beyond their Dispensation, and displace or supercede by others, the officers into whose hands they have been given :—and if they may not do this, they may not *choose* officers at all, but if in want must ask aid of their Grand Head. Past Masters are known as such to Grand Lodges only from their having been chosen and duly qualified to preside over some regular and duly constituted Lodge. As under the authority of Grand Lodges Past Masters may be made, and these are amenable to them ; and as they have nothing to do with the making of Past Masters in a Chapter, and these as such are not amenable to them, they cannot be supposed to recognize in their constitution and government Chapter made Past-Masters :—and these do not therefore in virtue thereof gain any authority which may be used in a Blue Lodge. I negative the third question, because By-Laws always do or should require of every Brother, as a condition of membership, to sign them. I negative the fourth question, because Dispensations are granted to a certain number of Masons therein named, and specify what they may do. They only are known to, owned by, and held responsible for, their proceedings as a Lodge, to the Grand Lodge :—If therefore they had the power to add to their members, prudent care of their own interests would seem to forbid their using it.

Thus I reason with my present light ; but having been walking in the light of Masonry but little more than a year, I would not be too positive that I see all things clearly.

Now one other question :—Under the circumstance, as named in the second question, of the Master's being sick, should the Grand Master on application before choice, authorize the Lodge to choose one of its members to serve as Master *pro tempore* and have him duly qualified, would the Brother chosen be duly qualified *by taking the Past Master's degree* IN A CHAPTER ? Should the Grand Master give his sanction after the thing was done, would his sanction be any thing but an act of grace ? and how would it affect the matter ?

Yours Fraternally, J. C. P.

Our correspondent has so satisfactorily answered his own inquiries, that there is very little occasion for additional comments. We will, however, more for his personal gratification, than from any necessity in the case, add a few words to what he has so well said. Taking the questions in the order in which he has stated them, we answer :—

1. We are of opinion, that in the absence of the Master and Wardens, whether the Lodge be working under Dispensation or Charter, the best thing the members can do, is to go home, and be more careful in future whom they select for their officers. The Master and both Wardens being absent, and there being no Past Master present, we should hold that no work could be lawfully done ; though there is a show of authority to the contrary,—emanating in a quarter to which little credit is due, but which has been a source of much irregularity and mischief in the

Masonic polity of this country. The rule of the Grand Lodge of England is, that—"In the Master's absence, the immediate Past Master, or if he be absent, the Senior Past Master of the Lodge present, shall take the *chair*. If neither the (immediate) Past Master nor any Past Master of the Lodge be present, then the Senior Warden, or in his absence the Junior Warden, shall *rule* the Lodge." The right of succession to the government of the Lodge here stops with the Junior Warden; who *rules* the Lodge, but does not take the chair of the Master. The latter privilege is reserved to the Master alone; and even he cannot avail himself of it until after his installation. "No Master shall assume the Master's *chair*," says the regulation, "until he shall have been regularly installed, though he may, in the interim, *rule* the Lodge." We are not quite so particular in this country, and allow the presiding officer for the time being to occupy the chair of the Master. With us, also, the Wardens take precedence of the Past Masters in presiding. And these practices are both consonant with the regulation of 1723, which says—"If a Master of a particular Lodge is deposed or demits, the Senior Warden shall forthwith fill the Master's chair, till the next time of choosing." It is very clear that the course indicated by our correspondent's first inquiry, would be wholly unauthorized, and, we apprehend, without precedence.

2. We shall not say "*yes*" to this inquiry, for we have no authority to offer in justification of such an opinion. We are not acquainted with any rule which requires that the presiding officer of a Lodge under Dispensation shall be a Past Master. We understand a Past Master to be a Brother who has been elected and installed, and who has served for a definite term, as Master of a Lodge under a Charter from some Grand Lodge. We are not aware that any Grand Lodge in this country has ever constitutionally recognized any other description of Past Masters. The officers of Lodges under Dispensation are neither elected nor installed. To require that the Masters of such Lodges should have previously presided over regularly warranted Lodges, would be a troublesome, if not an impracticable rule in the establishment of new Lodges, beyond the immediate limits of populous cities. No such rule exists. The receiving of what is called the Past Master's degree in a Chapter, confers no privileges that can properly be made available in a Lodge of Master Masons. The secrets of the chair form a part of the ceremonies of installation, and are thus communicated to the officer to qualify him to preside as Master over the Lodge, when duly constituted by the Grand Lodge under which he holds his authority. This we understand to be the ancient rule on the subject. The assumption of the ceremonies in question by the Chapters, cannot be allowed to affect the rights, nor can the fact be taken into consideration in determining the authorized practice of the Lodges. The

proper remedy in the case suggested by our correspondent, would be to apply to the Grand Master for relief.

3. Our correspondent has given a sufficient answer to this inquiry. The only members of the Lodge are named in the Dispensation. It is time enough for others to sign By-Laws when they have been approved by the Grand Lodge, and to ask for membership when the Lodge has acquired an actual existence.

4. The answer to this inquiry is embraced in the answer to the preceding; and the reason is well stated by our correspondent.

The additional inquiry submitted by our correspondent, presents no new point. During the illness of the Master the right to preside devolves on the Wardens according to rank. Should the Master resign, and the Wardens and Brethren of the Lodge request it, the Grand Master would doubtless appoint some competent Brother to take charge of the Lodge. The Lodge would be competent to recommend such a Brother, and it could do this in any form it saw fit; but its action would amount to nothing more than a recommendation, which the Grand Master might regard or not. The Chapter qualification has no bearing on the case.

REPORTS ON PETITIONS.

A CORRESPONDENT in Alabama proposes the following inquiry:—

> "When a petition is presented for initiation and referred to a Committee, whose duty is it to make the report? Is it proper for the report to be made through the Secretary, when it is not convenient for either member of the Committee to be present? The Committee, in the case referred to, had a meeting and agreed to make a favorable report, but not finding it convenient to be present at the ensuing meeting of the Lodge, requested the Secretary to make it for them. Was this a proper course?"

As a general thing reports should be made in writing and entered in the records. They are in this way more likely to be preserved and are more available for reference. Verbal reports, like unwritten votes and resolutions, if of any considerable length, or at all intricate in character, are liable to be misunderstood by the recording officer. It is to be presumed that the writer of a report, or the mover of a resolution, as the case may be, understands himself better than another can understand him, and would, therefore, be less liable to misstate his own intentions. There are cases, of course, frequently arising, so simple and unmistakeable in their character, that a rigid enforcement of a rule like this, in its application to motions, might be not only unnecessary, but onerous and inconvenient. Such cases constitute the exceptions wherever the rule exists. In its application to reports and resolutions, exceptions should not be allowed. Had there been such a regulation in the By-Laws of the Lodge referred to by our correspondent, the Committee would have been at no loss as to the proper manner of making their report.

The subject referred to them was one of the most important which it is in the power of a Lodge to entrust to a Committee. We are fully sensible that it is not usually so regarded, or if so regarded, is not usually so treated. But this does not change its character or lessen its importance. It is safe to assume that, as a general rule, the admission or rejection of the applicant is determined by the report of the Committee of investigation. This being true, it follows that, to the extent to which the question of admission can affect it, the character of the Lodge, and, in a proportionate degree, of the whole Institution, is placed in the hands of the Committee. Taking this view of the subject, the responsibility of the trust and the importance of the report to be made, present themselves in their proper light, and sufficiently indicate "whose duty it is to make the report." How would it be in ordinary cases? Would the Master of the Lodge, in the absence of every member of a Committee, feel himself authorized to receive a verbal report, at second-hand, through the Secretary, or any other member of the Lodge? Would the members of the Lodge be content with such a report? We think not. Most assuredly then such a report should not be received in a matter of so much importance as the admission of a candidate. The least the Committee could do, or should have been permitted to do, under the circumstances stated by our correspondent, was to make a written report, properly signed, and addressed to the Master of the Lodge. With anything less than this, we should have been unwilling, as Master, to order the ballot to be taken.

The foregoing answers the inquiries of our correspondent. The usual practice, in such cases, is to receive a verbal report from the chairman, or, in his absence, from some other member of the Committee, authorized to make it. Another and more common practice in this part of the country, is for each member of the Committee to report the result of his own inquiries directly to the Lodge. This is frequently done without any previous consultation with his associates on the Committee. And this course operates very well, in ordinary cases; but we should prefer previous consultation and a written report, as more safe and reliable.

Our German Brethren have a practice differing from both of the foregoing, which possesses some advantages over them. It is this:—The name of the candidate is proposed and referred to a Committee of three or five, to be appointed by the Master. The Master then writes the name and such particulars as he may consider necessary, on separate pieces of paper. After the Lodge is closed, or the next day, he hands these strips

of paper to such members of his Lodge as he may select for the Committee, enjoining privacy. Of course no member of the Committee knows his associates, neither are the Committee known to the Lodge. At the ensuing meeting, or earlier, each member of the Committee makes a written report to the Master, who at the proper time, reads the reports to the Lodge, suppressing the names of the Committee. On these reports the ballot is taken, unless objections are raised by some member present. If the candidate is rejected, a record is made of it, and the reports are destroyed. If he, is admitted, the reports are placed on file. The advantage of this practice is, that it secures entire immunity to the Committee, the reports are made with more freedom, and the danger of disturbing the harmony of the members of the Lodge is lessened. We have no knowledge of the existence of such a practice in any of our own Lodges, and refer to it only as a matter of interest, or curiosity, as the reader pleases to receive it. Too much care cannot however be observed in the admission of candidates, nor can the right to a free and unrestrained exercise of individual opinion, and of the ballot, be too stringently protected.

NEGRO LODGES.

THE Committee on foreign correspondence in the Grand Lodge of Mississippi, take an extract from the address of the Grand Master of the Grand Lodge of Texas, and comment upon it as though the country was full of regularly authorized negro Lodges. The Committee say, either the Grand Lodges of England and Ireland "have invaded the jurisdiction of some of our sister Grand Lodges in the United States, with or without the consent of these Grand Lodges, or our sisters have themselves been guilty of wrong." Neither of these alternatives is true, and the fling at "our sisters" was uncalled for. There is not a lawfully authorized or acknowledged negro Lodge in the United States, nor are we aware that there is a negro in the country, who could rightfully claim, or properly be admitted into any lawful Masonic Lodge. That there are associations of blacks, claiming to be Masonic, is true. They exist in this city, and in New York, in Philadelphia and in Baltimore, and probably in other cities, south and west; but they exist without authority, and their claims are nowhere recognized. The assumption of the name does not make them Masonic; and it is an assumption for which there is no remedy. Why then keep agitating the subject? No good can come out of it. It is one with which our Grand Lodges have nothing to do. The evil does not exist, in a form approachable by them, or over which they can extend their authority.

We have so often given the history of the only black Lodge ever organized in this country, under anything which could be construed into lawful authority, that we had supposed it was familiar to every intelligent Brother. But in this it seems we were mistaken. It may not, therefore, be wholly unprofitable to repeat, that in the year 1784, a petition was sent out to the Grand Lodge at London, by some colored persons in this city, praying for a Charter authorizing them to open a Masonic Lodge. The petition was entrusted to a Captain Scott, master of a London packet, sailing out of this port; through whose influence, and, as alleged, misrepresentations, the prayer of the petitioners was granted. The Charter was not, however, received until 1787, when, we believe, the Lodge was organized, though we are not aware that it ever did any work. Its existence was of short duration; and as it had been illegally authorized by the Grand Lodge of England, it was soon after stricken from the register of that body. Such was the beginning and the end of the only Lodge of colored Masons ever opened in America, under the sanction of any acknowledged Grand Lodge in the world. It was never recognized by the Grand Lodge of this Commonwealth, nor was any intercourse ever allowed with its members.

Some years since this old Charter fell into the hands of certain colored persons, claiming to be Masons, by whom a Lodge was organized in this city. We believe it is still in existence, though of its character and the nature of its proceedings we know nothing. If its members are in the possession of any thing resembling the ritual of Masonry, they probably received it from the West Indies or St. Domingo, where the more intelligent and educated of their race are not refused admission into the Lodges. President Boyer was a Mason, as were also most of the members of his government. It is likewise probable that from this quarter has nearly all the black Masonry in this country been derived. But from whatever source it may have emanated, it is all spurious, and in no manner identified with the legitimate Freemasonry of the United States; nor is any Grand Lodge in the Union accountable for its existence or continuance. The insinuation that the Grand Lodge of a sister State would, under any circumstances, countenance a gross violation of the conceded rule in relation to this class of persons, is ungenerous.

But enough. The subject is not a suitable one for discussion in our pages, nor in the reports of committees of correspondence; at least not until it shall assume some more tangible shape than it at present bears.

THE LODGES AT EAST BOSTON.

Those of our native but distant readers (and we have many such), who may remember that part of our city now known as East Boston, only as an island with its lone wooden dwelling, will be gratified to learn that amid its present ten thousand inhabitants and numerous substantial and beautiful residences, two flourishing Lodges have been erected, and are in the enjoyment of a measure of prosperity unsurpassed by any others in the Commonwealth, as they are unexcelled in the devotedness of their officers and members. Mount Tabor Lodge was established in 1846, and until 1852 was deemed to be sufficient to answer all the demands of that section of the city. But in that year its members had increased to a number alike inconvenient for its accommodations and for the purposes of work. It was also thought,—and the result has justified the opinion,—that the rapid increase of the population and the consequent increase of petitioners for the privileges of the Order, called for the establishment of another Lodge there. A petition was accordingly presented to the Grand Master, who very readily issued his Dispensation, and a new Lodge was formed, and worked under this authority until the quarterly communication of the Grand Lodge in March last, when a Charter was granted for its permanent organization under the name of "Baalbec Lodge." Its new hall, which is large, convenient, and handsomely furnished, was dedicated, the Lodge consecrated, and its officers installed, by the M. W. Grand Master, assisted by the proper Grand Officers, on Thursday evening the 28th of April last, in the presence of a large number of Brethren, including the officers and members of both the new and the old Lodge. The ceremonies were necessarily brief for the want of time, but we believe they were satisfactory to all present, and were of an interesting and impressive character. At their conclusion the Brethren were appropriately addressed by the M. W. Grand Master, and the Lodge was closed. The Brethren, together with the officers of the Grand Lodge as invited guests, then repaired to the Maverick House, where an excellent entertainment had been provided for their refreshment, and where they passed a pleasant hour in an agreeable way. The usual sentiments were given, and speeches were made by the Grand Master, Rev. George M. Randall, Dr. J. V. C. Smith, D. D. G. M. for the District in which the new Lodge is located, and other Brethren. The officers of the new Lodge are as follows:—

William Waters, W. M.; Thomas Dalton, S. W.; Benjamin C. Seaver, J. W.; John Davis, Trea.; William S. Albertson, Secretary; Joseph H. Bates, S. D.; William Brewster, J. D.

THE LONDON SUPREME COUNCIL THIRTY-THIRD.

As briefly stated in our last, the Supreme Council of Sov. G. Insp. General of the Ancient and Accepted Rite for England and Wales, and the Dependencies of the British Crown, held a solemn convocation of the higher degrees of the Order, at their Grand East, Freemason's Hall, London, on the 10th February last. The session was attended by many of the most distinguished members of the Rite, Dr. Leeson, the M. P. Commander, occupying the chair. The immediate purpose of the convocation was to confer the distinguished rank of Kt. K—H of the 30th degree on several eminent Brethren. The ceremony of the Order was given by the Ill. Grand Treasurer, Henry Udall, and the accolade of the degree by the Grand Commander, both being assisted by the proper officers. As to what followed, we give the annexed extracts from the account of the meeting as contained in the London Freemason's Magazine for April :—

> After the Installation had been concluded, the Most Puissant Commander, Dr. Leeson, delivered a most interesting lecture on the history of the Order, tracing the higher Degrees of Freemasonry to the earliest times, in this country, and showing how they were introduced and spread over the continent of Europe, from England, until the complete establishment of the present government of the Order, in the institution of the Supreme Council of the 33d Degree. This highly instructive lecture was listened to with great attention by the Ill. Brethren present. After the lecture, the Council of the 30th Degree was closed by the M. P. Commander, in ancient and solemn form.
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> The members of "The High Grades Union," which is composed exclusively of Brethren who have attained the rank of the 30th Degree, then proceeded to ballot for several Brethren who had been previously proposed, and their names sent in the circulars calling the meeting ; it being a By-Law of "The High Grades Union," that none but Brethren who have dined at one of the banquets of the Union are eligible for election into that body. A Brother, therefore, who has attained the rank of the 30th Degree, is admitted to dine once before joining, that the Brethren may the better become acquainted with him, before he goes through the ordeal of the ballot. This business being concluded, the Brethren adjourned to the banquet ; the Most Puissant Commander presiding. After the usual loyal toasts, followed by the national anthem, had been given, the M. P. Commander proposed the healths of the members of the Supreme Councils of Ireland and Scotland, presided over by the Dukes of Leinster and Athole ; which toasts were received with great Masonic regard.
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> The M. P. Commander then gave the health of the members of the two American Supreme Councils ; that for the Southern division, at Charleston, and that for the Northern division, at Boston,—lately removed there from New York. He alluded particularly to the position of the English Council in relation to the Northern American Council, and the many bonds that bound them together in brotherly love and esteem. This toast was, as usual, received with great Masonic regard.
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> The Ill. Sov. Inspector, Br. Tucker, then rose and said, that he had the great pleasure of proposing the health of a Brother whom none present could fail to hold in deep regard, viz., their M. P. Commander, Dr. Leeson. His extensive knowledge of the various Degrees of the Order—exhibited, indeed, in an especial manner today, in the lecture which had so delighted them—was well known to all whom he was now addressing. When we witness (said Br. Tucker), his talent and learning, and the great care and study bestowed by him in collecting, investigating, and proving the correctness of the valuable documents in his possession relating to the *whole* of the Masonic Degrees ; and his extreme anxiety to keep up and promulgate a knowledge thereof, we cannot but feel the greatest obligations to him. For myself, I solemnly declare I do ; as I have long felt that the Symbolic or Craft Degrees in Masonry *will not alone, at the present day, satisfy inquiring minds.* An opportunity is now afforded in the Supreme Council of England and Wales, presided over by their illustrious friend, of obtaining a perfect knowledge of the Masonic System. Cordially and enthusiastically, then, Ill. Brethren, let us unite in drinking his health as a man and a Mason. (The toast was drank with the most affectionate regard.)
>
> The M. P. Commander, Dr. Leeson, returned thanks to the following effect : I am quite certain, Brethren, you will believe me when I assure you, that I can only say, I *wish* to deserve your good opinions. In doing what I have done for these Degrees, which has been to exert myself as far as my ability enables me to do, to put them in their true position, I am repaid by your kind acknowledgments of my humble services. I feel it a duty incumbent on me to *promote* the Order. Seeing around me so many eminent Masons, I cannot refrain from expressing the pleasure it affords me in saying, that this is a proud day for Masonry in Great Britain. As long as I have the power, I shall continue to propagate the true principles and tenets of the high Degrees which we this day meet to commemorate. I thank my Ill. Brother for the kind expressions in which he has introduced my name to your notice, and, in conclusion, return my warmest thanks to every one of you for your undeviating kindness.

In answer to a toast given by the Grand Commander, complimentary to the officers of the Council and in acknowledgment of their important services in its administration, the Ill. Grand Treasurer spoke as follows :—

> Most Puissant Commander, it would ill become us to defer the opportunity of immediately expressing our great pleasure in meeting yourself and the Brethren of these high Degrees to-day, and of tendering our thanks for the kind feelings with which our names have been welcomed in this brilliant assembly of highly instructed Freemasons. Personally we thank you, Sir, for the lecture delivered to-day, which must have convinced every Brother who heard it of the importance, the value and the necessity for meetings like the present. I am glad to be able to state that I hear from all quarters continued good wishes and acknowledgment of the success of this Supreme Council. In fact, in no other meetings are such Masons got together from all parts of England. One of our chief objects is beginning to work its way—that of giving a *higher tone* to Freemasonry in the provinces. No one ever doubted that much might be done to effect this ; but until the establishment of this Supreme Council, nothing practical had been attempted to bring about so desirable a result. I hope, however, we shall have good reports to this effect from the Chapters of Rose Croix, which we have established. In truth, our Convocation to-day, has shown by some marked evidence, the desire in the provinces to support the best interests of the Order.

We regret we have not room for the whole of these interesting proceedings ; but must content ourselves with the following :—

> The Ill. Grand Treasurer rose to propose the health of the Clergy of the Order, who had attained the rank of the 30th Degree. All Degrees of Freemasonry, he

said, were much indebted to the learning exhibited by the clergy, in defending the Order. In the Supreme Council we have Dr. Oliver, the historian of Freemasonry, to whom we are all much indebted. He is not with us. His advanced age precludes him from coming to London. We have many others; but I will associate with my proposal the name of the Ill. Brother the Rev. George Bythesea, not only well known in the West, but highly respected by all who know him. Such men as these support Masonry in this country. How different, however, is it in some countries. The investigation of truth is one of the leading attributes of Freemasonry. Truth itself is on our pillar that upholds the Order. Then we may well claim the English clergy as our allies. To an institution so founded, a free clergy could not object. I thank them for their support; and am assured they will exert themselves and use their influence more than ever in extending the beneficial effects of our ancient and honorable institution. I propose the health of the Rev. George Bythesea, and our Brethren the clergy of the Order.

The Rev. George Bythesea said,—Most Puissant Commander and Brethren, on behalf of the clergy I have to express my sincere thanks for the favorable opinion you entertain for them as a body, as shown by the way in which you have received the speech of the Ill. Br. Udall. I assure you it affords me great pleasure in being able to attest the truth of what has been stated respecting them. I am happy to say that the clergy are the firmest supporters of Freemasonry. It is an institution deserving of support and countenance. I have been a Mason nearly forty years, having had the honor of being initiated in the year 1818. I may fairly, then, be considered competent to give an opinion as to its advantages, and to have formed a correct judgment as to its principles and objects. I have always supported Freemasonry; and after what I have this day witnessed, shall, if possible, give it increased support. I am I believe the oldest Mason present; and my zeal for the Order at no time exceeded what I entertain for it at this moment. With increased knowledge I feel renewed attachment, and shall always remember with pleasure the fraternal meeting we have had this day.

A STRAY LEAF.

A MASONIC LODGE is a school for the EDUCATION OF THE CONSCIENCE. There are numerous associations for the promotion of physical science,—there are the Church and numerous religious societies for the propagation of religion,—but it is left to Masonry to reduce ethics to a science, and to carry out and teach that science practically. The forms and ceremonies of the Lodge are to the conscience, what gymnastic exercises are to the body—they cause it to become well developed and vigorous. Yet scoffers may say the practice in the gymnasium is nothing but entwining the legs upon polls, and fatiguing the arms by weights; forgetting that this is a sure means of acquiring strength and agility, which will be useful to man in whatever situation he may be placed. Indeed, there are but few even of the physical sciences, that are useful in themselves abstractedly. It is when they are applied, that they become aids to the comfort and happiness of mankind. So with us, it is not merely what occurs in the Lodge, which is Masonry. It is rather the effect which the solemnities and virtuous exercises of the Lodge have upon the conscience, and the practical application of the precepts learnt in Lodge governing, in some degree, to our transactions with our brother men, that we claim as the essential good of Masonry. Many of us have seen good buildings, erected with perfect angles and true perpendiculars, undermined by the operations of the operative Mason, and drawn out of the square, until they become cracked, distorted, and even unsafe to the neighborhood. So in the like manner, unfortunately, does our intercourse with society in its present state, tend more or less, according to the situation in which we are placed, to take the ground from under men's consciences,—to warp and distort them. It is to the Masonic Lodge, then, we come periodically, and feel the plumb-line of honor and virtue put to our consciences, to secure us against deviations from the Square.

[ORIGINAL.]

THE TEMPLARS.

BY SIR DAVID BARKER.

Dedicated to the Members of St. John's Encampment, Bangor, Maine.

Who aid the widows with their mites
And guard the helpless virgins' rights?—
A band of old and valiant Knights,
The Templars.

To save a friend, who walk around
With blood-stained feet on frozen ground?—
If any such are ever found,
They're Templars.

Who shield the Christians as they kneel,
And wall them in with burnished steel,
And guard them well through woe or weal?—
The Templars.

What men are those, despite of scars,
Who, facing flashing scimetars,
Defend the Cross in Holy Wars?—
The Templars.

When Knights are called from "labor" here,
Who throng around the sable bier,
And drop the warm, fraternal tear?—
The Templars.

God of our Craft, enable me
A faithful, worthy Knight to be,
And bring me home at last to Thee,
A Templar.

Exeter, April, 1853.

THE SPURIOUS COUNCIL 33d, NEW YORK.

We had hoped not to have been under the necessity of again referring to this imposture in our pages, and do so now only as a matter of duty, and for the purpose of laying before our readers the following extract from an "edict" recently issued by its "sole" surviving "representative :"

Whereas, it doth appear from a publication in the newspaper, entitled the "Masonic Mirror and American Keystone," that our M. P. S. G. C. Jeremy L. Cross, has resigned his office as such, and that a new Council has been formed by H. C. Atwood, *assuming* the Grand Commandership, and R. B. Folger, the office of Grand Secretary, aided and abetted by sundry persons unknown to me as Masons or otherwise, pretending to have been installed by authority of a recognition from the Grand Orient of France, based on the adoption of a report from one L. D. Marconnay, which report was never presented to, nor adopted by the G. O., as will be seen by reference to their *official bulletin*, or printed proceedings, and by the following extract from the report itself :—

"The multiplicity of affairs awaiting action in the Secretary's office, have doubtless prevented attention to such questions as should be sent to the Chamber of Advice and Appeal, since this important body *have not been convened for more than a year*. In the mean time, I had examined one of the most important questions to be submitted to the body and waited an opportunity to present my report. Having learned, however, that the G. O. had referred the subject, (foreign G. Councils) to one of its members to report, I have resolved to publish the result of my labors,"—a mere *opinion* of an individual, the quality of whose standing may be judged from the fact, that at a subsequent election he received but *two votes* for re-election to the office formerly held by him. Now, therefore, be it known, that inasmuch as the G. C. has resigned, and no regular convocation of the Sov. G. Con. and Supreme G. Council has taken place; and inasmuch as the various other subordinate officers, myself excepted, have *strayed* from the *true fold* to parts unknown, therefore, by virtue of the constitution and regulations of the Order, as herein before set forth, the power and authority devolve on me, and I hereby accept them, and duly notify all Chapters and Councils working under our authority, and all Knights and Princes of the Scottish rite, that all bodies of Scottish Masons, held in contravention of this *my edict*, and the authority of the Supreme Grand Council, of which I am the *sole representative*, are irregular, clandestine and spurious, and are to be avoided by all true sons of light wherever they may find them. And, further, be it known, that I shall proceed to fill such vacancies as may exist in this S. G. Council, that legitimate authority may not cease, nor the work of our Temple be further defaced.

Given under my hand and the great seal of the Order, this 23d day of the Second Masonic Month, A. D. 1853; A. I. 2383; A. O. 735, and A. L. 5853.

John W. Simons, 33*d*,
T. Ill. G. Secretary.
Acting M. P. S. G. Commander.

The new body referred to in the above, the proceedings of which are given in the "Mirror and Keystone," (where we are sorry to see them,) was organized under the auspices of a Mr. *J. Foulhowse*, of the spurious Council at New Orleans; which body, it will be remembered by our readers, has assumed the right to establish Lodges of Craft Masonry. From the proceedings of the *new* New York body we extract as follows :—

March 8.

"The following petitions were received and laid before the Council by the G. Secretary, viz :—

"From T. Ill. Br. Robert B. Folger and others, for constituting and establishing a Lodge of St. John, No. 1, by the distinctive title of "*John, the Forerunner*," of the Ancient Free and Accepted Scottish Rite. Ritual in the English language. Granted."

"From T. Ill. Deszelus, Roullier, and others, for constituting and establishing a Lodge of St. John, No. 2, by the distinctive title of "*La Sincerite*," of the Ancient Free and Accepted Scottish Rite. Ritual in the French language. Granted."

We shall look with some interest for the action of the Grand Lodge of New York in this new phase of the matter.

THE GENERAL GRAND CHAPTER IN VIRGINIA.

[The following report was presented at the annual meeting of the Grand Chapter of Virginia in December last, and ordered to be printed, together with a counter report from the minority of the Committee, for the information of the subordinate Chapters under that jurisdiction. The subject was then postponed to the next annual convocation :]—

To the M. E. Grand Chapter of Virginia :

The Special Committee to whom was referred a resolution of the Grand Chapter at its last Grand Annual Convocation, directing them "to consider the relations which exist between this Grand Chapter and the General Grand Chapter of the United States, and the expediency of uniting with the said General Grand Chapter as a constituent member thereof," have, according to order, had that subject under consideration, and respectfully submit the following report :—

In view of the profound importance of the proposition for a union with the General Grand Chapter, your committee would have desired an opportunity to examine critically, and review the arguments which have been heretofore given to the Masonic Fraternity at divers times and in divers ways, for and against the expediency of the creation and existence of that body. Two of the committee have labored under the inconvenience of a remote residence from the city of Richmond, and consequently, in the consideration of the subject, have lacked the advantage of access to the archives of this Grand Chapter. They have, however, had before them the opinions heretofore put forth by the Grand Chapter in the reports of its Committees on our Foreign Correspondence at several Convocations when the subject was elaborately argued, and believe that they are familiar with the reasons that have been urged in condemnation of the expediency of a General Grand Chapter, and for refusing to enter into a union with that body. They have examined the positions assumed with the most deferential consideration. They have endeavored calmly and carefully to look into the future and estimate every cause of objection that may arise as well as those which have been pointed out, and weigh them against what seem to your committee the manifest advantages and benefits which would result from the contemplated union.

An essential uniformity in Masonic work is an object dear to every Mason. It is mortifying to every genuine professor of the Royal Art that such a uniformity does not exist throughout the United States, so far as Royal Arch Masonry is concerned. Symbolic Masonry being the more ancient and more simple, is more definitely marked. Important differences in its work are not likely to arise. It is essentially the same throughout the world, so far as we are informed or able to ascertain. Not so with Royal Arch Masonry. The Virginia Companion is in possession of degrees which we regard as indispensably necessary to fit him for his exalted profession of Royal Arch Mason, which are not recognized by many other Grand Chapters or under their jurisdiction. A Royal Arch Mason, who is without the degrees of Select and Royal Master, could not be admitted into a Chapter under our jurisdiction, during the exaltation of a candidate to the most sublime degree. How often has it been found necessary or prudent in our own Grand Chapter, to inquire and examine whether all present were Select and Royal Masters, and how often have the proper ceremonies in opening and closing, been of necessity curtailed, by reason of the presence of those who were without those degrees? The questions as to the order of conferring these degrees, and as to the power and expediency of conferring them in a Chapter at all, have been ably and elaborately debated for many years, and there seems not the slightest approach to a conclusion. The difference of opinion and the consequent difference in work still exists among the different Grand Chapters, and of consequence when two Royal Arch Masons from different jurisdictions meet, before they can lawfully fraternize and affiliate, they must ascertain whether they have travelled the same road to the summit of Ancient Masonry, if indeed they can agree as to where the summit is.

Is there no remedy for this jarring conflict—this clashing confusion? There may be a remedy, and it can be found alone in a Supreme Masonic head, established by general consent, to whose final arbitrament and decision this and other vexed questions may be referred. Such a head is the General Grand Chapter, or such at least it undoubtedly would be, if all of the Grand Chapters were participant in its counsels.

It may be asked why the General Grand Chapter has forborne action on the subject, and why a decision of these interesting questions has not been made, whereby the Grand Chapters acknowledging its jurisdiction might at least be bound to uniformity. Your Committee are unable to answer the question satisfactorily. They have noted few complaints by some of the constituent Grand Chapters against the General Grand body, for its failure to act firmly and decisively upon the question. It has been charged that a too trivial policy has governed its actions. This may be true in a greater or less degree, but a more probable reason suggests itself, viz: That a settlement of the question by the Supreme Representative head, would be of comparatively small avail, while several Grand Chapters differing among themselves, remain out of its communion and dispute its behests.

If ever these differences shall be settled, and Royal Arch Masonry thereby made to be the same thing throughout this Confederacy, it must be through the action of such a body as Virginia has hitherto repelled from her embrace. When it shall be settled, Virginia shall be there urging the reasons for the conclusion to which she has arrived, joining her sisters in the search for light and truth. Shall it be said, that in the event of a decision adverse and opposed to the decision which we have made, we would be unwilling to retrace our steps? It must be answered—we should retrace for the sake of uniformity. A settlement of the question either way, is infinitely to be preferred to a palpable and gross lack of uniformity. We want no Masonry peculiar to Virginia. We want that which by its universality may enable us to fraternize with all who rightfully bear a common name with us.

Let us suppose that by reason of those conflicts and dissensions which are incident to every human institution, which the spirit of order, harmony and love cannot always repress, which Masonic history shows to have sometimes threatened ruin to our venerable fabric, two Grand Chapters may be found covering the same territory and claiming allegiance from the same subordinates. The fact carries upon its face the conclusion that one is legitimate, the other clandestine. Who shall decide which is genuine and which is spurious? Can any safe reliance be placed upon the slow, uncertain and badly informed action of sister bodies separately trying issues whose merits they may or may not understand, and declaring by resolution which is the true and which the usurping body? Let us suppose then, another and not improbable contingency, that a portion of the Grand Chapters shall recognize the one, and another portion the other. The inevitable consequence would be a split throughout the Union. Two Masonic bodies would be in existence each repudiating and putting without the fraternal pale, the other. Alas! then for the harmony of Masonry.

Where, we ask again, is the remedy, or rather the preventive, of a disaster so fearful, a disaster that would rend our beautiful and beloved fabric

"From turret to foundation stone?"

We answer—in a general, representative head, empowered by common consent for the common good, to ascertain and declare which of the dissentients is the genuine—which the spurious. This general head would act intelligently, because it could conveniently have all facts before it, and could calmly and impatiently investigate them, when in the attempt to disseminate a knowledge of the facts to the separate Grand Chapters, it would be far more difficult, if practicable at all, to eviscerate the truth from the mass of conflicting and contradictory evidence. It would act wisely—because it is, and ever has been, and ever will be, composed of those who occupy their high stations, not until their prudence, intelligence and general capacity have been tested. It would act honestly—because it is composed of the "well tried, true and trusty," of the ardent lovers of Masonry—not of those who would sacrifice it to unworthy prejudices or unhallowed passions.

Those who were conversant with the history of the past troubles in New York, and the means of their adjustment, attribute much of the merit of the reconciliation to the action of the General Grand Chapter, operating upon the Lodges, through the medium of Chapters composed of the same members.

Whatever else may be urged, therefore, against the General Grand Chapter, let it no more be said that it is a useless body, without a legitimate sphere in which to act.

The next consideration to which we are drawn in reviewing the recorded objections of Virginia to the proposed union, is the apprehension of danger to the freedom of Masonry. Your committee have used the utmost caution and diligence in an endeavor to discern, whether or not there is a just foundation for such an apprehension. The result of their inquiry is an abiding conviction that such an apprehension is utterly unfounded, that it is an unsubstantial phantom of a jealous fancy. The fear is expressed that the general body will exercise despotic sway, and rule with a rod of iron. Has any one who entertains such an apprehension ever considered who are to be in fact the rulers, and who the ruled? It is not to a foreign power that we propose to come into subjection. It is not to any power having interests diverse from our own. Who compose the General Grand Chapter? It is a representative body in which the State Grand Chapters appear by their Grand High Priests, Deputy Grand High Priests, Grand Kings and Grand Scribes, who are the representatives during their continuance in their offices and no longer. If all these do not attend, proxies may be appointed. Such is precisely the case in the Grand body in which we are now assembled. It is a Representative body, composed of the High Priests, Kings and Scribes of all the subordinate Chapters in the State, or the proxies of such as cannot attend. Do our subordinates fear that we will tyrannize over them? Surely not; because they know and we know, that every wound inflicted upon the branches would by the thrust which made it, wound the parent stem. The source of power is in the subordinates. They may, if they choose, disband and dissolve this Grand body, but they trust and confide in us, because they know that between us and them there is an identity of interest so thorough and complete as to extend to the existence of both. If we do ought to injure them we simultaneously injure this body, and if we could strike them out of being, our own existence would cease with theirs.

In the event of the contemplated union, the General Grand Chapter and the State Grand Chapters would bear to each other precisely similar relations to those now existing between State Grand Chapters and their subordinates, and we are unable to appreciate any danger of an abuse of power in the one case that does not exist in the other.

The Grand Chapters meet upon terms of perfect equality in the General Grand Chapter. They can have no aim or object, but the common good. Their wisdom may be trusted, because we know that they are the *elite* of the Masonic Brotherhood throughout the land. Wherein then, we ask, consists the elements of danger to Masonic liberty? True, it is a fact of universal application, that power, wherever it exists, may be abused; but this acknowledged fact, inseparably incident to the infirmity of all that is human, cannot be a legitimate argument against the existence of that which may be potent for good, where sufficient influences exist to restrain it from evil.

The investigations and reflections of your committee, have assured them that danger exists in a tenfold greater degree to Masonry when existing in dissevered fragments, than if united under one wisely constructed conservative head. The danger then that State Grand Chapters might fear from a General Grand Chapter, would be only such as the States of this Confederacy may fear from the thrice blessed Union of these States, and your committee are not of those who believe that this latter Union is dangerous to the public liberty. Are there, indeed, any associations scattered over our whole country, with a National Representative head, that do not attest the wisdom of such a head? Is the General Assembly of the Presbyterian Church dangerous to the State Synods and Presbyteries? Is the General Convention of the Protestant Episcopal Church dangerous to the Diocesan Conventions? Or do not these associations uniformly regard the National bond which binds them under one Supreme Representative head, as the great conservative element in their organization? What is there then in the Masonic institution that renders a Representative head dangerous to its prosperity, its perpetuity, or its liberty?

All experience teaches, that the ties of Brotherhood are strengthened and cemented by personal intercourse among individuals, and by representative associate intercourse between intermediate associations. Individual Masons are drawn to each other in their Lodges and Chapters, these latter bodies in their State Grand Lodges and Chapters. Upon what principle then, or by what reason, will such a bond lose its efficacy if enlarged, so as to gird the whole Brotherhood of the Union in one paternal embrace?

There are now twentythree Grand Chapters which acknowledge the authority of the General Grand Chapter, viz: the Grand Chapters of Maine, New Hampshire, Vermont, Massachusetts, Rhode Island, Connecticut, N. York, Maryland, Ohio, Kentucky, N. Carolina, S. Carolina, Georgia, Alabama, Tennessee, Indiana, Illinois, Mississippi, Louisiana, Missouri, Michigan, Wisconsin and Texas. There are no G. Chapters in N. Jersey, Iowa, Arkansas, or California; but all the Chapters in these latter States are under the jurisdiction of the General G. Chapter. The committee have not the means of informing themselves whether or not there exists any organization of Royal Arch Masonry in Delaware, but infer that there does not. Virginia, Pennsylvania, and Florida alone, remain without the pale of this associated Brotherhood. We submit to these latter, that while twentyseven of their Sisters attest the blessings and benefits of a general head, it is unwise in them to insist on continuing in this position of isolated unfraternal antagonism. If the benefits of union were less manifest than your committee regard them, a decent deference to the concurring opinions of twentyseven sisters, and desire to meet them in fraternal association, might go far to influence them in favor of the union, if no good reasons could be shown for refusing the invitation to united co-operation. Your committee insist that such reasons have never been shown. They are assured they do not exist.

Then let Virginia manifest a spirit of noble magnanimity, and confess that she has entertained unfounded feelings of jealousy and aversion to this union of her twentyseven sisters. Let her in the affectionate, cordial spirit of brotherly love, invite her sisters of Pennsylvania and Florida to sacrifice with her, unfounded prejudices, and join her in the completion of the glorious circle. Then will all be bound together by no galling chain of tyranny and oppression, but by the silken cord of Masonic love. Then—

> "May order, harmony and love,
> Unite us in the grand design,
> Beneath the Omniscient eye above,
> The glorious Architect divine."

Then, shall Royal Arch Masonry have what a Patriot Statesman asked for his Country, "*One Constitution—One Union—One Destiny.*"

Your Committee does not recommend the General Grand Chapter as a perfect organization; on the other hand they conceive it to be in some respects defective. Let it be remembered, however, that its alteration and amendment are easy and convenient, and at all times within the power of the State Grand Chapters, acting through their representatives.

Your committee will briefly advert to the only remaining objection to the existence of the General Grand Chapter, viz: the expense of maintaining it. Let it first, however, be premised, that Grand Chapters were no more known to Ancient Masonry than General Grand Chapters. If the one be an innovation upon Ancient Landmarks, so is the other. Both in this respect stand upon the equal and perfectly legitimate footing of voluntary combinations for the protection of the fabric. The Royal Art was perfected in a single Chapter. As its knowledge was extended and its numbers formed into convenient but separate associations, these banded together for the common good, and as the latter bands have become numerous, they enlarge the band and encircle themselves within it. So then if the General Grand Chapter be a legitimate body, it has a right to grant Charters within jurisdictions where no Grand Chapters exist. It has been hitherto maintained by the fees for these Charters, thus granted for Chapters, within its acknowledged jurisdiction. The only expense left to complain of then, is the cost of attendance upon the meetings. A proposition is now pending to pay the necessary expenses of one Representative from each Grand Chapter. If this be adopted, as doubtless it will be, to raise a fund for the purpose, there will be a triennial assessment upon each Grand Chapter of $50, being $16 67 per year. If the committee have not erred in their appreciation of the benefits of the contemplated union, there is no Grand Chapter that is unable or will be unwilling to secure these benefits at so small a cost.

Your committee are unwilling to close this report, already extended to a tedious length, without adverting to one further consideration, which they deem of paramount importance. It may be assumed as a fact established by Masonic history, that in no country under the sun, has Masonry found so secure a resting place as in this Republic. While no ordinary considerations of a purely political character should be urged in the argument of such a question as we are now considering, yet the prosperity of the Masonic fabric is so intimately interwoven with, and so essentially dependent upon, the preservation of our National Liberty and the integrity of the Union of the States, that we feel at liberty to discuss the reciprocal influences of the one upon the other. Every National Association in which men are drawn together from all sections of the Union, to seek the good of themselves and their fellow-men, rivets more closely the chain which encircles this vast Confederacy. The mission of Masonry is to fraternize mankind—to promote "peace on earth and good-will among men." Can these purposes be most surely attained by isolated associations, whose constitutions are well calculated to foster a spirit of dissension and jealous antagonism, or by one united association in which all the constituent members meet by their representatives to deliberate and act for the good of all? Whenever danger shall threaten the integrity of the Union, every National Association, religious or beneficial, will form a cordon that will be found hard to sever. The eyes of discerning statesmen have not been blind to these potent influences. When one of the most numerous religious denominations in our country, a few years since, was rent in twain by a question, kindred in its nature to the momentous issues that lately threatened the existence of the National Union, far-seeing Patriots saw in the dismemberment of a Church, a foreboding of evil to the Union of the States. Let Masonry then form a chain to replace that which has been broken. The cultivation of Masonic love upon a National field cannot fail to possess and exert a salutary influence in destroying those sectional prejudices that are prone to grow up in the country. As brethren delight to dwell together in Masonic unity, so will they learn to appreciate the blessings of political unity.

The considerations which your committee have thus presented, with many others which they could not present, without extending the discussion to an injudicious length, have forced upon them the conviction that it is unwise and impolitic in the Grand Chapter of Virginia to refuse the invitation to a union with the General Grand Chapter, and that such refusal must operate as an impediment to the progress of Masonry.

Leaving it to the wisdom of the Grand Chapter to suggest and direct the manner and means by which such a union may be sought and consummated, your committee recommend the adoption of the following resolution :—

Resolved, That it is expedient for the Grand Chapter of Virginia to unite with the General Grand Chapter of the United States as a constituent member thereof.

All which is fraternally submitted,

EDMUND P. HUNTER,
L. L. STEVENSON.

JEWISH CALENDAR.

THE following will be particularly interesting to those of our readers who are connected with the "ancient and accepted" rite of Masonry as practised under the authority of Supreme Councils 33d, and is sufficiently Masonic in other respects to justify its insertion in our pages.

The Jews reckon from the creation of the world by a computation of their own, which differs more than two hundred years from the ordinarily received chronology.

The present year is numbered by them partly as 5613 partly as 5614. The correspondence between the Jewish and Christian year is as follows, viz :

5613	Tebeth 21,	answers to	Jan. 1,	1853,	and has	20 days.
	Shebat 1,	“	Jan. 10,	“	“	30
	Adar 1,	“	Feb. 9,	“	“	30
	Ve-Adar 1,	“	Mch. 11,	“	“	29
	Nisan 1,	“	April 9,	“	“	30
	Ijar 1,	“	May 9,	“	“	29
	Sivan 1,	“	June 7,	“	“	30
	Thamuz,	“	July 7,	“	“	29
	Ab 1,	“	Aug. 5,	“	“	30
	Elul 1,	“	Sep. 4,	“	“	29
5614	Tisri 1,	“	Oct. 3,	“	“	30
	Marchesvan	“	Nov. 2,	“	“	30
	Chisleu 1,	“	Dec. 2,	“	“	30

In the time of Moses, and for a long while afterward, the months were simply numbered. None of them received a special name except Abib, which corresponds to that now called Nisan. This, which is the seventh month as the Jews reckon at present, was then the first, appointed to be such, (Ex. xii. 2 ; xiii. 4 ;) because in it the national existence of Israel commenced. In the designation of months given in Scripture, this is always to be counted as the first. According to the distinction adopted from Josephus and the Rabbins, the sacred or ecclesiastical year began with Nisan ; the civil year with Tisri. The month Zif (1 Kings vi. 1) is the same with Ijar ; Ethanim (1 Kings viii. 2) is the same with Tisri, and Bul (1 Kings vi. 38) is the same with Marchesvan.

The Jewish year consists of twelve lunar months, with the frequent intercalation of another, making in all thirteen, in order to bring it into harmony with the solar year. This intercalary month is inserted after Adar, and is called Ve-Adar, *i. e.*, Adar again, or the second Adar ; or rather Adar becomes itself the intercalary month, the Ve-Adar taking the place of the ordinary Adar, as is shown by the feast Purim. The system upon which this intercalation has been conducted since A. D. 357, is that of Rabbi Hillel, viz : 7 intercalary years in 19, which have been fixed as the 3d, 6th, 8th, 11th, 14th, 17th, and 19th respectively. This requires an intercalation every 2d, or at most every 3d year. In order to determine, therefore, whether any given year is a common or intercalary one in the Jewish calendar, divide the number of the year according to their reckoning by 19, and if there be no remainder, or if the remainder be 3, 6, 8, 11, 14, or 17, it is an intercalary year; if the remainder be any other number, it is not. Thus 5613 divided by 19 yields a quotient 295, and a remainder 8 ; it is, therefore, intercalary. If a similar division be performed upon 5614, the remainder will be 9, showing that it is not intercalary.

The months of the Jewish year were at an early period strictly lunar, the new month commencing with the first appearance of the new moon. The exact commencement of each is said to have been determined by the Sanhedrim in Jerusalem, and announced by bonfires or special messengers throughout the land. The many inconveniences attending this method, however, led to giving each month a fixed number of days. The medium Jewish year, when not intercalated, is composed of 354 days, and the months, commencing with Tisri, have alternately 30 and 29 days. The medium intercalated year has 384 days, the months retaining their former value, except that Adar has now 30 days, and Ve-Adar is inserted with 29. Besides their medium years, the Jews have two others, which may be called, respectively, the deficient and the redundant ; the latter having one day more, and the former one day less than the medium, whether it be an intercalated, or a common year. In the redundant year, Marchesvan has 30 days ; in the deficient, Chisleu has 29 days. By the table given above, it will be perceived that the next Jewish year, or 5614, will be a redundant year. The Jewish year may thus, as it is deficient, medium or redundant, common or intercalary, be of six different lengths, and may contain 353, 354, 355, 383, 384, or 385 days.

The feasts and fasts mentioned in Scripture will occur as follows during the present year, viz. —

Little Purim, on Adar 14, or Feb. 22.
Purim, (Esther ix. 21, 26,) on Ve-Adar 14, or Mch. 24.
Passover, (Lev. xxiii. 6,) on Nisan 15-22, or Ap. 23-30.
Feast of Weeks, (ver. 15) on Sivan 6, or June 12.
Blowing Trumpets, (ver. 24) on Tisri 1, (N. year) or Oct. 3.
Day of Atonement, (ver. 27,) on Tisri 10 or Oct. 12.
F. of Tabernacles, (ver. 34,) on Tisri 15.22, or Oct. 17-24.
Dedication (John x. 22,) on Chisleu 25, or Dec. 26.

In intercalary years, the feast of Purim, as appears from the above, is observed twice, because Adar, the month in which it falls, is reckoned twice. That in the first Adar is called Little Purim ; that in Ve-Adar is called Great Purim, or Purim proper. The four fasts spoken of by Zechariah (viii. 19,) are—that in the fourth month, Thamuz 17th, or July 23d, the anniversary of the capture of the city by Nebuchadnezzar ; in the fifth month, Ab 9th, or August 13th, the day of the burning of the temple ; in the seventh month, Tisri 3d, or October 5th, for the murder of Gedaliah ; and in the 10th month, Tebeth 10th, which will fall upon the 10th of January, 1854, the day that Nebuchadnezzar laid siege to Jerusalem.

In regard to their smaller measures of time, the Jews reckon their hours from six o'clock in the evening of one day to the next evening at six. Each hour is divided into 1080 parts ; 18 of which are consequently required to make up one of our minutes, and those parts are again subdivided into 76 others. Their week begins at six o'clock on Saturday evening. The days of the week are numbered, the seventh only having a special name, the Sabbath.

GRAND LODGE OF ALABAMA.

We acknowledge the recept of a printed copy of the proceedings of the Grand Lodge of Alabama, at its annual communication in December last. The address of the Grand Master, M. W. David Clopton, Esq. is a plain sensible production, worthy of him and his place. We extract as follows :—

PROSPERITY AND DANGER.

Within our jurisdiction Freemasonry has been rewarded during the past year with its accustomed prosperity. Nothing of serious import has occurred to impede its progress, mar its beauty, or disturb its harmony. Although we sincerely regret the difficulties which some of our sister Grand Lodges have had to encounter, yet it is gratifying to us to know that there have existed among the Brethren under our jurisdiction, a sufficient understanding of the spirit and character of Freemasonry, and a sufficient consciousness of its precepts and obligations, to close its doors against all unholy contentions, and to preserve that harmony which is the "strength and support of our Institution." No Nadab and Abiker have dared to offer strange fire at our altar. The mystic temple which has been here erected and consecrated to Faith, Hope and Charity, has its foundations deeply laid in the East and West, the North and South, and stands amid the moral edifices of human structure, challenging admiration by the wisdom of its conception, the strength of its walls, and the beauty of its architecture, whilst the lives and conduct of many who wear its livery, exemplify the tenets of our profession—*brotherly love, relief* and *truth.* "Behold how good, and how pleasant it is, for Brethren, to dwell together in unity."

But prosperity is not without its dangers. Popular favor will ever attract the selfish, the politic and the designing. The ambitious of worldly place and honor, and the unprincipled, who would blindfold his neighbor with the veil of friendship to take advantage of his confidence, will seek, for the purpose of accomplishing his wicked designs, the talismanic power of every society upon which the multitude bestows its praise. This truth, sustained by all observation and experience, should cause us to scrutinize the character of every applicant with a degree of severity, and watch the ballot box with an eye single to the glory of Masonry. It is a great mistake to suppose that our strength consists in numbers. It is rather found in that cement which unites us "into one common mass"—in the quality of the materials worked ; for although brick may be piled upon brick, yet, if they are not of that firm and close texture which constitutes them good, a strong, substantial and durable building cannot be erected. It will fall under the rage of the first storm of dissension that may arise. Intelligence, worth and virtue should be demanded of all who seek admittance. The Mason ought to possess, not only a negative character, which is content with doing no harm, but a positive character, which makes its impress upon surrounding circumstances, and works diligently and earnestly in the cause of truth and virtue, thus magnifying the Institution.

MULTIPLICATION OF LODGES.

When subordinate Lodges are rapidly increased, it is with great difficulty, and sometimes impossible, that Masons can be procured who are qualified to fill the several offices, and under such circumstances, we can never expect entire uniformity of work. Our time-honored Institution which boasts of its antiquity and its identity through centuries, will be more subject to innovation. Novelty has charms for the human mind ; and there are always some who are disposed to introduce new things into the Lodge room, thinking, thereby, to render the ceremonies more impressive or surprising, but which tend only to weaken, if not destroy their moral force and beauty. Unless the subordinate Lodges are governed by men of firm purpose, intelligent and deeply versed in the science, as well as skilled in the practice of Freemasonry, the ancient landmarks are even liable to be effaced, and those ancient customs and usages which have borne the order safely through many scenes of darkness, danger and opposition, are subject to be forgotten and departed from.

Entertaining these views, I have deemed it my duty to invite your attention to this subject, in which I consider the interests of Masonry so deeply involved, and to recommend to your consideration the expediency, yea, the necessity of some constitutional restriction upon the number of subordinate Lodges that can be established in a given locality, leaving it to your wisdom to adopt the most proper course to effect this desired object, at the same time.

EDUCATION OF ORPHANS.

More mature reflection has convinced me of the present impracticability of establishing a Masonic College, which I heretofore recommended. However brilliant may be the attraction of the scheme, such an institution should not be commenced, except upon a sure foundation and a permanent basis. This cannot be done without a concentration of the means and resources of the Craft, which is scarcely to be expected under present circumstances. The same difficulty, perhaps, not to so great an extent, exists in the establishment of a system of common schools. Were either of these plans feasible, I would greatly rejoice in the accomplishment of either, but it is the part of wisdom to count the cost before we begin to erect the house.

Considering the situation of the Fraternity in this State, I am satisfied that Masonic Institutions of learning must, for the present, be established and controlled by the subordinate Lodges. But it may be asked, is the Grand Lodge to do nothing in this great cause? Yes, it has an obligation to discharge which has already been too long disregarded. But may not this be most effectually done by constituting an educational fund, the annual interest of which shall be expended by a judicious committee in educating a proper number of those children who are objects of Masonic benevolence? This would indeed be doing our alms in secret, but the reward would be open ; and from among the poor and neglected, many men and women might be thus reared and educated, whose lives and characters would reflect the excellence and purity of our principles. These would be the jewels to which the genius of Masonry would point in attestation of that charity which is, at once, the distinguishing characteristic and the crowning glory of the Order.

CONCLUSION.

Finally, my brethren, let us remember in all our deliberations that we have high and lofty ends to accomplish—that it is our province to "spread and communicate light and instruction" to the Craft—that to us has been entrusted the duty of contributing our help in elevating the Order to that exalted position which its principles authorize it to attain. What a magnificent fabric is Freemasonry—the noblest of human structure! Wisdom, strength and beauty cast a halo around, without ; whilst the Holy writings shed effulgent rays through its inner apartments. Reared upon the pillars of Brotherly Love, Relief and Truth, it has been free from destructibility. The incense of Universal Benevolence continually ascends from its altar, and within its sanctuary lessons of Wisdom and Virtue only are taught. Thus may it ever continue. And may the tenets of our profession be transmitted pure and unimpaired, from generation to generation.

We notice that the Grand Lodge by vote, authorized the payment of a demand of two hundred and ten dollars for the education of the children of a deceased Brother. This was a voluntary act. It also appropriated three hundred dollars for the relief of certain Brethren in California, who had contracted responsibilities in relieving the necessities of indigent and sick Brethren. It likewise appropriated two hundred dollars in aid of the Masonic Monument to Washington. Such liberality is honorable to this Grand Lodge.

GRAND LODGE OF CONNECTICUT.

The Grand Lodge of Connecticut held its annual communication for the present year, at Hartford, on Wednesday the 11th ult. A correspondent writes as follows:—"Never were our Lodges so fully represented as on this occasion. The Governor of our State—who was our S. G. Deacon, but declined promotion, as he is about to leave the country on a foreign mission (to St. Petersburg)—a large number of Senators and members of the lower branch of our Legislature, now in session, as well as three judges of our courts, were present and took a lively interest in our proceedings." We learn from another source, that "a large amount of business was transacted of importance to the Order; among which was the adoption of a plan to raise by subscription and otherwise, sufficient funds to erect a monument to the memory of the late Gen. David Wooster, who was a member of the Order, and whose remains were deposited in a grave-yard in the town of Danbury, without a stone to mark the spot where they rest." On the evening of the first day's session, the following named Brethren were elected officers for the current year:—

David Clark, Grand Master; Theodore Spencer, D. G. Master; William L. Brewer, Senior G. Warden; George F. Daskam, J. G. Warden; Horace Goodwin, G. Treasurer; E. G. Storer, G. Secretary; John W. Leeds, G. Senior Deacon; Howard B. Ensign, G. Junior Deacon; Chas. H. Olmsted, G. Marshal; N. H. Byington, G. Sentinel; Rev. Junius M. Willey, G. Chaplain; Charles S. Thompson and Herman Chaplin, G. Stewards; Ebenezer Allen, Grand Tyler.

GRAND LODGE OF TEXAS.

The Grand Lodge of Texas held its sixteenth annual communication at Nacogdoches, in January last. We learn that the session was numerously attended, and a large amount of business of local interest was transacted. The office of the Grand Lecturer was abolished, and an amendment to the constitution adopted to the effect that "the several District Deputy Grand Masters shall be the lecturers of their respective districts, and it shall be the duty of said District Deputy Grand Masters to consult with each other at each annual communication of the Grand Lodge, and agree upon and report to the Grand Lodge a uniform system of the work and lectures of the degrees of Entered Apprentice, Fellow Craft and Master Mason."

On qualification of officers of new Lodges, it was ordered, that "the Lodge nearest to the place where the new Lodge is prayed to be constituted, shall be required to vouch that the Brethren nominated in the petition for Master and Wardens, are fully qualified to ecnfer properly, in due and ancient form, the three degrees of Entered Apprentice, Fellow Craft and Master Mason." The qualifications contemplated by this regulation are certainly essential, and the rule is in conformity with what we suppose to be the general usage in such cases.

OFFICERS FOR THE CURRENT YEAR.

M. W. A. Neill, of Seguin, Grand Master; R. W. F. B Sexton, of San Augustine, Deputy Grand Master; J. F. Taylor, of Marshall, Senior Grand Warden; W. P. Brittain, of Rusk, Junior Grand Warden; E. B. Nichols, of Houston, Grand Treasurer; A. S. Ruthven, of Houston, Grand Secretary.

MASONIC CORRESPONDENCE.

Portland, May 7, 1853.

C. W. Moore, Esq.

R. W. Sir and Brother:—The annual communication of our Grand Lodge was holden on Thursday, the fifth inst., and closed on Friday evening the 6th, being in session only two days. The following are the Grand Officers elected for the ensuing year:—M. W. Freeman Bradford, G. Master; Rt. W. Timothy Chase, D. G. Master; Jabez True, Sen. G. Warden; Thomas B. Johnston, Jun. G. Warden; Charles B. Smith, G. Sec.; Moses Dodge, G. Trea. The session was perfectly harmonious and pleasant throughout.

The following preamble and resolutions were introduced by M. W. Robert P. Dunlap, P. G. M., after a most feeling announcement of the decease of the worthy Brethren, to whom they refer, and were unanimously adopted by the Grand Lodge. And I am requested to forward them to you for publication in your Masonic Magazine, as follows:—

Grand Lodge of Maine, May 5, 1853.

Whereas it has pleased the Supreme Disposer of human events, in his inscrutable providence, to remove, by death, during the past Masonic year, Hon. William King, the first Grand Master of the Grand Lodge, Joseph M. Gerrish, Esq., Past Grand Treasurer, and Henry H. Bordy, Esq. Grand Treasurer, be it therefore

Resolved, That the members of this Grand Lodge deeply regret the loss they have sustained in the deceease of these worthy Brethren, who were esteemed and respected for their many virtues during life, and by their ready co-operation in every good work, sustained the principles, and conferred new honors upon our venerable institution.

Resolved, That we sincerely condole with the families of the deceased, in the afflictive bereavement they are called to experience, and would tender to them our heartfelt sympathies.

Resolved, That as a mark of respect to the memories of our deceased Brethren, the jewels and furniture of this Grand Lodge be clothed in mourning.

Ordered, That the above preamble and resolutions be entered upon the records of this Grand Lodge, and that the Grand Secretary forward them to the families of the deceased.

Respectfully and fraternally, C. B. Smith, *G. Sec'y.*

North Chester, Vt., May 10, 1853.

Dear Sir and Br.:—In the notice of Dr. C. W. Chandler's death in the last number of your Magazine, p. 223, there are two or three errors which ought to be corrected.

He did not die in Chester, but in Ludlow, Vt., whither he had removed about a year before. He was formerly of Andover, Vt. where he had been in the practice of Medicine for more than half a century. He was never Speaker of the Vermont House of Representatives, that honor belonging to his grandfather, Thomas Chandler, Esq. He died in the 82d year of his age, honored and esteemed throughout this community, and wherever he was known, for his benevolence, integrity and general worth. He was indeed a Freemason, and ever consistent and unwavering in his attachment to the Masonic Institution, whose liberal principles and benevolent purposes were so congenial to his own generous spirit.

Fraternally and truly yours,

J. O. Skinner.

Waverly, Ala., May 2, 1853.

Br. Moore— * * Our Order in this part of the State is moving onward—drawing into its pale many of the good and true. Light on Masonry is desired by many, and I know not of any way more calculated to disseminate it than by the perusal of your monthly—hence I encourage all to subscribe for it. In fact I cannot conceive how any Brother can pass it by unnoticed and unread. For some years past we have had a Lodge near this place, the present officers of which I send you :— *Golden Hill Lodge* No. 120—W. E. Allen, W. M. ; P. Owen, S. W. ; A. McDaniel, J. W. ; D. A. M. Blalock, Treas. ; James Wootin, Sec'y ; William M. Graves, S. D. ; John Hardin, J. D. ; John Martin, Tyler. w. e. a.

Obituary.

Brother EDWIN HUDSON.

Masonic Hall, San Francisco, Dec. 11, *A. L.* 5852, *California Lodge, No.*1, *F. & A.M.*

In addition to the funeral obsequies of Br. Edwin Hudson, this day, the following preamble and resolutions were adopted, that

Whereas Br. Hudson for the several years of his residence in San Francisco, has been known in all the relations in which he has moved, by the pure, manly, and consistent exhibition, of all those estimable qualities of character, which endear a man to his fellows, and whereas from his early establishment of himself in his professional pursuits in this city, he has attached himself with peculiar warmth of affection, to this original branch of the institution of Masonry in California, and by his very regular attendance upon our communications, his high Masonic intelligence and his devoted love to the Order, he has contributed much to the *wisdom* of the counsels that have governed us, given great support to the *strength* in which we have become *established*, and increased the *beauty* that adorns our work, therefore,

Resolved, That the Worshipful Master, Wardens, Officers and Brethren of California Lodge, No. 1, F. and A. M., of which Br. Hudson was a member, unite in deep and sincere grief at the loss they have sustained as a Lodge, by the mournful event that has dissolved his connexion with us, and that our grief is the more poignant, in consideration of the fact that he has been the first of our own members whose remains we have been called upon to consign to the grave.

Resolved, That as a testimonial before this community of the respect which we cherish for the character of our worthy deceased Brother, the members of this Lodge will wear the usual badge of grief for thirty days.

Resolved, That not only as men, but more especially as Masons, we sympathize in the sorrows that will afflict the orphan children of our deceased Brother, from the loss of one of the most excellent of fathers, and that we also, condole with the other relatives under the dispensation which they will be called upon to mourn.

Resolved, That copies of the foregoing preamble and resolutions, be transmitted by the Secretary of the Lodge, to the family and relatives of the deceased, and to the Lodge with which Brother Hudson was last connected before coming to this State.

Resolved, That copies of the foregoing preamble and resolutions, be transmitted by the Secretary to Masonic periodicals in the Atlantic States.

E. W. Bourne, *Secretary.*

Brother SAMUEL CARAWAY.

Morning Star Lodge, No. 27, *A. F. M., Thomaston, Geo., March* 4, 1853.

The Lodge assembled at the usual signal, and the W. Master announced the mournful intelligence that our beloved Brother Samuel Caraway had been cut down by the ruthful hand of death.

The following obituary notice having been prepared, was presented and ordered published. To wit :—

In the dispensation of a just God, our beloved Brother, Samuel Caraway, Tyler of Morning Star Lodge, No. 27, of A. F. M., has been removed from our midst, his earthly existence is now closed ;—his immortal one commenced.

We have not his presence with us ; we hear not his familiar voice. It is hushed in the stillness of death ; but we have his example, the teachings of his life, the recollections of his many virtues.

Let us learn wisdom, and while we honor his memory and mingle our tears over his bier, let us also remember the message to us, is : "Be ye also ready," for we know not the hour we may be summoned to appear before him, who judges the world in righteousness.

As a token of our respect and esteem for our departed Brother, be it

Resolved, That in the call of our beloved Brother Samuel Caraway, from his labors among us to that celestial Lodge above where the Supreme Architect of the universe presides, on the morning of the 3d inst., society has lost a most estimable member, and our Order a bright ornament, and for whose faithfulness and services we fondly cherish his memory.

Resolved, That we tender our heartfelt sympathies to his bereaved widow, and his promising little orphan children, and we further extend our sympathies to the aged parents, his brothers and sisters, who are now left to mourn their irreparable loss.

Resolved, That the Lodge and Jewels be clothed in the habiliments of mourning for thirty days ; and that the members wear the usual badge the same length of time.

Resolved, That the proceedings be forwarded to the Macon Journal, Messenger, Auburn Gazette, and Boston Masonic Magazine for publication, and that a copy of the same be presented to the bereaved widow.

John L. Cheney,
John P. Dickinion, } *Committee.*
Irby H. Trayler,

A true extract from the minutes of the Lodge,

A. T. Shackelford, *Sec'y.*

Brother JOSIAH BALDWIN.

The following resolutions, offered by the R. W. Br. Winslow Lewis, in token of respect for the memory of the excellent Brother whose decease they record, were unanimously adopted by the Grand Lodge of this State, at its communication in March last.

Resolved, That this Grand Lodge, while in the heartfelt demonstration of respect for the memory of one of her permament members, is not unmindful of the loss of him who in the humble capacity of Tyler of this body, has faithfully and devotedly served the cause of Masonry for a period extending to the life of a generation.

Resolved, That the late Josiah Baldwin has left to us, and to his family, the inestimable legacy of a good name. The trait most conspicuous was uniform and consistent conscientiousness, exemplified in his long devotion to duty. He reverenced its dictates in the smallest as well as the greatest things; and was thus entitled to the commendation of his Great Master, "well done, thou good and faithful servant! thou has been faithful over a few things, I will make thee a ruler over many. Enter thou into the joys of thy Lord."

Resolved, That we condole with the bereaved family in the loss of their respected and venerable head. May the mantle of his devotion to duty and conscience fall especially upon him who is connected with us and with them, and though neither wealth nor high station may be the result here, the better wealth, the more glorious place, will be gained hereafter.

BROTHER AMASA DODGE.

Hall of Mount Olive Lodge, No. 48, Delphi, Ind. Nov. 29, 1852.

At a stated meeting of Mount Olive Lodge, No. 48, of Free and Accepted Masons, convened Monday, November 29th, at 7 o'clock, P. M., A. D. 1852, the following resolutions were unanimously adopted.

Whereas it has pleased Almighty God to remove from earth our Brother AMASA DODGE, (away from his children and relatives in the distant California,) and whereas, the deceased was a worthy and esteemed member of Mount Olive Lodge, No. 48, of Free and Accepted Masons, in the State of Indiana, and whereas, he was respected and beloved by the citizens of our town, therefore

Resolved, That we have heard with deep regret and sorrow, the intelligence of the death of our worthy Brother Amasa Dodge.

Resolved, That our hearty condolence is tendered to the children and relatives of our Brother and that we will extend to them the aid and relief which the case may require.

Resolved, That we wear the usual badge of mourning thirty days.

By order of the Lodge.

D. L. JACKSON, *W. M.*

GEARHARD FOREMAN, *Sec.*

BROTHER A. R. TAYLOR.

At a meeting of Olive Branch Lodge, No. 26, at their Lodge Room, at Cincinnati, Texas, on the 22d day of February, A. D. 1853, the following preamble and resolutions were unanimously adopted.

Whereas, in the dispensation of an Allwise and beneficent Providence, it has pleased the Grand Architect of the Universe to call from labor in the earthly Lodge, to refreshment in the Lodge above, our worthy and well beloved Brother A. R. TAYLOR, and as we desire to pay the last sad tribute of respect to the memory of our departed Brother, and to recal to mind the many virtues and noble traits of him whom we shall no more see on earth, be it therefore

Resolved, That we deeply deplore his death, in the meridian of his days, and that in him, society has lost a most valuable citizen; and the Order an estimable, efficient and worthy member, and we all a faithful and devoted friend. As a citizen he was prompt and efficient in the discharge of his duties; as a Mason he was pure, zealous and faithful, and ever devoted to the Order; the needy never asked in vain at his hands, and to his friends he was as true as steel.

Resolved, That we sincerely sympathize with his afflicted relatives and friends, and beg that they accept this expression of our regret.

Resolved, That as a mark of regard for our departed Brother, we wear the usual Masonic badge of mourning for thirty days, and that the jewels and furniture of the Lodge be put in mourning for the same period.

Resolved, That the Secretary forward to the sister of our deceased Brother a copy of the above resolutions; and also forward to the Presbyterian, at Huntsville, and the Religious Banner, at Houston, and Moore's Magazine, Boston, a copy with a respectful request for publication in their respective papers.

W. P. HART, *Sec'y.*

BROTHER THOMAS O. MARSHALL.

Ashler Lodge, Rockport, Ms., April 9, 1853.

Whereas it has pleased Almighty God to take suddenly from amongst us our Brother THOMAS O. MARSHALL (Treasurer of this Lodge) long known and highly esteemed not only as a noble, high minded, and useful citizen, but as a most worthy Brother, whose cardinal principles, not only in profession, but in practice, were Friendship, Morality and Brotherly Love,—therefore

Resolved, That this (Ashler Lodge) of which he was a member, and the Fraternity at large have sustained by his death an irreparable loss.

Resolved, That we do most heartily unite with the afflicted family of the deceased, in mourning our departed Brother, fondly hoping that our loss may be his great gain.

Resolved, That we wear the usual badge of mourning for thirty days.

Resolved, That a copy of the above resolutions be transmitted to the widow of the deceased and to the Freemasons' Magazine, Boston, for publication.

By order of the W. Master and Brethren,

Attest, HENRY CLARK, *Sec'y.*

CAUTION.

A MAN named JOHN JOHNSON, aged about 75 years, a foreigner by birth, is now travelling through the Southern States, representing himself a member of this Lodge, in indigent circumstances. This is to caution the Fraternity against imposition, as he never was a member of this Lodge, nor does this Lodge know him to be a Mason. He further claiming the authorship of Johnson's Law Reports—which we know to be false.

S. K. TURNER,
Secretary Richmond Lodge, No. 55,
Richmond, Ky.

May 10, 1853.

EXPULSION.

Wesley Lodge, Wesley, Ten., March 5, 1853.

Resolved unanimously, That JOEL I. ROBINSON, a member of Wesley Lodge, No. 104, of Free and Accepted Masons, be expelled from said Lodge and all the privileges of Masonry, for gross unmasonic conduct.

Resolved, That the Secretaryof said Lodge be directed to cause the said resolution to be published in Moore's Monthly Magazine, published in Boston, and in the Memphis Appeal and Enquirer, and New Orleans Picayune, with a request that all editors friendly to Masonry give the above resolution one insertion.

MASONIC CHIT CHAT.

Celebration at Worcester, Mass.—*Morning Star Lodge*, at Worcester, will celebrate St. John's Day, at that flourishing city, on the 24th, by a Procession, Oration, Dinner, &c., to which the various Lodges, Chapters, Encampments, &c. in the State are invited,—to appear in their appropriate regalia, and with their banners. It is expected the Grand Lodge, and other Grand Bodies of the State, will also be present, and that there will be a general attendance of the Brethren. We understand that arrangements will be made with the Worcester Rail Road Company for the conveyance, both ways, of all who may desire to attend from this city and vicinity, probably at a reduced fare. The procession will form at 11 o'clock. The dinner will be provided by Br. John Wright, under his large Tent, with accommodations for 1000 persons, including ladies. The tickets will be, we understand, $1.25 for gentlemen and $1.00 for ladies.

The day will also be celebrated at Cleaveland, Ohio, by Oriental Encampment, Webb Chapter, and Cleveland and Iris Lodges.

☞We notice several of our articles travelling about the country—one or two credited to wrong sources, and others so much mutilated through the carelessness of compositors or proof readers, that we should not care to reclaim them, if the wrong credit were given. A little more care in both these respects would not be misplaced.

☞The Grand Chapter of Florida held its annual communication at Tallahassee in January last. The proceedings were wholly of a local nature. The returns of seven Chapters are given in the printed proceedings, and the Order appears to be in a good condition. Comp. Samuel Boardman was elected G. H. P. ; J. W. Davidson, D. G. H. P. ; C. A. M. Mitchell, G. K ; James S. Rust, G. S. ; John B. Taylor, G. S. ; D. C. Wilson, G. Treas.

☞We have received since our last, copies of the proceedings of several Grand Lodges and other bodies to which we shall refer at our earliest convenience.

☞We have another *set* of this Magazine, in good condition, which will be disposed of, either bound or unbound, as shall suit the purchaser.

Grand Lodge Pennsylvnia.—We learn from the official statement recently published, that the receipts of this Grand Lodge the past year, " from Lodges, Chapters and Encampments," were $11,175 90 ; for Dispensations, Certificates, &c. $1,190.11 ; for new Warrants, $571 ; and from all other sources $6008,99. Total $20,413 61. Payments and expences, including $1640 salaries of Grand Treasurer, Secretary and Tyler, $17,231 08. Leaving a balance in the Treasury of $3,184 53. The Sinking Fund amounts to $45,616 63 The Girard Bequest now amounts to $35,000. The interest of this Fund is for charitable purposes. The amount so distributed the past year is $1,994 58—504 48 of which were given to 36 applicants hailing from foreign jurisdictions. The balance of $1490 was given to 83 applicants belonging to the State. The Charity Fund proper, amounts to $6000, with certain properties in Chester and Germantown. Of this fund $250 were distributed the past year to 40 applicants, widows of deceased Masons. The Grand Lodge is about building a new Masonic Hall on its estate in Chestnut street.

At Concord, N. H.—The approaching anniversary of the nativity of St. John Baptist will be celebrated at Concord, N. H. by Blazing Star Lodge, on the 24th instant, by a procession, Oration, Dinner, &c. Brethren of all degrees, with their ladies, are invited to be present.

☞A new edition of the Trestle Board has just been issued from the press, and may be had through any of the principal booksellers in the country, and of the agents named on the cover of this Magazine. A liberal discount will be made to Booksellers, and Lodges, and other Masonic bodies, when ordered in quantities of not less than one dozen. The work is in general use, and as a consequence, is doing its appropriate work in producing and preserving uniformity in the ritual and ceremonies of the various bodies to whose use it is expressly and carefully adapted.

Editor's Address.—Our correspondents would confer a particular favor on us, and perhaps a benefit on themselves, if they would be a little more careful in addressing their letters. The name is not sufficient to ensure safety. The words " Editor Freemasons' Magazine," after the name, will best do this.

THE

FREEMASONS'

MONTHLY MAGAZINE.

Vol. XII.] BOSTON, JULY 1, 1853. [No. 9.

REJECTED CANDIDATES.

Charles W. Moore—

Dear Sir and Br. :—I wish to submit a question to you in Masonic usage, and if you regard it as sufficiently important, I should be obliged to you, to see your opinion in the next number of the Magazine. The question is this :—

A candidate petitions to a Lodge and is regularly and constitutionally rejected,—within a few months after his rejection, the objecting Brother becomes satisfied, and is willing that the petitioner should become a Mason,—wishes to withdraw the objection ; but is unwilling that his name should be given as the objecting party. The By-Laws of the Lodge, we will say, state that when a petitioner has been rejected, no further balloting shall take place, in the case, for twelve months next thereafter ; unless the member opposing, shall voluntarily withdraw the objection, in open Lodge.

The objecting Brother executes a written authority, which is attested by two Master Masons, known by the Lodge to be such ; andin this mode *empowers* a Brother to withdraw the objection in open Lodge ; but not to disclose his name to the Lodge.

Under these circumstances, is it consistent, or inconsistent, with the principles of Masonry, and with the usages of the Order (independently of the provisions in the Lodge By-Laws,) for the objection to be withdrawn, and let another ballot take place ?

To me this has seemed to be a question of some general importance, and should you think it worthy of note, I should be much gratified to see a remark from you upon the subject. Fraternally yours, &c.

There is no law of general application, in the books, nor is there any settled usage of the Fraternity, that either limits the time, or prescribes the manner, in which a second application for initiation may be made by a person whose petition has been once rejected. Neither is there any uniformity on the subject, either in the usage or the local regulations of the Grand Lodges in this country. The practice is arbitrary, and therefore divers. In a few States, it is regulated by the constitutions of the supreme body ;

while in others, it is left to the determination of the Lodges, each acting independently, and according to its own convictions of propriety and duty. Hence we often find different practices prevailing within the same general jurisdiction. This is objectionable. It embarrasses the Lodges and introduces irregularity and diversity of practice where there should be order and uniformity. As like begets like, so looseness of practice in one respect leads to corresponding looseness in others. The remedy is in the hands of the Grand Lodges, and should be applied, so far at least as to ensure agreement among the Lodges within the same jurisdiction. Uniformity of practice is as essential to the beauty and harmony and prosperity of the Lodges, as uniformity of ritual is to the unity of the Order. However difficult the latter may be, the former can be readily secured. Written regulations are easily understood, though oral instructions are with difficulty retained. If we cannot have exact uniformity in all respects, the true policy is to secure it where it is attainable. This can at least be done in the rules of government, if not in the ritual of the Lodges.

A practice which has obtained to a very considerable extent in this country, is, to require that a specified time shall intervene between the rejection of a first and the reception of a second petition for the degrees. This is usually determined, where it exists, by the By-Laws of the Lodge, and is fixed in some cases at three, in others at six, and in others again, at twelve months. But, as we have remarked on a former occasion, we are not favorably disposed towards this method of adjusting the difficulty. We do not perceive the propriety, nor, if we understand it, do we concur in the philosophy of it. It is predicated upon the assumption that the applicant is a bad man,—that he is destitute of a fair moral character; and, consequently, unworthy to be admitted to the privileges and associations of the Lodge room. But this is far from being a certain and just conclusion. It is not a rule by which we may safely determine the moral character of any man. Reasons are rarely, or at least not always, given for a negative ballot, and they cannot be demanded. The law of the ballot-box secures alike the act and the individual. The petitioner is afforded no opportunity for defence or explanation. He knows neither the source nor the nature of the objections against him. As to him, the whole proceeding is shrouded in secrecy. Beyond the result, he can know nothing. This may be just or it may be unjust. But experience leaves no room to doubt, that rejections frequently occur from considerations beyond, and independent of, the question of character. They are often the result of personal dislike, or the supposed absence of the requisite social qualities; and a variety of other causes, having no necessary or proper relation to the personal integrity or moral qualifications of

the rejected. It may be said that such rejections are wrong,—that they are not authorized or warranted by the rules and usages of the Institution. This is granted. But in discussing questions of human action we must take men as they are, and human nature as we find it. If we were permitted to assume that all men are above their passions, and their prejudices, and their dislikes,—that in all their intercourse with their fellow-men, they are influenced only by pure and ennobling motives,—by sentiments of brotherly love and disinterested friendship,—it would be reasonably safe to infer that none but bad men are refused admission to our Lodges. But the postulate being inadmissible, the conclusion fails.

There are two classes of rejections. First, where the petitioner is rejected by a single ballot, and frequently against a favorable report from the investigating committee. To such cases, the preceding remarks apply with peculiar force. Secondly, where the rejection is based on the report of the committee. Here, it is conceded, that a *prima facie* case of bad character is made out. But the fact is not proved. The report rests on *ex-parte* testimony; and though it is sufficient to determine the action of the Lodge, we think it not sufficient to establish the general bad character of the petitioner, either in his social or civil relations. The standard by which he is tried in the Lodge is a peculiar one,—more exacting in its demands than the ordinary standard of social and business life. A man may be honest and honorable in all his ordinary transactions, a kind neighbor and useful member of society, and yet fail to come up to the full measure of the standard of admission to the Lodge. His rejection, therefore, does not, in either case, afford that clear and certain evidence of general moral delinquency, which should exclude him from the amenities and confidence of social and business life. The rule in question assumes the opposite of this, and places him on probation as one whose present moral character excludes him from the associations of moral men. In this respect we think it assumes too much. In the first class of cases, the rejection and consequent application of the rule, are often determined by a single negative ballot, thrown by an unknown hand and for unknown reasons. In the second class, the rejection is determined by a report based upon ex-parte testimony, and that not always from the most reliable sources. It is however the best the committee can obtain, the most satisfactory of which the peculiarities of the case admit, and should always be sufficient for the present purposes of the Lodge. But it cannot with propriety, be received as final and conclusive of the facts presented. It is a *prima facie* case; and, as to the Lodge, stands until the contrary is shown. This may be done in twentyfour hours, or it may never be done. But it is proper that the Lodge should always, and at any hour, hold itself at liberty to reverse its decision, when satisfied of its error. The rule in question does not allow this. But the equitable laws of justice, respect for the natural feelings of the candidate, and the honor of the Lodge, would all seem to, demand it. If an error has been committed,—if a single member, or a dozen members, have been deceived by false impressions or misrepresentations, and thus been led to do a great moral wrong, where their only purpose was to do right, they should be allowed the earliest opportunity to retrace their steps, when convinced of the propriety of doing so. The Lodge owes it to its own honor, that it should hold in its own hands, the privilege and the right to avail itself of the earliest practicable moment to heal the wound it has causelessly, though unintentionally, inflicted on the feelings, and perhaps the character, of an upright and honorable man. Under such circumstances, delay, to a sensitive mind, is cruelty. While the standard of character should in no case be lowered—while all the requirements should be rigidly enforced, and while too great precaution cannot be used against the admission of the unworthy—our Lodges should be left free and untrammelled to right themselves without delay, and to " render unto every man his just due.'' The rule of limitation does not allow of this. And because it does not, we question the propriety of incorporating it into the By-Laws of our Lodges. In our opinion, the most just to all parties, and the safest course for all concerned, would be to leave the whole question of a second petition open and unrestricted. The Lodge would then be at liberty to decide on each case, as it occurred. No embarrassing delay, as in the instance presented by our correspondent, could occur. The Lodge would be in a condition to act promptly—to relieve itself and the petitioner at once, of all embarrassment and doubt. It may occur to the minds of some of our readers, that under such a rule, the Lodge would be exposed to unnecessary vexation, from the frequency with which rejected petitions might be re-presented. Not so. The Lodge is under no obligations to receive any petition. It has therefore only to determine that it will not receive the petition, and it cannot be presented. While, on the other hand, if it see cause to receive it and reinvestigate the case, it is not prohibited by its own regulations from doing so. This right we would have it retain, for the reasons given,—and for the further reason, that it is in unison with the spirit and ancient usages of the Institution. The rule of limitation is an Americanism, and of modern origin.

Before leaving this branch of our subject, and as german to it,—though having no necessary connection with the inquiry submitted by our correspondent,—we will take the liberty to repeat a suggestion thrown out by us some few years since, in relation to the policy of Grand Lodges, regulating the initiation of rejected candidates. It has become a frequent and serious cause of complaint, that candidates who have been rejected in one

State, have been afterwards received and initiated in a sister State, and sometimes, though not so frequently, in another Lodge under the same jurisdiction. This is a ruinous policy and should be prohibited by stringent regulations. Every Grand Lodge being supreme and independent within its own province, it is not in the power of any one body to effect a full and perfect remedy of the evil. This would require the coöperation of all. But each body can do much towards it. It can regulate its own household. It can prohibit by constitutional enactment, the initiation of a candidate, who has been rejected within its own jurisdiction, in any other Lodge than that to which he originally applied for admission,—except (if it see fit to make such an exception), he obtain the written recommendation of at least six members of the Lodge by which he was rejected; three of whom to be the Master and Wardens. This is the regulation of the Grand Lodge of Massachusetts, and it leaves the matter where it properly belongs—in the hands of those who best understand it. And what to our mind is of weighty consideration, there being no other restriction, it enables the Lodge to correct immediately, any error into which it may have been inadvertently led, in the original rejection. The exception in favor of the candidate, allowing him the benefit of the recommendation of six members of the Lodge, is intended to protect him, so far as regulations can avail to that end, against individual prejudice or malice; for it is not to be denied that Masons are not always free from the influence of these vices, though they probably prevail among them to as limited an extent as in any other class of the community. As to rejected candidates coming from other States, all that any Grand Lodge can do, is to require the Lodge within its own jurisdiction, to which such a person applies for initiation, to communicate immediately with the foreign Lodge, in which he was rejected. And this would be sufficient, if the rule were universally adopted by the Grand Lodges in the country. The fact that the applicant has been once rejected, is brought out by the usual test, when he presents himself for initiation, if it has not been previously ascertained. This test, though it may not be necessary in all cases, ought never to be omitted in the case of one who has recently become a resident in the State or town where the Lodge to which he applies for admission, is located. A little more attention to precautions such as are here indicated, would be the means of saving the Fraternity in all sections of the country, from many annoyances, and some reproach.

But, to the inquiry of our correspondent. The case may be briefly stated as follows :—A candidate has been rejected. By a provision of the By-Laws of the Lodge, this bars him from the privilege of presenting a second petition for the space of one year, unless the opposing member shall sooner voluntarily withdraw his objection in open Lodge. The member wishes to do this, but declines to appear before the Lodge in person, or to have his name made known. He asks that the rule of the secret ballot shall be continued until the whole subject has been finally disposed of. He threw the negative under the protection of secrecy, and desires to withdraw it under the same provision. To this end, he certifies in writing to two reputable members of the Lodge, that he was the author of the objection, and in the same instrument authorizes one of them to withdraw it, "in open Lodge," as required by the regulation—stipulating as a condition that his name shall not be exposed. The reason for the condition, is doubtless of a personal character, and grows out of the relations of the parties. These may be such as to render it essential. But is the intention of the By-Law answered by the course proposed? If so, then it is a proper one; for the intention, not the letter of the regulation, should govern the action. The terms of the rule, as given by our correspondent, provide that a second proposition shall not be entertained, "unless the member opposing, shall voluntarily withdraw the objection in open Lodge." If we analyze these terms we shall find—First, that the objection must be *voluntarily* withdrawn by the opposing member,—that is, he shall not be constrained by intimidation, or other improper influences, to do the act involuntarily. There is no pretension that in the present case the member is under any such constraint. Secondly, he must "withdraw the objection in open Lodge,"—that is, when the Lodge is open and organized for business. There is nothing in the terms of the rule that requires his personal presence in the Lodge, or that indicates any particular form or manner in which the objection shall be withdrawn. It designates the place where, the time when, and by whom, this shall be done. Nothing further. The essential object of the secret ballot, is, that the member casting the black ball shall be protected in his negative, and the Lodge in its harmony. But this object would be liable to subversion, if in order to retrace his steps, the objector were required to expose his name. The alternative would be presented to him, of allowing the act to remain, to the great injustice of the innocent, or of incurring the risk of personal annoyance, perhaps of dissevering intimate ties of personal friendship. No interpretation of Masonic rules can be just, that leads to such a result.

As the By-Law under consideration does not prescribe the mode by which the Brother may withdraw his objection, it should seem that he would be entitled to exercise his own best judgment in the premises. The difficulty of preserving the *identity* of the objector, in the process of transferring the right to exercise his power, as an individual member, *to others*, is a serious one; and if often permitted, without great care, might, in ordinary cases, lead to great abuses. But when it is considered that the By-Law in question, literally construed, may be easily violated by an untruthful Brother, being present,—in the absence of the objector, or in a variety of ways by deception,—we can perceive no special reason why the method proposed may not be allowed. The identity of the *objection*, is of more consequence than that of the *person*. The objection being one of *principle*,—unless some Brother has erred by carrying personalities into the Lodge room,—it need not *necessarily* have any connection with *individuality*. If the objection were of a personal nature, then the author of it stands as a supplicant for favor; and the Brethren are simply asked, by the proposed method, to aid him in preventing the extension of an error. Any risk which may be supposed to attach to the course suggested, is removed by the consideration, that the agent, equally with his principal, is responsible to the Lodge for his faithfulness; and that the withdrawal of the objection merely opens the way for a new proposition; when the name of the candidate will again be inserted in the notifications and laid before the members of the Lodge. Imposition, if attempted, cannot, therefore, fail of being seasonably detected, if the Lodge is properly notified.

ITINERANT LECTURERS—AGAIN.

We perceive that the subject of vagrant lecturers is arresting the attention of the proper authorities; and it is most earnestly to be hoped that the interest which has been awakened in relation to it, will not be permitted to subside until the evil is thoroughly eradicated. It has existed for more than half a century, and has done mischief enough. It is now time a stop was put to it, and the *trade* abolished; for *trade* it has become, and that of no very reputable character,—at least, it is one in which reputable men would not care to engage. It has been carried on so long, and become so identified with the operations of the Lodges, that the class of persons most interested in it, seem now to regard it as an element of the Masonic system,—an "inherent prerogative" of idleness, which they have a prescriptive right to exercise, independently, and in defiance, of the authority of Grand Lodges. We have an instance of this in the extract given below from the address of the Grand Master of Mississippi, at the late annual communication of that body. Our Brother complains that the authorized lecturers of his State, "come in contact at every point, with itinerant, self-constituted lecturers from other States,"—"irresponsible and arrogant pretenders," who creep into the Lodges and leave impressions which "cannot be eradicated, nor corrected,"—and this in "disregard of the resolution and edicts" of his Grand Lodge. Such conduct is an outrage on the lawful authority of the State, and should be visited with the highest penalties of the Institution, let the parties come from where they may. Our Brother is in error, if he doubts the authority of his Grand Lodge to reach them, and expel them, not only from his own jurisdiction, but from the pale of the Fraternity. If they come within the limits of his Grand Lodge, as Masons, they are subject to its authority, and amenable to its laws. They cannot avail themselves of any supposed want of jurisdiction, to " foment discord and jealousy among the Brethren," anywhere. To allow the opposite principle, would be to surrender the supremacy of the Grand Lodge into the hands of mountebanks and schismatics. This cannot be. Every Grand Lodge possesses ample power to protect itself and its Lodges, from the depredations of marauders and impostors, whether they come from without or grow up within its jurisdiction. And it is bound to a prompt and energetic exercise of this power, not only to itself and its own interests, but to its sister Grand Lodges and the honor and prosperity of the Order. The evil complained of is not limited to the jurisdiction where it is practised. It spreads itself out and is felt all over the country, in its disharmonizing influences.

Our Brother complains of the want of uniformity in the work of the Lodges, and speaks of the existence of " many systems," in his State. Under the evil to which he refers, and appropriately condemns, the fact cannot be otherwise. It is an unavoidable consequence of a determinate cause. And, gloss it over as you may,—employ as many Grand Lecturers as there are Lodges in the State, and form them into as many " standing committees on work,"—it will all avail nothing, unless the cause—the root of the evil, is first thoroughly eradicated and destroyed. Let this be done, and two well qualified and intelligent Brethren, having the confidence and coöperation of the Lodges, would soon remove all existing disagreements. The extract follows:—

> " The want of a uniform system of work and lectures in this State must be apparent to every observant and intelligent Mason. Many new Lodges are created every year. Our numbers are increasing, and instruction is much needed. The Grand Lodge has made several unsuccessful efforts to accomplish this object. I believe the greatest obstacle to our success is to be found in our system of lecturing. This Grand Lodge sends out its own lecturers, who, at every point, come in contact with itinerant, self-constituted lecturers from other States; and having crept into the Lodges, and especially the new and inexperienced ones, they make an impression on them which cannot be eradicated, nor corrected. They unfortunately " pin their faith to the sleeve" of these irresponsible and arrogant pretenders. Their tendency is to foment discord and jealousy among our Brethren; create parties among our Lodges, and interrupt the general harmony. You have heretofore tried to prevent the introduction of strangers of this class among us—but your resolution and edicts have been disregarded, or evaded, as I am informed. If we can reach them in no other way, we can hold Lodges responsible for admitting them. I recommend this course—and that we take charge of our own work and lectures, and provide for their dissemination.
>
> Your unavailing efforts to establish a uniform system of work, heretofore, should not discourage us. I would advise the appointment of a Standing Committee on Work, to be composed of the best-informed Masons, of experience, if practicable, with power to hold their sessions in the recess of the Grand Lodge; and that a sufficient compensation be allowed for their services and expenses. I am aware that an expenditure of money, on such an object, will always meet with opposition from some quarters; but I would respectfully submit to your judgment, what subject is of more importance to the Craft, than a uniform system of work? And how can we dispose of a portion of surplus funds more advantageously?
>
> While on the subject of work, I would venture to admonish the Grand Lodge, and every member under your jurisdiction, that for the sake of a uniformity in work and lectures, we should all be willing to yield a little, at the same time preserving the ancient landmarks. There is not a great discrepancy among us now. Any system which would be agreed on by an intelligent committee would, in my judgment, be far preferable to the many systems now in use in this State.

THE GRAND ORIENT.

The committee on correspondence of the Grand Lodge of Mississippi, " recommend that a suitable acknowledgment be made of the communication from the Prince Lucien Murat, the Grand Master of French Masonry, and that he be congraulated on his election—but without recognizing the body over which he has been called to preside, as the organ of regular Freemasonry."

This is certainly a remarkable paragraph. The document in question is an official communication from " the Grand Master of the Masonic Order in France," and the body over which the writer presides is the Grand Lodge of France. As such it has been recognized and acknowledged by the Masonic Fraternity of the world, for about a century. It has its faults, and they may be gross ones; but it is the organ of Freemasonry in France, if there be any organ, or any " regular Freemasonry" in that country. Of this latter fact there may be some doubt; but such, as it is, the Prince Murat is the Grand Master of it, and is so recognized and congratulated by the committee. They acknowledge the head, but reject the body. Of what earthly use the former can be without the latter, it surpasses our philosophy to conjecture; and we are equally at a loss to comprehend the purpose of congratulating a distinguished Brother on his election as the presiding officer of a body, the regularity of which we repudiate. We should rather commisserate him on his misfortune, or censure him for his folly, in allowing himself to be placed in a position of doubtful repute. We apprehend the Prince will hardly thank the committee for their congratulations.

GRAND LODGE OF MISSISSIPPI.

THE printed proceedings of this Grand Lodge, at its annual communication at Jackson, in January last, have been for some weeks upon our table. They are brought out in very neat style and make a large and handsome pamphlet. The session was held in the Senate Chamber and was numerously attended. The opening address of the Grand Master is brief, but is a well drawn and comprehensive paper. The reports of the District Deputy Grand Masters are given in the proceedings, and furnish many interesting and, locally, important details. One of the reports pays a just compliment to Grand Gulf Lodge, by noticing the fact that "more than one fourth of its members are qualified to fill any station in the gift of the Lodge." Another of the Deputies says, "the Lodges within his jurisdiction are partial to the York lecture," and recommends its adoption. We imagine the "York lecture" would be a curiosity, to most of our Brethren. The first Masonic catechetical lecture ever written, is not a hundred and fifty years old, and consists of some twenty questions and answers. We believe the Grand Lodge of Mississippi has long since determined, what the authorized lecture shall be within its jurisdiction. The safest way is to follow that Continued changes will never result in uniformity. Another very justly objects to the too rapid multiplication of new Lodges, particularly in "towns and villages where there can really be no necessity" for them. This is undoubtedly a dangerous evil, the consequences of which, it is much to be feared, will hereafter manifest themselves in a form no way favorable to the prosperity or character of the Institution. It is not however confined to Mississippi.

From the Secretary's report, we learn that during the past year, seventeen Charters and fourteen Dispensations for new Lodges have been issued. The receipts for the year were $6,858 85, and the expenditures $5,781 77. The amount carried to the School Fund for the same time, $1,765. The estimated receipts for the present year, 7,500. Estimated expenditures $5,600.

The following able letter is of so interesting a character that we offer no apology for transferring it to our pages. The case was discussed, on an imperfect statement of the facts, in this Magazine for April, 1852:—

Grand Secretary's Office, Natchez, April 26, 1852.

DEAR SIR AND BR.: The Grand Lodge of the State of Mississippi, at the last Grand Annual Communication, had before it certain documents, relative to the suspension of Brs. Thos. W. Caskey, by Jackson Lodge, No. 45, under your jurisdiction, and adopted certain resolutions relative thereto. A copy of these resolutions I have the honor to subjoin, and to request that you will lay them before the M. W. Grand Lodge of Alabama, at your next Grand Communication :—

"*Resolved*, That the Grand Lodge of the State of Alabama be respectfully requested to set aside the suspension of Past Grand Chaplain T. W. Caskey, and to direct Jackson Lodge, No. 45, at Gainesville, Alabama, to prefer charges and specifications against Br. Caskey; and transmit them to Malone Lodge, No. 101, within this jurisdiction.

"*Resolved*, That on the transmission of said charges and specifications, as aforesaid, against said Br. Caskey, Malone Lodge, No. 101, shall proceed to take testimony in the case by deposition, or otherwise, and hear and determine the case upon its merits."

That the M. W. Grand Lodge of Alabama may understand why this request is made, it is necessary that it be placed in possession of a brief history of the suspension of Br. Caskey, by Jackson Lodge, No. 45, and a review of the record and testimony transmitted to this Grand Lodge by said Jackson Lodge.

Br. T. W. Caskey was a member of Leake Lodge, No. 17, under this jurisdiction, and, retaining his membership, he returned to near Gainesville, Alabama, within the jurisdiction of Jackson Lodge, No. 45. He resided near Gainesville about three years, and then returned to Mississippi, received his demit from Leake Lodge, No. 17, and affiliated with Malone Lodge, No. 101. After his return to Mississippi and affiliation with Malone Lodge, No. 101, to wit: on the 18th November, 1848, cross-charges were made against him and a Brother Condit; which were referred to a committee, who, in January following, (1849,) reported them as *unworthy the attention of the Lodge*. This committee was discharged, and another committee was appointed forthwith, with instructions to bring charges against them both, and cite them to appear at the next meeting. Time was given to this committee in January and February, and they made their report in March, 1849, and preferred a charge with two specifications against them both. The 1st, for calling each other "hard names," and the 2nd, for living at enmity with each other, and continuing their abusive language towards each other.

The testimony appears to have been taken on the 3d January, 1849.

The Secretary of Jackson Lodge, in his statement before me, says, that, up to 28th September, 1850, Br. Caskey paid no attention to their several summonses; that, at the meeting in September, he was again summoned, and his case continued from month to month until December; and that then the Secretary was ordered to notify Br. Caskey, that his case would be disposed of in January, 1851. Br. Caskey not being present in January, his case was again continued, and a notice similar to the last was ordered; and on the 22nd February, Br. Caskey was suspended from all the right and privileges of Masonry, *for disregarding the notices and summonses, aad treating the Lodge with contempt.*

Br. Caskey states that the times fixed upon for his appearance were such that, at no time, could he appear without breaking his engagements as a Minister of the Gospel; and that he wrote to the Secretary of the Lodge, requesting that the Lodge would fix a time, which he mentioned. That he was a hundred miles from Jackson Lodge, and that the demand on his time was too great to go that distance, except at the time referred to, when his business would take him nearer Gainesville.

He denies the charge brought against him—and I can only say, that there is no testimony in the case, which goes to prove the charge against him, in the slightest degree. *In the testimony*, a new charge is made *by the prosecutor*—"that Br. Caskey held his gun up, and threatened to shoot the prosecutor." This is the prosecutor's own statement, and it is sustained by a witness, *who heard the prosecutor say that the prosecutor told him so*. This is contradicted by Br. Caskey and by the only other witness present, and he the only disinterested one.

If the undersigned were permitted to express an opinion in this case, he must say that Jackson Lodge would have been justified in dismissing the charge, after obtaining the testimony, without summoning Br. Caskey to go to Gainesville, a hundred miles from his field of labor, at his own expense, merely to hear the charges read, and then dismiss the case; for such must necessarily have been the result. But it is not necessary to inquire, whether justice or injustice was done to him; for he was *convicted* upon a charge, of which he had no notice—that of disobeying the citations and summonses of the Lodge, and treating it with contempt. This he may have done; but no opportunity was afforded him for his explanation or defence. The Lodge might have convicted him of the original charge, considering it a case of default—though no court of justice would, with such testimony before it; but to suspend him on a new charge, without notice, is contrary to the rules of this jurisdiction; and I presume must be in that of the M. W. Grand Lodge of Alabama.

But there is another consideration, rendering it desirable that the action of the Lodge at Gainesville should be considered by your Grand Lodge. It is considered doubtful by some of our brethren, whether Jackson Lodge, No. 45, had any jurisdiction over the case. There is no doubt that Jackson Lodge had jurisdiction over Br. Caskey as a sojourner; and, if charges had been made against him before he left Gainesville, that he would have been amenable to that Lodge, no matter where he had gone, or to what distinction he might subsequently have arrived at; but as the charges were made after he left, and his residence and Lodge being known to Jackson Lodge, as fully appears by the evidence, it is submitted to the M. W. Grand Lodge of Alabama, whether Jackson Lodge had jurisdiction, even if he had been convicted upon the original charge and specifications. He was however not convicted upon these charges—but of contempt to the Lodge in disregarding its summons, and this charge was made at the time of conviction.

The contempt, if any, was after his removal out of the jurisdiction of Jackson Lodge, and had affiliated with Malone Lodge, No. 101, and he was a member and officer of the Grand Lodge of the State of Mississippi; and all this without notice. For fear that the importance of this view may not readily be fully seen, I will respectfully suggest, that upon Br. Caskey's appeal to your Grand Lodge and the presentation of the record, the question will at once arise—What is the decision of Jackson Lodge, No. 45, from which he appeals? The answer must be, from the decision suspending him for contempt; for there was no decision upon the original charge—and the proof must be confined to the question of contempt, and upon this the proof must necessarily be *ex-parte*. He was never cited to appear to answer the charge.

On the first charge, then, it is at least questionable, whether Jackson Lodge had jurisdiction at the time the charge was preferred.

On the second, upon which conviction was had, there was error for two reasons.

1. For want of notice.
2. For want of jurisdiction.

Upon a full examination of this case, as presented by the record, including the correspondence, it is believed that, if the Grand Lodge of Alabama should decline to comply with the request of the Grand Lodge of Mississippi, she will reverse the decision of Jackson Lodge, and direct that Lodge to dismiss the original charge against Br. Caskey.

In submitting this case to the wisdom and justice of the M. W. Grand Lodge of Alabama, though perhaps not strictly within my province, I would remark, that, to my mind, the proceedings of Jackson Lodge and the correspondence exhibit a state of feeling inimical to the doing of strict justice by that Lodge.

I have the honor to be, with great respect, yours, fraternally.

WM. P. MELLEN, *G. Sec'y.*

AMAND P. PFISTER, Esq., *G. Sec'y, G. Lodge of Alabama, Montgomery, Ala.*

At its ensuing meeting the Grand Lodge of Alabama, passed an order directing Jackson Lodge to "set aside the suspension of Br. T. W. Caskey for contempt; and to prefer charges and specifications against him before Malone Lodge, under the jurisdiction of the Grand Lodge of Mississippi." The result has not transpired.

The following resolutions, recommending the excellent Masonic Institution at Raymond, to the favor and support of the friends of education, were presented by Br. DRURY J. BROWN, and adopted by the Grand Lodge:—

Whereas, This R. W. Grand Lodge of Ancient York Masons have been informed that Raymond Royal Arch Chapter, No. 22, and Raymond Lodge, No. 21, have purchased property, and put into successful operation, as eminary of learning, under the patronage and auspices of the Craft, designed *especially*, but not exclusively, for the benefit of Masons; *and whereas*, one of the main features of our ancient institution is the dissemination of *light* and *knowledge*. Therefore

Resolved, That the Raymond Masonic Male Institute has our best wishes for its success; and in view of its location, its central position, and the high character of the teachers employed, we confidently recommend said Raymond Masonic Institute to our Brethren of the State, and to the people generally, believing that it affords rare facilities for the acquisition of a liberal and accomplished education.

Resolved, That it is the duty of the Craft to foster and sustain this noble offspring of Fraternal benevolence, as far as they can do so, without detriment to similar institutions.

Resolved, That the Grand Lodge of the State of Mississippi hail with unfeigned satisfaction this evidence, on the part of the Fraternity, of a disposition to foster learning, and heartily congratulate the Brethren at Raymond on the flattering prospect which they have of establishing amongst them a permanently useful seminary of learning.

The report of the committee on foreign correspondence is a specious and interesting paper. We give our Brother credit for the cool confidence and plausibility of his reasoning, even where we cannot commend the propriety of his conclusions. There is a little too much *special pleading* in it; but then that may be an excusable fault—perhaps a species of "inherent prerogative," which authorizes a reasonable perversion of an opposing argument and a moderate share of misapplication of troublesome facts. It is however, good naturedly done, and if he can succeed by it in making proselytes to his opinions, we shall not be disposed to find fault with him on that account,—though we shall be ready to confess to very great disappointment. Our respect for him and his opinions would induce us to examine his argument on the subject of making Masons at sight, with some care, were it not that it would require a re-opening of a case which we regard as *res adjudicata*.

We suggest for the information of our Brother, that perhaps he can find an answer to his parenthetical inquiry, (how a Grand Lodge can be opened without the presence of the Master and Wardens of subordinate Lodges and Past Grand Officers,) by referring to the report of the Grand Secretary as given in the proceedings, where several "special Grand Lodges" are noticed as having been held, during the past year, under a variety of forms and organizations. We apprehend the absence of the Lodges and Past Grand Officers was not deemed essential in either of these cases. Nor are we aware that it is obligatory on the

Grand Master to call his whole Grand Lodge together whenever he may be required to lay the corner stone of a Masonic hall, or dedicate a new Lodge. The manner of calling "special" or "occasional" Grand Lodges, is necessarily governed by the circumstances of the case.

[ORIGINAL.]

GIVE THEM BREAD AND NOT A STONE.

BY BR. DAVID BARKER.

At a meeting of the Grand Lodge of Maine, in 1851, it is said that a resolution was introduced authorizing the appropriation of a certain amount of the Lodge Funds for the purchase of a block for the Washington Monument.

The Hon. Companion Ezra B. French, of Damariscotta, opposed the passage of the resolution in a very eloquent speech.

In the course of his remarks, he is reported to have said: "WHEN THE ORPHAN CHILDREN OF OUR DEAD BRETHREN, THRONG AROUND US, DESTITUTE AND TEARFUL, AND ASK FOR BREAD, WILL YE GIVE THEM A STONE?"

FIRST dry that orphan's tears,
And hush that orphan's cries,
Then pile up, if ye will,
Your marble to the skies.

But Craftsmen, spare that fund,—
Past earnings of the dead,
A pittance laid aside
To buy their orphans bread.

Touch not a single dime,
But let that fund alone,
'T is mocking God and man
To barter it for stone.

'T is better, better far
No monument should rise
To tell the hallow'd spot,
Where any hero lies,

Than that one orphan child
Should pine for want of bread,
Or gold be squandered off,
By which that child is fed.

First dry that orphan's tears,
And hush that orphan's cries,
Then pile up, if ye will,
Your marble to the skies.

Exeter, May, 1853.

GRAND CHAPTER OF GEORGIA.

WE have a copy of the printed proceedings of this Grand Chapter had at its annual convocation at Augusta, in April last. There appear to be thirtyfive Chapters under the jurisdiction, twentyeight of which were represented,—a fact which sufficiently indicates the prosperous condition of this branch of the Order in that State. The M. E. Grand High Priest, Comp. WM. T. GOULD, read his annual report, from which we extract the following notice of a practice, to which we have on previous occasions briefly alluded. The reports referred to are a modern invention, and so far as we know, are peculiar to this country. They might not be objectionable if the committees confined themselves to a mere abstract of the papers submitted to them, and in calling the attention of their respective Grand Bodies to such matters as seem to demand special consideration,—though this, we apprehend, is the appropriate duty, and can be as conveniently done by the presiding officer, in his annual communication:—

REPORTS ON FOREIGN CORRESPONDENCE.

I see nothing that threatens any drawback, to so favorable a state of things, unless it be some slight indications of a disposition to censure each other, which appears in some of the reports on foreign correspondence. This only confirms the impression, which I have heretofore expressed to this Grand Chapter:—that it is no part of the duty of Masonic bodies, to cavil at the proceedings of each other. *Except when self-defence requires it*, I doubt, as I have always done, the propriety of any such animadversion. This opinion has drawn upon me the remarks of several of the committees referred to. Expressed, as those have been, so far as I have seen them, in courteous terms, I have no controversy with Companions, who have a perfect right to their own opinions on the subject. I must be governed by my own. I have never seen any good in these protracted reports, often crudely drawn up, always acted on in haste, and therefore to be properly considered only as the opinions of the men who write them, and not the deliberate views of the Grand Bodies from which they emanate. The length of many of these documents, and the very brief time allowed for their consideration, make a different conclusion involve a physical impossibility.

THE GENERAL GRAND CHAPTER.

There is one subject, on which some of these reports speak, in a tone, which calls for notice, from every Chapter in the land—I mean the General Grand Chapter.

It may be remembered that, in my address last year, I spoke of a union between that body and the Grand Chapter of Virginia, as a probable event. I regret to say, that the expectation has not been realized. At the last annual communication, in Virginia, able reports were presented, on both sides of the question—the majority of the committee being in favor of a union with the General Grand Chapter—and the result was a postponement of the whole matter, for another year. While it seems to me every way desirable that Royal Arch Masonry, throughout the country, should be united under one general head; it cannot be denied that the question so far as those Grand Bodies are concerned, which were originally organized, independent of the Gen. Grand Chapter is wholly one of expediency, and is, exclusively, a matter for each Grand Chapter to decide. But for bodies, who derive their existence from the General Grand Chapter—who can have no vitality without it—to question the authority which created them, would seem not only paricidal, but suicidal. Masonic authority is derived only from a superior; and one of its conditions is, unbroken allegiance. Political government and Masonic jurisdiction exist on principles, the precise converse of each other. Civil government has no legitimate authority, but such as is founded on the consent of the governed. Individual rights are its foundation. Democracy—I use the term in its proper sense, not with any partisan meaning—democracy is the basis of all government. But there is no democracy in Masonry. Our existence, as Masons, is derived from our Masonic superiors. Our duty to those superiors is unqualified and irrevocable. Mere popular vote can no more repeal or change those obligations, than it can change the laws of matter, or the principles of truth and justice. Suppose then that our Companions, who are restive under the jurisdiction of the General Grand Chapter, could, by possibility, succeed in abolishing it—where would their own Grand Chapters be?—Precisely where the limbs of the human body would, if, dissatisfied with the superior elevation of the head, they could succeed in amputating it.

With all respect for the Masonic zeal and honesty of those, who take a different view of this question, it does seem to me, that they not only mistake their duty and their interest; but forget their origin, in treating the abolition of the General Grand Chapter as a matter open for discussion.

From the spirit, of which I have seen indications in some quarters, in former years, I think it not unlikely that this expression of opinion may provoke harshness of reply. Be it so. I speak deliberately, frankly, and honestly—I trust temperately: If others will stoop to different language, it is their fault, not mine—and theirs, not mine, be the responsibility. I have felt constrained to make these remarks, not with reference to any one sister Grand Chapter alone, but all who are in the category referred to, as a mere matter of self-defence—for I hold that in defending our *Common Mother*, we defend ourselves. Beyond this, I call in question the proceedings of no other Grand Chapter.

The delegate to the Gen. Grand Chapter was instructed "to obtain the work as directed by that body, or secure the services of the Gen. Grand Lecturer to exemplify it, before the Grand Chapter, at its next annual convocation."

REPRESENTATIVE FUND.

The following report presents the views of the Grand Chapter of Georgia on this subject, which will come up for decision at the ensuing meeting of the Gen. Grand Chapter:—

To the M. E. Grand Chapter of the State of Georgia:—

The Committee appointed to report upon the Representative Fund to the General Grand Chapter, respectfully Report:—That the propriety, justice and necessity of such a fund in the view of your committee is highly important to sustain the honor, dignity and usefulness of the General Grand Chapter of the United States, if not its continued existence.

The able report of the committee at the last Convocation of the Gen. Grand Chapter, upon this subject is so correct, and their reasons so forcible, that your committee concurring in, ask leave to read these to this Grand Body, under the belief that they will carry conviction to those who listen, of the necessity for such a fund.

Your committee are constrained, however, to differ with said committee of the General Grand Chapter, as to the mode of creating said fund; believing that, instead of an assessment of fifty dollars upon each State Grand Chapter, as proposed in their second resolution, a *per capita* tax of ten cents upon every member of Chapters, under the jurisdiction of the State Grand Chapters, to be paid by said Grand Chapters, will carry out more effectually the just and proper views of the committee of the General Grand Chapter, that "it is highly desirable, that the cost of representation in this General Grand Chapter should fall equally upon all the Grand Chapters entitled to representation therein." But if the Grand Chapter of Rhode Island, with only four subordinate Chapters, and perhaps an aggregate of 200 members thereof, contributing to its treasury, pays as much as the Grand Chapter of New York with fiftythree Chapters, and perhaps 2600 contributors, your committee cannot perceive the justice or equality of such a tax.

Your committee also differ with said General Grand Committee as to the mode and amount of pay, as stated in their 3d resolution. If the object of the said fund be, to remunerate the Delegates from the State Grand Chapters, let it be so done, as to obtain that end; we cannot think the pittance of three cents a mile for travelling to, and from the place of meeting, and one dollar and fifty cents a day while there, will be a fair remuneration to any Delegate. If this mode be preferable to that of the actual outlay of the delegate—then give him six cents a mile, and three dollars a day. The best, and fairest mode in the opinion of your committee, is to pay to each delegate his actual *necessary* travelling expenses, to, at, and returning from the meetings of the General Grand Chapter, for reasons so obvious that your committee deem an enumeration of them useless. Your committee recommend the adoption of the following resolutions:—

1. *Resolved*, That this Grand Body will pay to the Secretary of the Gen. Grand Chapter, at every meeting thereof, the aggregate amount of ten cents upon each, and every member under this jurisdiction should the other State Grand Chapters agree thereto.

Resolved, That this Grand Chapter recommend to the Gen. Grand Chapter to pay, to each, and every delegate thereto, his *actual necessary* travelling and daily expenses.

Resolved, That the sum of fifty dollars be and is hereby appropriated to be paid to the General Grand Chapter, at its approaching session, to be applied to its Representative Fund—unless the above resolutions be adopted by the General Grand Chapter.

All of which is respectfully submitted, by

Philip T. Schley, *Chairman of the Com.*

The officers for the Grand Chapter for the current year are as follows:—

William T. Gould, G. H. P.; Philip T. Schley, D. G. H. P.; Arch. A. Gaulding, G. K.; Andrew J. Lane, G. S.; Rev. Caleb W. Key, G. C.; William H. Maharrey, G. M; Lemuel Dwelle, G. T.; William K. Kitchen, G. S.

THE CALIFORNIA TROUBLES SETTLED.

It affords us great pleasure in being able to announce to our readers, the amicable and satisfactory adjustment of the unfortunate difficulties recently existing in the Grand Lodge of California, growing out of the mistaken course which the late Grand Master felt himself authorized to pursue in the discharge of his duties, and in the exercise of the prerogatives of his office.

A correspondent, under date San Francisco, May 14th, writes, that at the session of the Grand Lodge on Saturday the 7th, the Grand Master addressed the Grand Lodge, made the proper acknowledgments, and asked the indulgence of his Brethren. This was followed by a full and hearty reconciliation, both on the part of the Grand Lodge, and individual Brethren. The scene is described by our correspondent as having been one of deep feeling. We have been obligingly furnished with details, and though of much interest, they are not adapted to publication.

It is enough that peace has been restored, on terms honorable to all parties. An error atoned for, is an error forgotten.

The position of the Grand Lodge of California is one of great importance, for good or ill, as the administration of its concerns shall be conducted, and as it shall adhere to, or depart from, the regulations and established usages of the Order. It has our best wishes for its future peace and prosperity, as it will have the hearty coöperation of its sister Grand Lodges throughout the country, in all good works.

The officers for the current year are as follows:—C. M. Radcliffe, G. M.; T. A. Thomas, D. G. M.; J. R. Crandall, G. S. W.; R. F. Knott, G. J. W.; Levi Stowell, G. Secretary; Addison Martin, G. Treasurer.

We understand that the election was conducted with great unanimity, and that after the installation of the officers, the Brethren partook of a banquet together, where the best feeling prevailed.

THE "GOLDEN ASS" OF APULEIUS.[*]

"ANTIQUITY," says Bishop Warburton, "considered initiation into the mysteries as a delivery from a living death of vice, brutality, and misery; and the beginning of a new life of virtue, reason and happiness."[†] It is to illustrate these truths, as exemplified in the connection of Freemasonry with ancient theories respecting the effects of initiation, that I propose presenting the reader with a brief analysis of the admirable fiction whose title heads this article, and bringing forward such passages as, viewed merely as matters of *coincidence*, cannot but strike the attention of those interested in the present rituals of the Craft.

The work of Apuleius is partly, if not wholly, of Greek origin. Lucius of Patræ was the founder of the fable, which has formed the groundwork of a clever, but coarse, abridgment by Lucian, and of a far superior novel by our author. I am justified in speaking of the "Metamorphoses," or, as from their entertaining character they were popularly called, the "*Golden* Ass" of Apuleius, as a "novelist" *par excellence*; for, to say nothing of his superiority to any of the Greek romancists, he has constantly furnished materials to the pen of Boccanio, La Fontaine, and a host of imitators of scarcely inferior renown. As to his style of Latinity, I fear that Runkhenius has been over-indulgent, when he lays all his faults to over-imitation of the ancients,[‡] and that the most recent editor, Hilderbrand, has acted rightly in criticising his works according to the African standard. But for his matter, we may fairly say that he has blended fables, which have been reproduced even in such simple stories as "The White Cat," with a knowledge of antiquity, and a literary erudition almost unexampled. His thoughts are profound, and—if we take the book *as a whole*—of the highest moral tendency. His language is artificial, and spoilt by an over-straining after ornament; but his powers of description are so versatile and brilliant, that the faults of his phraseology become lost in our wonder and delight at the free play of his fancy, and at his singular skill in giving freshness to stories already known.

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[*] From the Freemasons' Magazine, London.

[†] Divine Legation, vol. i. p. 294.

[‡] See his preface to Oudendorp's edition, where he asserts Apuleius "nil sine veterum imitatione scripsisse."

Moreover, throughout the story, Apuleius, to some extent, plays the part of his own biographer.

So much for our author; now for a brief analysis of the whole story.

The fable opens with a representation of a young man, under the person of the author, starting on his travels with all the mingled feelings of youth in similar circumstances. Well and carefully trained at home, he has imbibed habits of virtue and piety; but, as the progress of the story exemplifies, these qualities are counterbalanced by an inordinate love of pleasure, and a curiosity after the secrets of unlawful arts. "Hence it is," observes Warburton, "that he is represented as having been initiated in all the *corrupt mysteries*, where magic was professedly practised." On arriving in Thessaly, then the grand seat of magical practices, Lucius is allured by the beauty of the servant of his host, and indulges in a thoughtless course of illicit pleasures. But he makes a more profitable acquaintance in the person of a wealthy matron named Byrrhena, who especially cautions him against the vile arts of his entertainer's wife Pamphile. This fable, as Warburton has pointed out, appears to be founded on the "Choice of Hercules." Byrrhena meets our adventurer, pretends to be his relation, and tells him that she brought him up from his infancy: by which is intimated that virtue was most natural to him. She leads him home to her house, which is described as a magnificent palace. One of its principal ornaments is the history of Diana, where the punishment of Actæon is not forgotten, as a seasonable lesson against *vicious curiosity*. And to keep him to herself, she promises to make him heir of all her fortunes. Then taking him aside, she warns him to beware of the mischievous practices of his hostess.

But our young gentleman acts after the general manner of young gentlemen who have, for the first time in their lives, the world before them. He indulges in a course of pleasures which the author of the "Tale of a Tub" has described as the avocations of youth of a later date; and having at length worried his favorite into obtaining the secret for him, she makes a mistake in the box containing the charm. Lucius swallows the wrong one, and is changed into an ass! "This contrivance of the introductory part is artful; and finely intimates the great moral of the piece, *that brutality attends vice as its punishment:* and punishment by actual transformation was keeping up the popular opinion. His making a passion for magic contribute to this dreadful change is no less ingenius, as it cleared both himself and the mysteries from that imputation; for it appeared that magic was so far from being innocent, that in his opinion it was attended with the severest punishment; so far from being encouraged by the mysteries, that they only could relieve men from the distresses which this vicious curiosity brought upon its votaries; as is shown in the catastrophe of the piece."[*]

With the same learned authority, I think we may reasonably take the general scope of the fable to be a recommendation of the mysteries as "the certain cure for all the disorders of the will." But it would neither be proper, nor is it necessary, to go through a detailed account of the horrid degradation he undergoes, or of the scenes of vice and uncleanness of which he is made a witness and partaker, while in his brutalized state.

And now mark what was the remedy for all this. Lucius was to be restored to his own form by eating a rose. That the rose was an emblem of *silence*, and, as such, the occasion of a popular proverb, is well known;[†] but how was Lucius to obtain the wished-for gift?

Baffled in all attempts to obtain a rose, and on one occasion nearly getting poisoned by a spurious kind of rose, the mysteries are the only medium of hope held out to him. Let us now enter into the details which close the history.

The moon is shining in her full splendor, and the deep silence of the night inspires the worn-out wanderer, just awakened from his slumber, with a confidence in a higher power, and a willingness to acknowledge that there is a providence that ever rules over the world. That providence is Isis, the goddess worshipped under many names, and mistress of so many various prerogatives. Cheered by the hope of once more returning to himself, he rises briskly, and laves his body, according to the precepts of Pythagoras, *seven times*[*] in the sea: he addresses the goddess under her various titles of Ceres, goddess of fruits, and patroness of the city of *mysteries*, Eleusis; as the heavenly Venus; as the guardian spirit to women in the pangs of childbirth; and as Proserpine, or Hecate, her of the triple face, goddess of the shades beneath. Having besought the favor of this goddess in terms of remorse and anguish, he is again overpowered by sleep.

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[*] Divine Legation, p. 297.

[†] Cf. Oliver, Land Marks, vol. i. p. 181, *note;* Warburton, vol. i. p. 302, and Brand's Antiquities, vol. ii. p. 346, s.qq.

"I had not closed mine eyes long," he continues, "when a divine face, bearing a countenance to be reverenced even among the gods, raised itself from the midst of the sea Then by degrees the shining figure, shaking off the waves, seemed to stand before me in its full stature. Its wondrous form I will attempt to describe to you, if the poverty of human speech, shall grant me the power, and if peradventure the divinity herself shall vouchsafe me the all-abundant plenty of her fluent eloquence. First, then, her abundant, long, and slightly-curled tresses hung softly down, scattered negligently over her divine shoulders. A crown of varied-form surrounded her sublime head with all kinds of flowers, in the centre of which was a flat orb like unto a looking-glass, whose glittering light denoteth the moon. On either side this was fastened to her head by a coil of *snakes*[†] beneath which hung down some *ears of corn*."

Those skilled in symbolism will readily perceive the antiquity of many emblems which enter into more modern systems of Masonry. Not that I would, for one moment, be thought to urge anything further than the existence of coincidences sufficient to show the *antiquity* of symbolism throughout all ages of the world, and its systematic application to purposes requiring secrecy.

After an enumeration of her various titles, Isis, who, be it remembered is, in Egyptian mythology, the incarnation of *knowledge*, and who, in this very speech, dwells particularly on her worship among the Egyptians "rich in ancient lore,"[‡] proceeds to prepare Lucius for his restoration to a human form, and for his initiation. I will give the "charge" addressed to Lucius at length:—

"I am here, O Lucius, I am here, pitying thy misfortune, and favorable and propitious. Cease thy tears, and subdue thy lamentations; cast away grief. For now, through my providence on thy behalf, hath the day of salvation shone forth for thee. Give, then, an attentive ear to my commands. The day which will be born from this night has been dedicated to me by the religion of all time, at which season—the wintry storms being now appeased, the tempests of the sea assuaged, and the main now safe for ships—my priests, having dedicated to me a new bark,"[§] offer up the first-fruits of traffic. At this festival thou must display neither an anxious nor an irreligious disposition.[‖] For a priest, admonished by me,

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[*] The best collection of authorities on the mystical and religious uses of this number will be found in Meursius, de Denario Pythag, ch. ix. p. 79, sqq., and in the notes of Lindenbrog, on Censorinus de Die. Nat. § 7.

[†] "These several symbolical attributes, the *lucid round*, the *snakes*, the *ears of corn*, and *sistrum*, represent the tutelar deities of the Hecatæan. Bacchic, Eleusinian, and Mai mysteries; that is, mysteries in general; for whose sake the allegory was invented. As the black pall n which she is wrapped, embroidered with a silver moon and stars. denote, the time in which the mysteries were celebrated, namely, the dead of night; which was so constant and inseparable a circumstance, that the author calls initiation, *noctis societas*."—Warburton, vol. i. p. 300.

[‡] "Priscaque doctrina pollentes Ægyptii"—Apul, Metam § xi. p. 351, ed Delph.

[§] "Rudem carinam," not a "rough" bark, for he afterwards speaks of it as "navem faberrime factam." See Oudendorp. The offering here described was made with the view of obtaining safe voyages throughout the year. The festival "of the bark of Isis" is mentioned by Lactant, lib. i. According to the "Calendarium Rusticum," it was held in the month of March.

[‖] My Masonic readers will recognize a similar precept, conveyed in the promise exacted from candidates at initiation and raising.

will, in the very beginning of the procession, bear a crown of roses suspended from a sistrum in his right hand. Straightway, then, without fear, join in the procession, relying on my goodwill, and, as if about to kiss the hand of a priest, bite the roses, and immediately thou shalt cast off that skin of a vile, and by me detested, animal. And fear nought of these things as difficult; for at the same moment at which I come to thee, being at the same time present with thee, I will tell thee what will follow, and will inform my priest, during his rest, what remains for him to do.[*] At my bidding, the dense crowd of people will give thee the way, nor, amidst the joyous ceremonies and cheerful spectacle, will any one be disgusted at the deformed figure thou bearest, nor will any one put a malevolent construction upon the sudden change.[†] But do thou remember, and keep it ever treasured up in the innermost recesses of thine heart, that the remaining course of thy life, up to thy last breath, is pledged to my service. Nor is it unjust that thou shouldst devote thine whole life to her by whose bounty you are permitted to live. But thou wilt live blest, yea, glorious, under my tutelary care; and when, having passed the term of thy natural life, thou shalt descend to the Shades below, there also, in the lower hemisphere,[‡] dwelling in the Elysian fields, thou wilt constantly worship me, thy propitious goddess, whom thou wilt behold shining amidst the darkness of Acheron, and ruling the depths of the Styx."

"Lucius," observes Warburton, "is at length confirmed in his resolution of *aspiring* to a life of virtue. And on this change of his dispositions, and entire conquest of his passions, the author finely represents all nature as putting on a new face of cheerfulness and gaiety. And to enjoy nature in these her best conditions was the boasted privilege of the initiated."[‖]

A splendid description of the procession follows; Lucius bites the roses, and is instantly restored to his human form. The priest *congratulates* him on the happy re transformation, and exhorts him, henceforth, to devote himself to the service of the goddess; declaring that he who had overcome the danger of robbers, slavery, and the most wearisome journeys, was now beyond the reach of adverse fortune. "Thou art now received," he says, "into the protection of Fortune, but of *fortune with her eyes open*;[§] of that fortune which, by the splendor of her own light, illumines the other gods likewise. Assume, therefore, a joyous countenance befitting thy white garment, and, in triumphing step, accompany the procession of the goddess who hath wrought thy salvation. Let the uninitiated[¶] behold this; let them behold this, and confess their error. Behold! freed from his former griefs, and rejoicing in the providence of the mighty Isis, Lucius triumphs over his fortune. But, to the end that thou mayest be *safer, and better protected, enroll thy name in this holy warfare*, unto which thou wast bespoken not long since;[**] dedicate thyself to the duties of our religion, and undergo the *voluntary* yoke of our service. For when once thou has begun to serve the goddess, thou wilt then the more readily perceive the fruits of thy liberty."

"Here," continues Warburton, "the moral of the fable is delivered in plain terms. It is expressly declared that vice and inordinate curiosity were the cause of Lucius' disasters; from which the only relief was, *initiation into the mysteries*. Whereby the author would insinuate, that nothing was more abhorrent from the holy rites than debauchery and magic; the two enormities they were then commonly suspected to encourage.

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[*] I have followed Oudendorp's transpositions of this passage, which is extremely corrupt in the ordinary editions.

[†] The moral of this is obvious. As the inittated, they would rejoice to see Lucius restored to a state fitting him to parteke of their own mysteries.

[‡] The ancients believed that the infernal regions were situated at the Antipodes. The latter part of the speech may be compared with part of one of the charges.

[‖] Vol. i. p. 301, Cf. Aristoph. Ran. Act. 1, and the passages collected by John Pricæus.

[§] Lucius is now removed from a "state of darkness." But his *initiation* is yet to come.

[¶] Irreligious.

[**] Cujus non olim sacremento etiam rogaberis, *i. e.* by the goddess. See Odendorp.

"By Lucius' return to his proper form is meant his *initiation;* and accordingly, that return is called (as *initiation* was) the being *born again.*" In fact, the idea of a *new birth* into a greater state of moral purity and intellectual devotion, is a leading feature in the mysteries of all nations; and a *figurative death,*[*] as will hereafter be exemplified, was the most natural manner of symbolizing the change. I need scarcely allude to the mysteries celebrated in honor of Adonis—the probable groundwork of the most beautiful legend in Craft Masonry, nor to the like ceremonies in honor of the murdered Osiris.

A description of the breaking up of the Lodge, so to say, terminates with the word *λαοῖς ἄφεσις, i. e.* "the people may depart,"[†] pronounced by the Secretary or head scribe[‡] of the priesthood, and the assembly breaks up.

So much, then, for the first initiation, or rather purification: now comes the perfection or enlightening. The priest having, in the words above quoted, recommended Lucius to aspire to the higher mysteries, now proceeds to instruct him as to the means of *preparation.* Various precepts touching the diet to be observed, and the chastity and purity of life which were to form the introduction into those higher secrets, follow. "For the day on which the man ought to be initiated, and the priest who ought to officiate at the ceremony, and the *expenses necessary for the ceremony,* would all be pointed out by the providence of the goddess. All these things he bade me endure with cautious patience, and to avoid greediness or contumacy, and, *on the one hand, to avoid hesitating when called, or hastiness when uncalled.* But he declared that there was no one among the initiated so mad, or rather so obstinately bent on destruction, as to dare to undertake a rash and sacrilegious office, and bring upon himself a deadly injury, unless the goddess gave him private admonition. For that the lairs of the Shades, and the preservation of salvation, were in the power of the goddess, and that the traditional rite was celebrated *after the image of a voluntary death* and of *precarious restoration,* seeing that the goddess is wont to choose men whose term of life is accomplished, but to whom the *great secrets* of religion may be safely intrusted, and whom, *born again,* as it were, by her own providence, she brings back again to the course of a new life." At length, the wished-for call is indicated, and the goddess indicates to Lucius that the day is at hand, and instructs him as to the necessary preparations. The priest is equally ready for his office; he *leads Lucius to the doors* of a most magnificent temple, and *having celebrated the form of opening,* after the usual rites, and performed the morning sacrifice, he brings out of the archives certain books in hieroglyphical character, from which he gives directions as to things to be purchased for his initiation into the higher mysteries.

Some more days of ablutions, fasting, and other preparations. Now for Lucius description of the initiation.

"*All the uninitiated having been sent away,* the priest clothed me in a new linen garment, and, taking my hand, led me into the penetralia of the sanctuary. You will perhaps ask, studious reader, and be anxious to know, what was then done. What was done, ask you? I would tell, if it were lawful to tell; thou shouldst know, if it were lawful for thee to hear. But I will not detain in long suspense you, who are, perchance, in a state of suspense with religious anxiety. Hear, therefore, and believe, for the things I narrate are true. *I approached the confines of death,* and, having trod the threshold of Proserpine, I was carried back

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[*] Compare Clemens Alexandr. Stromat. ii. p 161, 45 ed. Sylburg, where he explains *death* to mean *ignorance.* The fountains of Lethe and Memory perhaps conveyed a similar import. See Van Dale, de Oraculis, § viii. p. 193.

[†] Compare the "ite, missa est," of the Roman Catholic formula. But see Oudendorp. The reading is very doubtful.

[‡] See Oudendorp's note on the word *Grammateus.*

through all the elements. *At midnight, I beheld the sun glittering* with clear light; I approached the gods of Hades and of Heaven, and adored them face to face. Thus have I related to you things, *which, although heard by thee, thou canst not know* . . . . After this, I celebrated a most cheerful banquet in honor of my *birth day into these rites; pleasant was the banquet and lively the entertainment.*"

Such are the brief hints which our author gives as to the character of the mystical ceremonies; hints sufficient to prove that "the truly grand tragedies, the imposing and terrible representations, were the sacred mysteries, which were celebrated in the greatest temples in the world, in the presence of the initiated only. It was there that the habits, the decorations, the machinery, were proper to the subject; and the subject was, *the present and future life.*"[*] And the spurious mysteries of the ancients, and the Masonic ritual of the modern, have this in common, viz., that they "make the legend of a resurrection from the dead to constitute the chief material in a substituted degree."[†]

It will be remembered, that in the beautiful charge of the First Degree, obedience to existing rulers is specially inculcated, as a Masonic duty. So we find in Apuleius, that in the rites of Osiris (into which Lucius is finally initiated), they prayed *for the prosperity of all Orders in the State.*

I shall not, at present, enter into a discussion of the beautiful episode of Cupid and Psyche, which forms a large portion of the "Metamorphoses;" but shall merely observe, that it inculcates the same lesson, viz., that *undue curiosity* and immortality are utterly at variance with the qualifications suited to a candidate for initiation. The words of Bulwer, the elegant illustrator of Rosicrucianism, occur naturally to us. "Had he but listened to Mejnour, had he but delayed the last and most perilous ordeal of daring wisdom until the requisite training and initiation had been completed, your ancestor would have stood with me upon an eminence which the waters of Death itself wash everlastingly, but cannot overflow. Your grandsire resisted my fervent prayers, disobeyed my most absolute commands, and in the sublime rashness of a soul that panted for secrets, which he who desires orbs and sceptres never can obtain, perished, the victim of his own frenzy."[‡]

In conclusion, I would wish to say a few words on the real and proper application of ancient authors to the illustration of Masonry. It has been too much the fashion to run the Masonic theory off its legs, and to apply it as a test to writings, things and persons, merely on the strength of some fancied coincidence. Masonry, as we now have it, is a modification of an ancient principle, and it is the antiquity of the fundamental principles of Masonry which it is most important to prove. Symbolism is older than written language, and so Catholic are its principles, that any system, whether of moral observance, or of mutual recognition, grounded thereupon, must possess a natural universality, liable, indeed, to various changes in detail, but consistent in the mass. The writings of Apuleius, of Diodorus Siculus, Clemens of Alexandria, Jamblichus, and a host of other authors, all present traces of the leading principles of the secret societies of antiquity. Errors have crept into them, as into Masonry, from time to time, and many pure and simple observances have been corrupted; but there has always been a rallying power, even in ancient mysticism; and in all ages, clear-sighted and upright minds have not been wanting to separate the genuine from the spurious, the wheat from the tares. It is for the good Mason not to look upon the work of his Lodge as a series of dead and unmeaning forms, but as an outward representation of some deep and solemn duties, analogous to those forms. Even as those who shared in the genuine mysteries of old were said to become better, wiser and happier; so should Masonry teach us to live well within ourselves and with our neighbor, and to pass through this world as pilgrims duly prepared for the next. THEODORE A. BUCKLEY.

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[*] Volney, quoted in Oliver's Land Marks, vol. xi. p. 159, *note.*.

[†] Oliver, *ibid.* p. 167.

[‡] Zanoni, vol. ii. p. 49.

THE REVELATIONS OF A SQUARE.

BY THE REV. GEORGE OLIVER, D. D.

CHAPTER XV.

[Continued from page 90.]

DUNCKERLEY. FROM 1770 TO 1771.

"Do good to theim that ben nedy, and that shall pleyne me more and be better to the than yf thou fastyd xl. yere on brede and water. Do good to thy power in all yt thou may, and put pease and love amonge thy neyghbours, and it shall pleyse me more and be better to the than if thow were every day rauysshtto heaven."—*The Prouffytable Boke for Mannes Soul*—WYNKIN DE WORDE.

"Cryst then of hys hye grace,
Zeve zow bothe wytte and space,
Wel thys boke to conne and rede,
Heven to have for zowre mede!
Amen! amen! So mot hyt be,
Say we so alle per charyte."
OLD MASONIC MS.

"Thy watchful EYE, a length of time
The wondrous circle did attend;
The glory and the power be thine,
Which shall from age to age descend."
DUNCKERLEY.

"BR. DUNCKERLEY always endeavored to keep the Lodge in good humor, and it was seldom indeed that he was unsuccessful. He adopted a very judicious method of lecturing, which never failed to interest the most careless Brother. His lectures were often delivered extemporaneously, and interspersed with amusing anecdote. He knew the value of that Horatian maxim, *Misce stultitiam consiliis brevem*, and used it with a most beneficial effect. He was an acquaintance of the celebrated lexicographer Dr. Johnson; and I remember, on some particular occasion, when the Lodge was remarkably full, he entertained the Brethren, at the close of a copious illustration of the Theological and Cardinal virtues, with the following characteristic sketch. A person in company with Ursa Major, as the learned doctor was sometimes denominated, said he had been so unfortunate as to displease Dr. Johnson, and, wishing to reinstate himself in his good opinion, thought he could not do it more effectually than by decrying such light amusements as those of tumbling and rope-dancing. In particular, he asserted that a rope-dancer was in his opinion the most despicable of human beings. Johnson (awfully rolling himself as he prepared to speak, and bursting out into a thundering tone) said, 'Sir, you might as well say that St. Paul was the most despicable of human beings. Let us beware how we petulantly and ignorantly traduce a character which puts all other characters to shame. Sir, a rope-dancer concentrates in himself all the Theological and Cardinal Virtues. We will begin with Temperance. Sir, if the joys of the bottle entice him one inch beyond the line of sobriety, his life or his limbs must pay the forfeit of his excess. Then, sir, there is Faith: without unshaken confidence in his own powers, and full assurance that the rope is firm, his temperance will be of little advantage; the unsteadiness of his nerves would prove as fatal as the intoxication of his brain. Next, sir, we have Hope: a dance so dangerous who ever exhibited unless lured by the hope of fortune or fame? Charity next follows: and what instance of charity shall be opposed to that of him who, in the hope of administering to the gratification of others, braves the hiss of multitudes, and derides the dread of death. Then, sir, what man will withhold from the funambulis the praise of Justice, who considers his inflexible uprightness, and that he holds his balance with so steady a hand as neither to incline to the one side or the other? Nor, in the next place, is his Prudence more disputable than his justice. And, sir, those who shall refuse to the rope-dancer the applauses due to temperance, faith, hope, charity, justice, and prudence, yet will scarcely be so hardened as to deny him the laurels of Fortitude. He that is content to totter on a cord while his fellow-mortals tread securely on the broad basis of *terra firma*,—who performs the jocund evolutions of the dance on a superfices, compared with which the verge of a precipice is a stable station, may rightfully snatch the wreath from the conqueror and the martyr,—may boast that he exposes himself to hazards from which he might fly to the cannon's mouth as a refuge or a relaxation! Sir, let us now be told no more of the infamy of the ropedancer!'

"The Masonic career of Br. Dunckerley was brilliant as the stately progress of a comet amidst the permanent orbs of heaven; and he was regarded, according to the testimony of an eminent cotemporary, as a great Masonic luminary. He was truly a Master in Israel; and by the powerful efficacy of his moral example, controlled the destinies of the Order, which

——'From pole to pole,
Its sacred law expands,
Far as the mighty waters roll,
To bless remotest lands.'

And his memory will be dear to every true-hearted Brother as long as Masonry shall endure. When his year of office expired, the Brethren earnestly entreated him to retain possession of the chair; but his public duties left him no time to devote to the business of a private Lodge, and he felt himself obliged to decline his connection with a Society of Brethren, amongst whom he had enjoyed so many hours of unalloyed happiness.

"Freemasonry was all in all," continued the Square, as if he knew not when he had said enough in praise of this distinguished Brother,—"Masonry was all in all to Br. Dunckerley, whether as an employment, an amusement, or a medium for the practice of every moral and social duty. He gave numerous Masonic parties at Hampton Court, where he resided, to eminent Brethren in all classes of society; amongst whom I could name, if I were so disposed, many estimable men, whose virtues shed a lustre on their rank and title; and where was the Brother who did not covet the honor of a card to these most agreeable reunions? Nor did his most profuse hospitality, though it trenched awfully on his purse and his time, prevent his regular attendance on the public meetings and festivals of the Craft, and particularly in those provinces where he held rank. But it made him poor. And coupled with his liberality, which never suffered a needy Brother to apply in vain, his pecuniary difficulties ceased only with his life. *Quando ullum inveniemus parem?* He died at Portsmouth, A. D. 1795, at the age of 71 years, universally lamented by the Fraternity*."

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* A writer (Fidus) in *The Freemasons' Quarterly Review*, 1842, exclaims, when recording this event, "Alas! for human nature! Br. Dunckerley's Masonic example was lost on his son, who embittered the last years of his existence. Extravagance straitened the means,—disorderly conduct afflicted the mind of the fond, unhappy parent. Every means were tried ineffectually to reclaim the wretched son. At his father's death, there being no provision left, he became a wanderer and an outcast. At last he became a bricklayer's laborer, and was seen carrying a hod on his shoulders, ascending a ladder! This poor fellow's misfortunes and misconduct at length terminated, and the grandson of a king died in St. Gile's."

THE MASON.*

It *is not*, allow me to say, the mere passing through the rituals of the Lodge that constitutes a Mason. In this, he must indeed have pledged to the cultivation of the moral and social virtues; but human strength has too often, alas! proved inadequate to the maturing of Masonic fruits. Thus far many have proceeded, when—their curiosity gratified or their caprice offended—they have turned back to the "beggarly elements of theworld," and become suddenly oblivious to the significant position assigned them in *the north east corner*. To be a Mason in *fact* and *deed*, not only merely in name, he must be a good man and true, and a strict observer of the moral law; a peaceable citizen or subject, rendering cheerful conformity to the civil law; not concerned in plots and conspiracies, but a respecter of the civil magistracy; eating no man's bread for ditably, but maintaining a tongue of good report by working diligently, living cre nought and acting honorably by all men; a venerator of the early founders and eminent patrons of the Order, and those of their successors who have evinced a noble emulation of their virtues. He avoids private piques and quarrels, and is cautious not to convert the purposes of needful refreshment into intemperance and excess. He is respectful in demeanor, courteous to his Brethren, and faithful to his Lodge. In a word: being just to himself, he will love the brotherhood, fear God, and keep His commandments. Such is the simple outline that marks the stature of a Mason; and he who, by a life and conversation

"Still guided by the plummet's law,"

faithfully illustrates his Masonic profession, will have earned to himself true riches, more honorable than the Star and Garter—more enduring than Golden Fleece or Roman Eagle. And let not him who is content with a standard less elevated, presume to come near the sacred Ark; for the lamb-skin will be soiled by his contact.

CHARITY.

Blest is the man whose soft'ning heart
Feels all a Brother's pain;
To whom the Orphan's tearful eye
Is never raised in vain;

Whose breast responds with gen'rous warmth,
A Brother's wo to feel;
Who weeps in pity o'er the wound
He wants the power to heal.

To gentle offices of love
His feet are never slow;
He views, through mercy's melting eye,
A Brother in a foe.

To him protection shall be shown;
And Mercy from above,
Descend on those who thus fulfil
The Masonic Law of Love.

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*From an address by R. W. Wm. B. Thrall, Esq., at Chilicothe, Ohio.

THE AIMS AND OBJECTS OF MASONRY.

BY BR. T. S. ANDERSON.

[From an address delivered at the Installation of the officers of Austin Lodge, No. 12, Austin, Texas, Dec. 12, 1852.]

The exact period of the commencement of the Order of Masonry, the detailed minutiæ of its long and eventful history, and how it has spread and flourished since its first establishment, I have conceived to be questions not only of little real interest to the audience, but of minor importance in fact, when compared with other questions which will naturally present themselves to the mind of a man who habituates himself in looking into the cause as well as the history of past events; for he who studies only the chronology of history will find even when he has fixed all its dates indelibly upon his memory, that his time has been but poorly spent. I therefore propose to confine myself on this occasion rather to the causes which originally brought Masonry into existence, and which have preserved it unimpaired through so many ages, than to the *time* in the world's history when these causes produced that effect.

Society, in the broadest acceptation of the term, is the natural state of man, and not, as many have supposed, an artificial state, arising from the necessity of preserving our race and keeping peace among men by the establishment of governments. Mankind could not even exist if they were entirely separated from each other. Nature therefore intended, or rather, God intended that men should not only live together but be bound together by social ties. Nor has nature left us without the power of brightening these ties. Although all mankind are selfish, yet no man is so completely so as to be happy himself without in some degree contributing to the happiness of others. Human nature has not been slandered when it has been denounced as weak, wicked and depraved, but it is pleasant to feel that along with all our frailties and evil passions, God has implanted in our bosoms many generous and noble impulses. Without them, he would have left us "poor indeed." These impulses impel us to visit the sick, to relieve the helpless and to be kind to the poor; to be true to ourselves and to be true to our country; to be faithful to our friends and magnanimous to our enemies. They are given in some degree to all mankind, for no man in any part of the globe is so depraved as to be entirely devoid during the whole course of his life of all these better qualities of the human heart; and when fostered and indulged, they make up the sum total of the characteristics of the "noblest work of God, an honest man," and it is from these impulses that we receive the most delightful emotions of pleasure, in the proud consciousness that we have foregone some happiness of our own in order to contribute to the happiness of others. Who has not felt these emotions? and what would life be without them?

If, then, man in his individual capacity seeks and finds true happiness in the exercise of these nobler impulses towards his fellow-men, it will follow that in proportion as he extends the sphere of his usefulness, so will he be blessed by those exquisite sensations which are felt only by generous and unselfish hearts. By giving he receives, and by giving largely he receives abundantly.

It has been for these reasons that all men in past ages, who have been wise enough to follow this true road to happiness, have formed themselves into Orders and Fraternities, so that by their united efforts they might be able to effect more in their philanthropic undertakings than all of them could effect if they put forth their efforts separately and as individuals. And thus it was that the Order of Masonry came into existence.

The date of the foundation of the Fraternity of Freemasons has been with many who are not members of the Order, a matter of much doubt and speculation. These differences of opinion I shall not here attempt to settle, for, as I before intimated, it would be of but little interest or importance, save to the mere antiquarian. It is enough to say that these very disputes prove indisputably the great antiquity of the Order, and it is the universally received opinion among well informed Masons everywhere, that operative Masonry began at the time of the building of King Solomon's Temple at Jerusalem, a thousand and five years before the advent of Christ. It was not until sometime after the completion of the Temple that it became the system of morals which exists at the present day under the name of speculative Masonry. For many centuries, however, it retained to some extent its operative character, and it did not entirely cease to retain it until about the beginning of the eighteenth century, when it became purely speculative in all its aims and objects, as it is at present.

I have called it a system of morals, because it professes to be nothing more. The unpretending hand-maid of christianity, it claims no divinity in its origin. Recognizing the Bible as the revealed will of the great Architect of the Universe, it is a beautiful allegory, taking its principles from that holy revelation, and its analogies from operative Masonry, and having for its object the promulgation of the immutable principles of virtue, and by that means the promotion of happiness. We claim for it, that from its establishment to the present day, it has retained an eye single to these noble teachings. It is true that at different times and to some degree it may have departed from the line of its original purpose, but being founded upon principles which are themselves attributes of deity, and which, therefore, can neither change or become extinct, it has always returned again to the path of its duty. Since its establishment, it has seen kingdoms, empires and republics rise and flourish and pass away. Such has been their fate, because the selfishness of man has predominated over the nobility of his nature and he has allowed himself to sink to the degradation of falsehood; because whole nations would depart for a time from the road to true happiness. Masonry has survived them because its purposes, to say the least, have been pure. It has seen systems of philosophy and morals spring into existence, receive for a time the almost universal approbation of mankind, and sink again into that oblivion which must always be the final resting place of error.

Masonry has survived them, because truth is an amaranthine flower that blooms through the darkest winters of ignorance and barbarism. It has seen the world illuminated by the blaze of learning and science and poetry, that shed its light upon the minds of men during the halcyon days of the "golden age;" and it lived through the cimmerian darkness of error and superstition that hung like a pall over Europe during the long, gloomy period of the "dark ages." It can be traced back through the long avenue of the past, until history becomes fabulous, and the past itself a conjecture; and it stands at the present day the "Methuselah" of benevolent societies—a monument commemorative of the goodness of its founders, with its noble precepts inscribed upon it in letters as old as the alphabet itself. Time has not destroyed it, because time is no enemy to truth. It has lived through all the changes and vicissitudes of the past, because it has been the staunch and honest friend to virtue. It has taught what is right and denounced what is wrong. Its influence has been against error and ignorance, superstition and corruption, It has promulgated doctrines and precepts that are antagonistic to tyranny and despotism, inequality and injustice, for it teaches that all mankind are equal, and it judges men by the only true test—their integrity. It has opposed anarchy, mobocracy and agrarianism, and upheld law, order, and the peace of society. It has never interfered with the municipal regulations of any of the forms of government under which it has at different times existed, or made itself a partizan in the politics of any country. It has never permitted itself to become the ally of any branch of the church of Christ, in opposition to others, but has been the common friend to all, and the uncompromising enemy to atheism and infidelity. In its obligations and requirements, it imposes no duty upon its members which is inconsistent with their self-respect, their patriotism, or their piety; for in all its types and symbols, in all its mystic ceremonies, in all its arcana, it teaches man his duty to his God, his neighbor and himself—how to live and how to die. These have been the objects of Masonry; and by pursuing its purposes with uniform and untiring energy, it has come down to us in a "green old age." It has spread itself over nearly the whole of the habitable globe, and it speaks "a language to all nations known." It has adapted itself at all times to the age, without destroying or defacing the ancient and honorable landmarks of the Order, and without forgetting, for a moment, the integrity of its purpose; and it is admirably adapted to the present scientific and utilitarian age: for no matter how progressive the age may be, it can never alter or obliterate any of the unchangeable laws of truth and justice. All things else may change, but principles are ever the same.

And, ladies, though the doors of Masonry have been forever closed against woman, yet it is not because she has been held in low esteem; on the contrary, Masonry has ever beheld in woman, the "last best gift of God to man." All its principles tend to her elevation and welfare; all its teachings command love, fidelity and tenderness towards her.

I have thus attempted to give something like an epitome of the aims and objects of our Order; and, I will say in conclusion, that if Masonry does not now fully follow up all these noble aims on all occasions, that we ask for it that charity which is a cardinal principle of our Fraternity, and which we are taught to extend to all mankind.

Obituary.

BROTHER JAMES FERGUSON.

AT an extra Convention of South Carolina Encampment, No. 1, of Knights Templars and the Appendant Orders, held at their Asylum, May 13th, 1853, the following preamble and resolutions were unanimously adopted :—

Whereas it has seemed fit to the Father and Supreme Grand Master of the Universe, in his infinite wisdom and mercy, to *relieve* our well beloved Brother JAMES H. FERGUSON, *Past Generalissimo* of this Encampment, *from the remaining years of* his earthly *pilgrimage* and *warfare*, for the purpose of *admitting him*, as we sincerely hope, into the *Celestial Asylum*, where he himself in inexpressible glory forever reigns, *there to receive the honors and rewards that await the faithful Templar*. And whereas it behooves us, as Christian Knights, in all things to follow the example of Him whose *Poor Fellow-Sodiers* we are: Be it therefore, unanimously,

Resolved, That we bow in humble submission *to the will of God*, trusting that we may, at the general *resurrection of the dead*, be reunited to our deceased Brother in *realms of light and everlasting life*; through the intercession of the *Captain of our Salvation*.

Resolved, That in the death of Sir James H. Ferguson our Order, as well as this Encampment, has lost one of its most worthy members.

Resolved, That a page in our Record Book be consecrated to his memory.

Resolved, That the *Standards*, *Arms*, *Jewels* and *Furniture* of this Asylum be clothed in black; and that the Brethren wear the usual badge of mourning during the remainder of the year.

Resolved, That we deeply sympathize with the relatives of our deceased Brother in this their sad bereavement; and recommend them to look for comfort and support to Him, who is "the way, the truth, and the life."

Resolved, That a copy of these Resolutions be sent to the relatives of the departed; and that they be published in the Southern and Western Masonic Miscellany, the Freemasons' Monthly Magazine, and in the daily papers of this city.

A true extract from the Records.

Attest, Samuel J. Hull, *Recorder*.

Brother EDMUND PILLSBURY.

At a regular communication of Meridian Splendor Lodge of Free and Accepted Masons, held at Mason Hall, Newport, Maine, April 21, A. L. 5853, the following resolutions were unanimously adopted :—

Whereas it has pleased the Supreme Architect of the Universe, in his all wise providence, to remove from us by death, Br. Edmund Pillsbury, late Treasurer of this Lodge, and for several years its Worshipful Master, who died January 28, 1853, aged 59 years,—therefore be it

Resolved, That in the death of our Brother this Lodge of Free and Accepted Masons would bow with humble submission to the will of God,—who in his wisdom has seen fit to remove from his earthly labors a zealous Mason, a faithful Brother, and an honest man.

Resolved, That we deeply sympathize with the affectionate widow and children of the deceased in this afflicting dispensation, and with them we would drop a tear to the memory of our departed Brother.

Resolved, That the altar of this Lodge be clothed with the usual badge of mourning for sixty days, as a tribute of the high respect and affection which this Lodge entertain for the high Masonic character of our late Brother.

Resolved, That in the death of Br. Pillsbury, the community at large, the town and the neighborhood in which he lived, the widow and the orphan, have sustained an irreparable loss.

Resolved, That in this sad bereavement the afflicted family which he has left, mourn the loss of a truly kind and affectionate husband and an indulgent parent.

Resolved, That a copy of the foregoing resolutions be transmitted to the widow and family of the deceased, and also a copy to the Freemasons' Monthly Magazine, for publication.

Benjamin F. Furber, }
David Stone, } *Committee*.
Greenville Flint, }

Brother LEONARD RUNDLETT.

Resolutions adopted by La Fayette Lodge of Freemasons, assembled in their hall in Manchester, N. H., on returning from the funeral of Br. Leonard Rundlett, May 4th, 1853.

Whereas it has pleased our Divine Master, to call from his earthly labors, our Brother Leonard Rundlett, therefore

Resolved, That by this dispensation of Providence, our Order has lost one of its most active, devoted, and efficient members.

Resolved, That we, as Masons, tender to the widow and family of our departed Brother, our sincerest sympathies in this hour of their deep affliction, and invoke upon them, heaven's richest consolations.

Resolved, That we will strive to draw lessons of lasting instruction and profit from the sad scenes in which we have this day participated; and that we will pray the Supreme Ruler of the Universe to impart to us more of his spirit; to cement us more closely in the bonds of brotherly love, and to prepare us, at last, for admission into that Celestial Lodge above, where death, and partings, and funeral scenes shall mar our joys no more forever.

Masons' Hall, Manchester, May 4, 1853.

Voted, That a copy of the above resolutions be presented to the widow of our late Brother Rundlett, and also that a copy be sent to the Freemasons' Magazine, for publication.

Attest, R. M. Merrill, *Sec'y L. Lodge.*

Brother JOSEPH T. CHASE.

At a regular communication of Star in the East Lodge, held at Masonic Hall, Monday evening, June 6, A. L. 5853.

The following resolutions were read and unanimously adopted :—

Resolved, That "Star in the East Lodge," of New Bedford, Massachusetts, deeply deplore the loss of our worthy, faithful and christian Brother, Capt. Joseph T. Chase, and that we will endeavor ever to cherish the memory of his virtues and his truly Masonic character.

Resolved, That we deeply sympathize with his afflicted widow and children, and tender to them assurances of the sacred regard and Fraternal aid which our Order enjoins, should the Providence of God ever render them our duty.

Resolved, That the Secretary of this Lodge forward a copy of the foregoing resolutions to the widow of our Brother, also, a copy to the Freemasons' Monthly Magazine for publication.

Fraternally yours,
Amos Chase, Jr., *Sec'y.*

Brother ROBERT ELFE.

Charleston, S. C., June 15, 1853.

C. W. Moore, Esq.

Dear Sir and Br. :—The following preamble and resolutions were adopted by Solomon's Lodge No. 1, A. F. M. at its last communication. I am requested to send you a copy for your kind consideration, by giving them a place in your valuable Magazine.

Whereas it has pleased the Great and Supreme Architect of the Universe, to take from this earthly to his celestial Lodge, our most worthy Past Master, Br. Robert Elfe— who departed this life on the 28th May, 5853—aged 56 years, thereby depriving this Lodge of a true and worthy member. Therefore be it

Resolved, That Solomon's Lodge, No. 1, deplore in common with the Brethren of this city, the loss the Fraternity has sustained in the death of our most esteemed and highly honored Br. Robert Elfe—and that in testimony of our regard as a man, and the Mason—this Lodge be clothed in mourning to the end of this Masonic year.

Resolved, That a copy of the above be sent to the relatives of our deceased Brother.

Resolved, That a page in our record book be inscribed with his *name, death* and *age.*

Resolved, That a copy be sent to Brs. Moore and Mackey—to solicit a place for the same in their valuable Magazines.

Respectfully yours,
Andreas Meyer, *Secretary*.

June 6, 1853.

MASONIC CHIT CHAT.

☞A motion, in the Grand Lodge of Wisconsin, to recognize the Swiss Grand Lodge Alpina, and receive a representative therefrom, was laid on the table, at its last annual communication. The objection was probably to the receiving of a representative. If so, it might have been better had the motion been divided, or amended, by striking out the representative branch of it. As the matter now stands, it has the appearance, at least, of a refusal to recognize the Grand Lodge in question. We presume this was not the intention.

☞The General Grand Chapter and Encampment of the United States, will assemble at Lexington, Kentucky, on Tuesday the 13th day of September next. A proposition is pending, and will come up for action, to permanently locate both bodies at Baltimore, Md.

☞The address at Worcester on the 24th ult. was delivered by M. W. Phillip C. Tucker, Esq. of Vermont; but the celebration occurring so late in the month, we have no opportunity to make a proper notice of it, in the present number, but shall do so in our next.

☞At the annual communication of the Grand Lodge of New York, on the 9th June, the following officers were elected for the current year:—M. W. Reuben H. Walworth, (country) G. M.; R. W. Joseph D. Evans, (city) D. G. M.; R. W. Jarvis M. Hatch (country), S. G. W.; R. W. Finlay M. King (country), J. G. W.; R. W. Charles L. Church, G. Treas.; R. W. James M. Austin (city), G. Sec. This is a conservative organization, and, so far, auspicious of future amendment.

The following Resolution was passed at the communication of the Grand Lodge of Connecticut in May last:—

Resolved, That the appointment of Brs. Loren P. Waldo, David Clark, and E. G. Storer, as delegates to the convention for forming a General Grand Lodge, is hereby continued, and those Brethren are authorized to attend such convention, as delegates from this Grand Lodge, whenever and wherever the same may be holden.

Impostors.—A correspondent notifies us that a foreigner, claiming to be a Mason, is strolling through his State soliciting Charity of the Lodges, and says that he is probably an impostor. This is most likely true, but our correspondent is not sufficiently definite in his statements to authorize the publication of his name. We have repeatedly cautioned the Lodges against this class of vagabonds, and if they will continue to encourage them, the fault is their own. They have no right to complain when they are swindled out of their money, if they allow it to be done with their eyes wide open.

Rhymes with Reason and without. By B. P. Shillaber. Boston: Abel Tompkins. "A volume of fugitive poems from the pen of Mrs. Partington,"—will give the reader a better idea of the paternity, and in some measure of the character of this work. We shall be pleased if it induce him to buy a copy of it. He can make a much worse use of his money.

The Leper: and other Poems. By Mrs. Rebekah Hyneman. Philadelphia. We have been kindly favored with a copy of these poems, and though we have not been able to find leisure to examine them very carefully, do not hesitate to recommend the volume to the favor of our friends. The principal poem is a highly meritorious production.

☞We can furnish a few copies of the present volume, complete, to such *new* subscribers as may desire them. Unless especially ordered, the back numbers will not however be sent, but the subscription will be entered to begin with the number preceding or next after the receipt of the name.

☞The 24th was celebrated at Danbury, Con., on quite an extensive scale. The address was delivered by Br. Rev. J. Marshall Willey, of Stonington.

We have a copy of an address delivered before Ausable Lodge, by our Brother P. C. Tucker, Esq., on the 100th anniversary of Washington's initiation, and hope to be able hereafter to lay it before our readers entire.

THE

FREEMASONS'

MONTHLY MAGAZINE.

Vol. XII.] BOSTON, AUGUST 1, 1853. [No. 10.

"CALLING OFF."—ADJOURNMENTS.

We take the following from the report of the committee on foreign correspondence, in the Grand Lodge of Mississippi:—

"A committee in the Grand Lodge of Indiana condemn the practice of calling Lodges to refreshment for one or more days. We have noticed the answer of the editor of the Freemasons' Magazine, to a correspondent in this State, in which he said that he would think he was doing very wrong, if he should call his Lodge to refreshment, and allow the Brethren even to separate without closing.*

"We think this practice an old one in Mississippi, and though somewhat staggered in the opinion of its correctness, by these authorities, yet we are not prepared to condemn it, unless it shall appear that the opposite practice is in accordance with ancient usage. Must the business, which, on account of its amount, cannot be transacted on the first evening of the regular meeting, be laid over until the next regular meeting? Or, in case of excess of business, cannot the unfinished be laid over until the next or another day, and must the Lodge be closed in form, and opened the next, or the day designated for the transaction of that business?

"Or, as the practice is to *call off* until the next, or some other convenient night, and the business being finished on this subsequent night, close the Lodge in form? If closed on the first night, will it be the same regular meeting, if opened on a subsequent night, or only a called or emergent meeting, at which the By-Laws generally provide that only certain specified business shall be transacted? To require the Lodge to be closed at the end of every meeting, and to allow an assembling of members, on a subsequent night, and to open a Lodge, and transact the business which was not disposed of on the day of the regular meeting, would make "adjournments" in order, which has been denied by those who claim to be authority in such matters.

'Why not call off from hour to hour, or day to day, or, if more convenient, for a longer period, and then close? The practice is certainly one of great convenience; but if not according to the traditions, we are willing to forego the convenience. It is a practice which certainly may be abused, and it is most likely that our Brethren in Indiana only condemn the abuse, but the Magazine does not restrict itself to this, but extends its condemnation to the use. We would certainly recommend that the calling off should be a matter of very great necessity. We leave the question to the wisdom of the Grand Lodge, and to obtain further information."

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*Our language was as follows:—" We confess not to understand the " calling off" of a Lodge for a week. We should think ourself culpably remiss in duty, if, as Master, we were to 'OPEN' our Lodge and allow the Brethren to separate before we had 'CLOSED' it, according to the established forms and usages of the Order."

We suppose it to be generally conceded that Lodges cannot properly be "adjourned." It has been so decided by a large proportion of the Grand Lodges in this country, and tacitly at least concurred in by all. We are not aware that there is a dissenting voice among them. It is therefore safe to assume, that the settled policy is against adjournments.

To "adjourn," in the limited sense in which the term is commonly used, is to continue the same session, or meeting, to some future day. To "call off" until the next, or "some other convenient night," is to "continue the same meeting or session, to some future day." Where then is the difference between "calling off" for a week, and "adjourning" for a week? Does it consist in words only? Have the Grand Lodges for the last dozen years been repudiating the shadow, while clinging to the substance? Are we differing about a reality, or a phantom? If the latter, the sooner our differences are terminated, the more creditable it will be for all parties. If to "call off," and "adjourn," be synonymous terms, leading to the same practical result, then we care not which is used in our Lodges; and all that has been said and written on the subject, is mere bagatelle. But such is not our understanding of the matter.

"To adjourn," is a term which by common consent, is almost exclusively used in its application to deliberative bodies. Legislatures and Courts adjourn. But Lodges are neither legislative nor judicial bodies; and hence we find no such term in the vocabulary of Masonry. The framers of our present form of government do not seem to have considered that they had any occasion for it, or that it was in any way applicable to the business of the Lodge room. This is inferable from the entire absence of the term, from the records of their proceedings. We have before us manuscript records, running back to within sixteen years of the reorganization of Masonry in England in 1717—when the present governmental system was adopted, and the Lodges brought more immediately under the rule of written laws,—and there is not a single instance of a meeting being held, whether regular or special,* in which the record does not specify that the Lodge was "regularly opened." There is no record of the Lodge being "called on," at the beginning, nor is there any of its being "called off" at the close, of the evening. If the business before it was not finished, for the want of time, it was deferred, and the Lodge "was closed," until its next stated meeting. If the business were pressing, the Master and Wardens were authorized to call a meeting on a "By Night"—i. e. on an intermediate night,—when the Lodge was properly opened. This was the practice of the early fathers of Masonry in this country. It is the practice of their immediate successors at the present day. We have never witnessed any other, though, it seems, a different rule has obtained in some sections of the country. Whether this be an improvement—as being more in harmony with the "progressive spirit of the age"—or a better, safer, and more Masonic rule, we cheerfully leave to the judgment of the reader, submitting for his consideration in connection with it, the injunction of our "first most excellent Grand Master," Solomon: "My son, * * remove not the ancient landmarks which thy fathers have set."

To "call off," or to call the Brethren "from labor to refreshment," is a technical phrase, and has its technical and appropriate meaning. When employed in its original acceptation, it has a significance higher and beyond that of a temporary adjournment, or suspension of labor. The "banquet" was an important element in the "sacred mysteries" of the ancients, though like the mysteries themselves, it was often perverted to licentious purposes. It was conducted according to certain determinate rules, and was accompanied by significant ceremonies,—a practice which was carefully observed by our ancient Brethren, and continued by their successors, until the "thing typified" was entirely lost sight of, or had at least ceased to be properly appreciated. It was an occasion when the Brethren "broke bread together." "The opening and closing of a Masonic banquet," (says an eminent German Brother,) "at which the Brethren are clothed, is commonly *regulated by a ritual* for that purpose." And, as if to mark his appreciation of the true character of the banquet, he adds: "but if the Brethren merely meet to eat and drink, then the appellation, *Masonic* banquet, would not be appropriate." The banquet in the antient mysteries, was held after the initiation. Lucius, in the Metamorphoses, is made to say—"after this (his initiation), I celebrated a most cheerful banquet in honor of my *birth day* into these rites; pleasant was the banquet and lively the entertainment." The custom in our Lodges, up to the beginning of the present century, corresponded with this practice, and it is still followed by our Brethren in England. "I like the good old custom of moderate refreshment *during Lodge hours*, (says our learned Brother Oliver), "because, under proper restrictions, *I am persuaded that it is consonant with ancient usage.* At a certain hour of the evening, and with *certain ceremonies*, the Lodge was *called from labor to refreshment*, when the Brethren enjoyed themselves with decent merriment."

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*At this early period, if a special Lodge was held, it was termed a "By Night."

Our present purpose being merely to show the legitimate use, and the technical meaning, of the phrase "called off," or "called from labor to refreshment,"—the sense in which it was employed by our ancient Brethren, and is still appropriately used in England,—we will conclude our references to authorities, with the following sentence from the writings of Dr. Oliver :—"The Master *opens* his Lodge at sunrise, with [illegible] prayer; the Junior Warden *calls the men from labor* (to refreshment), when the sun attains its meridian height; and the Senior Warden *closes* the Lodge with prayer at sunset; when the labors of our ancient Brethren ended." While this short sentence clearly indicates the true character of ceremonies observed in the ancient Lodges,—the opening, the hour of refreshment, and the closing,—it is not without its beautiful moral teaching. The ceremonies are designed, says our Brother, as "a type of the three most prominent stages in the life of man,—infancy, manhood, and old age." The illustrations are not necessary for our present purpose; but the lessons they teach are too beautiful and important—too essential to the whole allegory of the Lodge room—to be destroyed or marred, by any unnecessary interruption of the harmony of the details. The modern interpretation of the words "calling from labor to refreshment," by which the Lodge is left open after the close of the day's labor, effectually does this. And that it does this, is, we think, a sufficient reason why the practice should be discontinued, were there no other objection to it. But it is clearly not warranted by the usages of Masonry, as practised by the early Lodges in England, and by the first Lodges in this country. There may be a convenience in it; but when Masonic government and practice are made to bend to convenience, we apprehend there will be but very little of Masonry left in either.

Our Brethren of Mississippi ask, if "the business, which, on account of its amount, cannot be transacted on the first evening of the regular meeting, must be laid over until the next regular meeting?" Not necessarily. It is always competent for the Master to call a special meeting of his Lodge, whenever, in the exercise of a sound discretion, he may think proper, and as often as the interests of his Lodge may require. We have known the difficulty here presented, to be met in another way, to which perhaps there exists no very serious objection. In a case of emergency, or pressure of *work*, (we use the word in its technical sense,) we have known the Master, with the approval of the Brethren, to *close* his Lodge in due form, until the morning or evening of the next day, for the purpose of finishing the work already *begun*, or doing that which had been *approved*. On the reassembling of the members at the time appointed, the Lodge was regularly opened, the work completed, and the Lodge again closed in the usual manner. We have never known the interim to exceed the next day, nor any other business to be transacted, than the completion of *work* previously sanctioned by the Lodge. It would be manifestly improper to originate business at such a meeting. The advantage of this course, over that of "calling off" from day to day, is, that the Lodge is never left *open*, after the members have dispersed, and that the time and business are restricted. But after all, the only truly Masonic course, w[illegible] the Lodge cannot complete its work at its regular meeting, is for the Master to call a special meeting, even though it may cause the Secretary some additional trouble, and subject the members to a little inconvenience.

APPROVING RECORDS.

Nachitoches, La., June 5, 1853.

Dear Sir and Br. :—Will you be kind enough to answer through your Magazine—If at a *called* meeting, a Lodge can approve the minutes of a previous regular or called meeting? Your time I know is valuable; but the position you hold, and the consideration your opinion on Masonic subjects, has with the Brethren, must be my excuse for trespassing on your attention. At a Lodge, in the jurisdiction where I have the honor and pleasure to act as a District Deputy Grand Master, a called meeting was held—the minutes of a previous regular, and of a called meeting, were read and approved and signed by the Worshipful Master. At the next regular meeting, I being present, the said approval was brought to my attention, and my opinion asked. I decided the approval of proceedings at a called meeting, to be irregular, and contrary to the practice of Masonry, so far as my experience went, and instructed the Master to have the minutes approved at a regular meeting—on the ground that, at a called meeting, nothing could be done but the business for which the meeting was called; and that among the things for which a meeting could not be called, was the approval of the minutes,—that the reasons for not approving minutes at a called meeting, were, that it placed it in the power of a minority of the Lodge to transact business that might be against the will of a majority, and then to hold another called meeting and approve the proceedings—that the Lodge having regular days of meeting, the Brethren who live at a distance, know the time and place of meeting, and if they do not attend, something personal to themselves must prevent them; whilst at a called meeting, they may not have notice—it frequently being impossible to give them timely warning. The Master of the Lodge differed from me in opinion, and the matter will go before the Grand Lodge, as a point of practice, to be determined. Will you give us light on the subject, and by so doing, oblige yours fraternally,

S. M. Hyams,
Dist. Dep. G. Master 8th Dist. Louisiana.

Our understanding of the matter is, that no business can be transacted at a "called meeting," other than that for which the Lodge is specially convened. The fact being so, it follows, that the record of any preceding meeting, can be made a subject for consideration, only so far as it may be necessary for information,—unless indeed it be itself the specific purpose for which the meeting has been called, and so notified to the members. Independent of this exception, the record can neither be amended nor changed, confirmed nor revoked, approved nor disapproved, nor in any other manner affected or interfered with, at a special meeting of the Lodge. Nor is it, in our view of the question, material whether the preceding meeting were a "called" or a regular meeting. The effect of the rule is the same. If, therefore, the by-laws of the Lodge require that the record shall be confirmed at the next succeeding meeting, we think a just construction of the law would not authorize its confirmation at a "called meeting;" because, the regulation manifestly contemplates only the stated meetings; at which, alone, the regular business of the Lodge is transacted. "Called meetings" are frequently authorized by the By-Laws, subject to the discretion of the Master; or they may be summoned without any such special authorization, at the pleasure of the Master. But however held, they are exceptions to the general stated meetings of the Lodge, and are subject to, and restricted in their powers, by special regulations,—either written or growing out of the recognized usages of the Fraternity, and being of equal validity and force,—beyond which the action of the Lodge cannot go. One of these regulations is,—and it is one of vital importance to the security of the Lodge,—that no business of any kind shall be transacted at a special meeting, other than that for which the Lodge is called together, and of which the members have received proper notice.*

The power to approve, carries with it the correlative power to disapprove; or, in other terms, to amend or change any part of the record; for the only purpose of taking the question on approving the record is, that it may be amended, if incorrect, before it is signed by the Master. If therefore the Lodge, at a "called meeting," (which is usually thinly attended,) may amend and then confirm the record of any previous meeting, the members of the Lodge, present at any regular meeting, can have no assurance that their decisions may not all be reversed, or their doings revoked, before the ink is fairly dry upon the record. We think, therefore, that our correspondent was correct in his instructions to the Lodge. He has however an able Grand Lodge before which to carry his case, and we shall look with interest for its decision.

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*Our correspondent intimates that special meetings are or may be called by the Master, without notifying all the members of the Lodge. This is a practice with which we are unacquainted; and if it exists, it is one too full of danger to be continued. Every member of the Lodge has an equal right to know when his Lodge is called together. There can be no discrimination, nor can the Master rightfully exercise any discretion in this respect. He must do his whole duty—not half of it.

NEGRO LODGES.

We give place to the following communication, in compliance with the wishes of the estimable Brother whose name is appended to it. Had he placed a discretionary power in our hands, our conviction of the great danger of agitating such a subject, would have induced us to withhold its publication. But having no such discretion, we lay it before our readers,—premising, that we shall not again obtrude the matter upon their notice. However our correspondent may regard it, the subject is neither a safe nor a profitable one for discussion in our pages, nor in the proceedings of Grand Lodges. Whether our opinion in this respect be right or wrong, is immaterial. It is based on our judgment, and must be allowed to influence our action. We give his communication, with as few and brief notes as are consistent with the position in which we most unexpectedly find ourselves:—

Natchez, June 14, 1853.

Dear Br. Moore:—Your June number of Magazine is before me. Your comments on that part of the report of committee on foreign correspondence in Mississippi, relative to negro Lodges, has been read with some surprize. I allude to the tone of the article more particularly. (1.) A simple statement of facts derived from other sources, and what was considered a legitimate conclusion therefrom, is construed by you into 'a fling,' and that 'uncalled for,' at our sister Grand Lodges. To 'fling' means, literally, *to throw*, and, if the committee hit any other Grand Lodge than their own, it must certainly be by *a fling*; but modern use has attached the idea to the word *fling*, that the act is done with a little malice or ill will. I trust the Mississippi Committee have too much regard for their individual character, and for the dignity of their office as well as a too high respect for other Grand Lodges of the United States, to say any thing in a malevolent spirit, or under other inspiration than that of the highest motive. (2.) Whether their comments were

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(1.) The article which our Brother is pleased to consider an attack upon his report, is a frank and plain statement of the origin and existence among us, of what are called negro Lodges, and of the light in which they, and negro Masons, are regarded by the Grand Lodges in this country. Though elicited by the report submitted to the Grand Lodge of Mississippi, it is general in its terms and application, with the slight exceptions hereafter noticed. Entertaining the belief that there existed a great misapprehension of the true character of the bodies in question, and of the relation they hold to the Masonic family,—the light in which they are regarded by our Brethren whose misfortune it is to have them in their midst,—and foreseeing that any serious misunderstanding on a subject so delicate, must inevitably end in consequences highly prejudicial to the peace of the Fraternity, we deemed it our duty, as public journalists, not only to show that there were no present grounds for uneasiness, but to enter a protest against the agitation of the subject, as "uncalled for," "until it shall assume a more tangible shape than it at present bears." To the propriety of this course, we think no right minded and true Mason can or would desire to take exception. Our Brother has misconceived our purpose, or he has incautiously surrendered his generally good judgment, to his acute sensitiveness on the subject. In this last respect we are willing to allow him "considerable latitude."

(2.) We object to so much of this small criticism, as would make us impute even a "little malice," or "a malevolent spirit," to the committee. Our Brother intended to do just what his words have done, "hit" those of "our sisters" (i. e.

uncalled for, is a matter of opinion, and though I do not think that that difference of opinion, which might be expected to exist on this subject, has been expressed by you in the kindest and most charitable manner, I am willing, for one, to allow you considerable *latitude* on this subject. (3.) But why the Mississippi Committee should voluntarily do an uncalled for act, which act could only inflict pain on themselves, and in which no sinister motive could be traced, must be referred to other philosophy than mine to determine. If you had published the whole of the committee's remarks on the subject of negroes and negro Lodges, and they would have occupied but little of your space, I would not have had occasion to write this letter. (4.) Certainly not to defend the committee for introducing the subject of negro Masons and negro Lodges into their report; for the committee showed that the subject was before the Grand Lodges of the District of Columbia, Illinois, Texas and New Hampshire, in 1852. The Grand Lodge of Texas passed a special resolution on the subject, as did also the Grand Lodge of Illinois, and is the Grand Lodge of Mississippi alone to keep silence and not to comment upon these proceedings, nor upon the improper position of the Grand Lodge of New Hampshire? And why the Grand Lodge of Mississippi and not the Grand Lodge of Texas, and Illinois, which preceded the former in agitating the matter, was the subject of your comments, it might satisfy curiosity, though utility might not be the gainer, to inquire. I will let that pass. (5.)

Now a word upon the facts of the case. The committee in considering the proceedings of the Grand Lodges above mentioned, said "either the Grand Lodges of England or Ireland have invaded the jurisdiction of some of our sister Grand Lodges in the U. States, with or without the consent of these Grand Lodges, or our sisters have themselves been guilty of wrong." On what was this opinion founded? By re-

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Grand Lodges), who, as he alleges, in the event that the Grand Lodges of England and Ireland have not invaded their jurisdictions in establishing negro Lodges, "have themselves been guilty of wrong." We are charitable enough to believe that our Brother intended no more by his "hit," than did Dean Swift by his "fling," when he wrote

"I, who love to have a *fling*,
Both at senate house and king."

(3.) This difference of opinion may be stated thus:—If any of our Brethren think it a part of the duty of committees on correspondence to scatter firebrands throughout the length and breadth of the Masonic community, we, on the contrary, think such incendiary work "uncalled for." That's the difference, in a nut-shell—its latitude and longitude.

(4.) The reason we did not publish this part of the report, is, that we thought it based on a misapprehension of the facts; and that, consequently, its conclusions were not just. We conceived that we were doing all that it was necessary or expedient to do in the matter, in making a simple reference to the report, and giving the facts as they really exist. There is no difference of opinion between us and our Brother on the main question; and should the time ever come when it shall be necessary to meet it, he will find us by his side. We cannot, however, consent to play the part of the hero of Cervantes.

(5.) The subject was brought before the Grand Lodge of the District of Columbia in 1852, on a petition from the President of Liberia, for a charter for a Lodge in that republic. The Grand Lodge took no official action upon it, "the subject matter having been already disposed of." Was this a cause of uneasiness? Let us look at the subject in all its bearings,—look at Liberia as it is,—see who its friends are and where they are found,—and we shall have little difficulty in coming to the conclusion, that the case is not one which calls for animadversion. Neither does it furnish any grounds for the apprehension that other similar bodies are about to pursue an opposite course. This case therefore does not help our Brother's argument. On the contrary, it makes against it; inasmuch as its proves, that in this, as in the only other instance in this country, so far as we are informed, where a petition has ever been presented for a charter for a Lodge of colored Masons, it was promptly rejected.

We are not aware that the subject was before the Grand Lodge of Illinois in 1852. That body in 1846, disposed of the question in a manner which ought to be satisfactory to our Brother, by the adoption of a resolution, declaring—"that this Grand Lodge is unqualifiedly opposed to the admission of negroes or mulattoes into Lodges under this jurisdiction." The violation of this rule is also made to operate a forfeiture of the charter.

The subject was brought before the Grand Lodge of Texas the last year, by the Grand Master, in his address; from which we quote as follows:—

> "It will doubtless astonish many of the Brethren to learn that there are now, in several of the Eastern and North-Western States, bodies of negroes, who profess to be working as regular Lodges under Charters from the Grand Lodge of England, and from other sources.
>
> "The propriety of the action of the bodies, who have so far desecrated our time-honored institution as to issue these Charters, is not a subject to be discussed. This, as well as every other Grand Lodge within the slaveholding States, should indignantly protest against all procedure of the sort, and demand the immediate annulment of all Charters which have been granted."

Had the Grand Master of Texas been correctly informed as to the facts in the case, he would not probably have expressed himself in precisely these terms. In the first place, the Grand Lodge of England has granted no charters for Lodges in America, during the present century. This part of the "profession," was therefore false, and wholly unworthy of his official notice, besides its injustice to the Grand Lodge of England. In the next place, there is not a negro Lodge in the country, working under a charter, having the sanction of any regular Grand Lodge in the world. If such Lodges have any charters at all, they are derived from self-constituted spurious negro associations, calling themselves Grand Lodges; over which the regular Masonic authorities of this country, have no more control or power, than they have over the secret "Triad Brotherhood" of China; and of the true character of which they know as little. What, then, would our "indignant protest" amount to? and of whom shall we demand "their immediate annulment?" Is not this running a tilt against a windmill? And yet our Brother of Mississippi takes up the strain, and charges the Grand Lodge of England with having commenced the evil "in the spirit of abolition fanaticism," by striking out the words 'free born' from the ritual. The Grand Lodge of England undoubtedly, in this last respect, "removed one of the ancient and valued landmarks of Freemasonry;" but we are at a loss to understand how that act, which took place but two or three years ago, was the commencement of the evil of negro Masonry in this country; for it has existed in our midst half a century. He says, in continuation, that "Ireland followed in her footsteps,"—a fact of which we were not aware,—and adds, that, "either these Grand Lodges have invaded the jurisdiction of our sister G. Lodges in the ferring to their report, it will be seen that in 1845-6, negroes had visited Lodges in Illinois—and again in that State, last year; and this last visitor, it appears, presented certificates of his having visited Lodges in Kentucky, Missouri, Wisconsin and Ohio, and he also showed a constitution and By-Laws of his Lodge, representing them as deriving authority from the "North American Grand Lodge". (6.) It may be said, and said truly, that the North American Grand Lodge is not a le-

U. States, *with or without the consent of these Grand Lodges, or our sisters have themselves been guilty of wrong.*" It "would have gratified curiosity," and "utility might have been the gainer," if our Brother had given us something more satisfactory than mere assertion, that "our sisters have been guilty of wrong." We will "let that pass." But we must still adhere to our first opinion, that the "fling" was "uncalled for."

One word touching the Grand Lodge of New Hampshire. The committee of correspondence in 1852, opened a new question, and justly exposed themselves to criticism. Their own Grand Lodge however tookno action on the subject. It was a question about which there is, and probably will conitnue to be, a difference of opinion. But the case supposed is one not likely to arise, and its agitation was therefore premature and ill-advised. Our Brother of Mississippi may rightfully plead justification, for his "off-set" here.

(6.) Our Brother has run fairly off the track here. The report charges that "our sister" *G. Lodges* "have been guilty of wrong." He now abandons this ground as untenable, and transfers his accusation to certain subordinate Lodges. On this point we have no controversy. But how stands the case in the new aspect in which he presents it? In 1845-6, a mulatto, (we think it was a single case), born of a Cherokee mother, and therefore "free born," and in point of law an Indian, though his father was an African,—was admitted once as a visitor, into a Lodge at Chicago. What was the consequence? The Lodges in the State rose almost en masse against it, and their G. Master, who was supposed to have favored the admission; and though he was subsequently exonerated of any immediate agency in the matter, it cost him his influence among his Brethren. The Grand Lodge took the case in hand; and so far from treating it as a question of "expediency," as said by our correspondent, passed the stringent resolutions referred to in the preceding note. The language of the committee who reported the resolutions was this—"The Author of all has placed a distinguishing mark upon them, (negroes,) clearly indicating that there was a distinctiveness to be kept up; and it is repulsive to the finest feelings of the heart, to think that between them and us there can be a mutual reciprocity of all social privileges." Does our Brother hold that this Grand Lodge, in the course it pursued on that occasion, was "guilty of wrong?" "It might satisfy curiosity, though utility might not be the gainer," to inquire why this long buried case was exhumed? It certainly does not help our Brother's argument, for the Grand Lodge of Illinois stood up squarely on his own ground. So much for the first cause of grievance in his catalogue of "facts."

His next complaint is, that a negro was, the last year, admitted into a Lodge in Illinois. We have not the proceedings of the Grand Lodge of that State for Oct. 1852, before us, and are a little surprized that our Brother should have had them when he wrote his report in January last. Such promptness is not usual. But admit the fact to be as stated, and what does it prove? Simply that the Lodge violated a solemn edict of its Grand Lodge, and in so doing forfeited its charter. If we had the facts before us, we could better judge of the merits of the case.* Our Brother says, this "visitor, it appears, presented certificates of his having visited Lodges in Kentucky, Missouri, Wisconsin and Ohio." The evidence that these were genuine certificates, is not given; and we confess it appears to us not a little remarkable, that Lodges in Kentucky and Missouri, both slave holding States, should admit a negro as a visitor among them,—even though he did present "a constitution and By-Laws" of a Lodge, "deriving authority from the North American Grand Lodge"—a body without a soul—a thing without vitality—and so known to every even moderately informed Mason in the country. But admit all that is claimed, and what does it prove? Merely that the visitor had so much white blood in him that he was enabled to impose upon these Lodges, or that the officers of them were exceedingly stupid, and too ignorant of their duty to be longer entrusted with their Charters.

But we have said enough,—more than we had intended. The result may be summed up in few words. 1. In 1846, the Grand Lodge of Illinois, reproved one of its subordinates for admitting a half-blooded Indian as a visitor, and passed resolutions prohibiting, under severe penalty, a repetition of the offence. 2. The Grand Lodge of the District of Columbia refused to act on a petition for a Charter for a Lodge in Liberia. 3. The committee of correspondence in the Grand Lodge of New Hampshire, in 1852, thought the resolution of the Grand Lodge of Illinois, too stringent, and went into the discussion of an abstract question, that, in a whole generation to come, will not probably once be brought to a practical test. Thus giving point and force to the opinion which is rapidly gaining strength, that such reports are productive of as much mischief as good. 4. The Grand Master of Texas, under a misapprehension of the facts in the case, "discharged a big gun." 5. Certain Lodges in Illinois, Kentucky, Missouri, Wisconsin and Ohio, are reputed to have been imposed upon by a vagrant clandestine negro Mason; for which piece of folly they deserve to loose their Charters. Thus ends the sum and substance of all the grievances of which our good Brother complains. They are certainly not *very* alarming. And as we cannot discover in them, any "persistance in pushing the black race into the fraternity," nor yet wherein Grand Lodges "have been guilty of wrong," we must be allowed to indulge the opinion, that the evil is not of a magnitude to "destroy all harmony in the Masonic, as it has in a part of the religious and political world." If this result is ever to be realized,—and God forbid,—the surest way to bring it about, is to agitate the subject. We have done with it.

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*Since this was in type, we have received the Illinois proceedings, and find in them a notice of the exception taken by the New Hampshire committee, to the rule before quoted. It is a mere explanation of the necessity for the rule, and the reasons on which it is predicated. The committee say, the rule was "infringed upon by one of our subordinote Lodges in 1851, inadvertently and without intention to violate the rule of this Grand Lodge." While there is nothing in all this to cause alarm among the most sensitive on the subject, there is much that should command their approval.

gally constituted body, and you say, "there is not a lawfully authorized or acknowledged negro Lodge in the United States, nor are we aware that there is a negro in the country, who could rightfully claim or be admitted into any lawful Masonic Lodge." That is precisely the opinion of the committee of Mississippi, very fully and handsomely expressed, and I would only add, whether the Lodges were chartered, or the individuals initiated, by Grand Lodges in Great Britain or America. You say, that " there are associations of blacks claiming to be Masonic, is true ; but they exist without authority and their claims are no where recognized." You will certainly not consider me impertinent, for inquiring by what means the blacks above mentioned visited the Lodges in Illinois in 1845–6, when the only question raised, in the discussion which resulted from their visitation, was that of expediency, and not one word was said about their want of legal qualification. If he who visited the Lodges in Illinois, Kentucky, Missouri, Wisconsin and Ohio last year, did so only on the strength of the constitution and By-Laws of a Lodge deriving their authority from "the North American Grand Lodge," did so illegally, and certainly the remarks of the committee in this respect were not uncalled for, nor the subject "unsuited to the reports of committees on foreign correspondence." But in 1845–6 the legality of the Lodge and the regularity of the initiation were not questioned. In addition to this, the Grand Master of Texas, whose words were quoted by the committee, and which paper I believe you reviewed last year, without contradiction, I plead as a full justification of the committee of Mississippi.

"It will doubtless astonish many of the Brethren to learn that there are now, in several of the eastern and north-western States, bodies of negroes, who profess to be working, as regular Lodges, under Charters from the Grand Lodge of England, and from other sources."

Again, he says ; " through the report of the committee on foreign correspondence of the Grand Lodge of New York, we learn that there are one or more such Lodges in New York city, one in Cincinnati, one in St. Louis, one or more in New Jersey, one in Chilicothe, Ohio ; and others in Philadelphia."

Were the remarks of the committee uncalled for ? That the subject is "unworthy of the report," is no fault of the committee, but of those who furnished it. But why agitate the subject ? Sure enough, why ? Let those answer who are the cause.

Fraternally yours,

William P. Mellen,
One of the committee of Mississippi.

CELEBRATION AT CLEAVELAND, OHIO.

The 24th June was celebrated at Cleaveland, in a manner which reflected the highest credit on all concerned. The procession numbered between five and six hundred, and was accompanied by three bands of music. After marching through the principal streets of the city, it entered a spacious pavilion, which had been erected for the purpose, near the public square, when the oration was delivered by Hon. R. P. Spalding, in the presence of about three thousand persons. His subject was the origin and history of the Institution, and he treated it with ability and learning. After the address, and the conclusion of the usual exercises, the Brethren returned to their respective head quarters. The festivals of the day were concluded by a banquet at the American house, and a ball at the National Hall.

ANCIENT YORK LODGE, AT LOWELL, MASS.

This new Lodge, which has been working under Dispensation for a year past, was solemnly consecrated, and its officers installed, by the M. W. Grand Master, assisted by a delegation of the Grand officers, at Lowell, on Thursday, the 7th July. The day was one of the loveliest of the season, and the ride to Lowell one of the pleasantest. On the arrival of the cars, the Brethren of the Grand Lodge were met by a committee, and conducted to the elegant and convenient Hall which has recently been fitted up for the accommodation of the Lodges and Chapter located in that city. The Brethren had made all their arrangements with so much completeness, that little remained for the officers of the Grand Lodge to do, but to proceed at once with the duties for which they were assembled. A procession was accordingly formed in an adjoining room, and proceeded forthwith to the main hall, where the solemn and impressive ceremonies of consecration, were performed by the Grand Master, M. W. Rev. Geo. M. Randall, in the presence, and, as we believe, to the entire acceptance and gratification of the large number of Brethren assembled to witness and participate in them. The Master of the new Lodge was then duly installed by the Grand Master. After which the R. W. George G. Smith, acting Deputy Grand Master, installed the remainder of the officers ; when, the usual proclamation having been made, the Grand Lodge retired, and the Lodge was closed.

At 2 o'clock, the Brethren of the Grand Lodge, at the invitation of the officers and members of the new Lodge, sat down to an elegant dinner, at the Merrimac House. It is due to the excellent host of that establishment, as well as to the liberality of the Brethren at whose order the dinner was served up, to say, that the tables were spread as bountifully, and with as much good taste and propriety, as would be expected at the first class hotels in this city, where private dinner-parties are of almost daily occurrence, and where the facilities for them are much greater. A couple of hours were very agreeably spent here. The Brethren from Boston were then politely taken into carriages, for the purpose of visiting the factories, and witnessing the growth and improvements of the city. This was by no means the least gratifying feature in the ceremonies of the day. The visit to the Carpet Factory was full of striking interest. It is worth a special ride to this beautiful and thriving city, to witness the ingenious and complicated machinery here in operation ; though, we believe, strangers are not ordinarily admitted, without a permit from some person in authority.

At 5 o'clock, the members of the Grand Lodge took the cars for Boston,—feeling that they had spent an agreeable day, and that they had left the future interests of "Ancient York Lodge," in the hands of able and devoted Brethren. The officers of the new Lodge are as follows:—

Jefferson Bancroft, W. M.; Peter Lawson, S. W.; Samuel K. Hutchinson, J. W.; William Lampson, Jr., Treas.; Thomas G. Gerrish, Sec.; Isaac S. Morse, S. D.; David Goodwin Lang, J. D.; George W. Fletcher, Marshal; Joel Spalding, S. S.; Leonard Brown, J. S.; Isaac Hosmer, Tyler.

Lowell Mass

GRAND LODGE OF NEW YORK.

We understand that the annual meeting of this Grand Lodge in June last, was one of interest and excitement; and we also learn that a new schism has taken place. But it is one for which the orderly portion of the Grand Lodge have abundant cause to congratulate themselves; and which, if properly improved, cannot fail to result to the honor and advantage of the body. So far as it goes, it is a step in the right direction. It relieves the Grand Lodge of a portion of the incubus that, through a timid policy, has been suffered to fasten itself upon it, to its great scandal. A temporising policy will never succeed with such turbulent spirits as it has had, and still has, to encounter. It has tried this policy long enough, one would think, to become satisfied of its fallacy. It has nourished a nest of vipers, until they have nearly consumed its vitals. But this is a matter with which we are not now inclined to interfere. We have confidence in the *present* Grand Officers, and hope for the best,—feeling well assured that the evil of the past cannot be exceeded by any thing that may happen in the future. It is proper, however, as a matter of caution, that we should notify our Brethren over the country, that there are Lodges in the city of New York, hailing from, or pretending to act under, authority derived from at least *five* different sources; and as only one of these sources can be legal, it is of some importance that they should be on their guard against imposition. The existing Lodges, real and pretended, may be classiified as follows:—1. Those under the Grand Lodge of New York—R. H. Walworth, G. M.; James M. Austin, G. Sec. 2. Those under the Phillips Grand Lodge, so called—M. Myers, Grand Master; Jas. Herring, G. Sec. 3. The Lodge or Lodges, chartered by the Grand Lodge of Hamburg. 4. The Lodges recently established by H. C. Atwood, on the New Orleans plan.* 5. The Key Stone, Benevolent, and other Lodges, which have recently seceded, with said Atwood, and claim to hold under original authority. We are not certain that we have enumerated them all; but if not, will perfect the list hereafter.

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*Br. Evans, Dep. Grand Master of the Grand Lodge of New York, in a Circular dated 24th June last, says—"I shall defer for another circular, the action of the Grand Lodge upon the instituting of two spurious Lodges by the *late* P. G. Master Atwood." Should this circular come to hand in season, we may notice it on a subsequent page.

CELEBRATION AT WORCESTER.

The nativity of St. John the Baptist was celebrated at Worcester on the 24th June last. The day was one of the finest of the season. The arrangements were as perfect and complete as it is possible to make them on such occasions, and they were carried out with commendable promptness and success. The committee, and all others to whom special duties were assigned, are entitled to great credit for the highly acceptable manner in which the ceremonies and festivities of the day passed off.

The attendance of the Brethren and their ladies was very large. There were not probably less than one thousand in the procession. A train of twelve cars, containing about five hundred persons, including the Grand Lodge, Grand Chapter, the Boston Encampment of Knights Templars, and several of the Lodges, left this city at half-past eight o'clock on the morning of the day. On their arrival at Worcester, they were received by committees appointed for the purpose, and conducted to the quarters which had been previously assigned for their accommodation. The arrangements for the reception and accommodation of the ladies, and the liberal supply of refreshments provided for their comfort, were in good taste, and were highly appreciated by the fair guests. The beautiful city was thronged with strangers, who all seemed to regard the proceedings with curiosity and delight. The procession was formed at about half-past 12 o'clock, and marched through the principal streets of the city, under the escort of the Boston Encampment of Knights Templars, to the City Hall, where the address was delivered by Phillip C. Tucker, Esq. of Vermont. The Chief Marshal, Jonathan Day, Esq., and his Aids, C. E. Pratt and J. H. Matthews, were mounted. The organized bodies in the procession, as nearly as we could ascertain, were—The Grand Lodge, the G. Chapter (under whose banner the subordinate Chapters arranged themselves), the Boston Encampment (including delegates from the De Molay Encampment, of Boston, and of the Worcester County Encampment); Mount Carmel Lodge, of Lynn; Amicable, Cambridge; Mount Tabor and Baalbec Lodges of East Boston, who were accompanied by the E. B. Brass Band, and made a fine display in number and dress; Franklin Lodge, Grafton; Pentucket, Lowell; Aurora, Fitchburg; Solomon's Temple, Uxbridge; St. Paul's, Groton; Meridian, Natick; and Morning Star (the celebrating Lodge). There were delegations present from a large number of other Lodges, but we have not their names. The different bodies carried their banners, bearing appropriate devices and inscriptions. Some of them were rich and elegant.

The procession, (says the Boston Chronicle, to whose excellent report of the proceedings, we are largely indebted for what follows), began to move at one o'clock, and as they passed through the principal streets, their appearance was imposing, and gave an idea of the material composing the Masonic Fraternity. So fine a show of regalia of all Orders, worn by the society, has seldom been seen in that city. As the procession marched up Main street a magnificent bouquet was thrown from a window to one of the Marshals.

As the procession passed Brinley Hall they received, under escort, the ladies there assembled—wives, daughters, sisters and friends of the Masons, and marched to the City Hall. The hall, which is sufficiently spacious to accommodate two thousand persons, was soon filled; the side seats were assigned to the ladies, who numbered at least five hundred. The exercises were commenced by a voluntary by the band, after which an ode was sung. It was No. 82, Masonic Melodies, by Br. Thomas Power.

Prayer was offered by the chaplain for the occasion, Rev. Dr. Thompson, of Barre. Ode No. 28, was then sung in a style of great beauty and finish by Brs. Perry and Lawrence.

The oration was then delivered by M. W. Br. Philip C. Tucker, Grand Master of the Grand Lodge of Vermont. In commencing, he spoke of the custom of the Masonic Fraternity to celebrate the 24th of June, it being the birth day of St. John. To him should be dedicated all Masonic Lodges; they were formerly dedicated to Solomon, but it is fitting that dedications be made to St. John, the Baptist, not in a sectarian spirit, but as a pious and good man, regarding him as an example of those virtues which good Masons practice. He proposed, he said, to speak upon Masonic principles, the history of the institution, and to look at it free from the formula of the Lodge room. Probably there has been no era in Masonry, he said, when the institution has been more prosperous than at present; its field now is the world, and few nations proscribe it. All the splendor of the advancement in the arts and sciences, has not dimmed its brightness. It is one of those old things which the world will not suffer to die. It was predicted by the prophets of antimasonry, and they had faith in their prediction, that the institution would either die, or be put down by the sword; but men are apt to believe that, what influences their own time, will influence the future. Nero and Tamerlane made calculations respecting the effect of their acts in coming time, but how great was the fallacy—they are only remembered but to be hated, while Christianity and the principles they would suppress, are rapidly gaining ground. Had persecutions, begun by them, been continued, Christianity would now be among the things that were, and the world would be left in sackcloth. It was however overcome—affording evidence that Masonry is proof against the acts of traitors.

He remarked upon the intimate relation of Solomon's temple to the Institution of Masonry. He dwelt upon its history, and gave an account, in beautiful language, of the completion and dedication of the temple. He dated the organization, if not the origin, of Masonry here, and gave as a reason for the success in building the temple, that the founders were devoted to the principles of Masonry. He glanced at the religion, the idolatry and heathenism, of other nations; and added, how much soever it may have been clouded at times, Masonry was the earliest human institution that proclaimed the identity and unity of the Almighty. The fire from Heaven was to the Hebrews a sign of the acceptance of their offerings, and it has been so to us. No man has ever been permitted to desecrate our institution, by admission, who denies the existence of, and his accountability to, the one living and true God. Masonry teaches by symbols. The influence of Masonry in the Lodge-room and in the private circle, is to impress upon us our duty to God and to man; and however little noise it makes, it certainly accomplishes much good. That bad men have found their way among us, is true, and this may be said of all societies. The sun is not free from spots, but does not, however, on this account, shine less brightly, nor is its heat the less intense.

"We have not always," he said, "been successful; we have had to deal with superstition and popular opinion. We have been suspected of idolatry to our symbols, the meaning of which the superstitious have not had the disposition or the ability to comprehend."

He spoke of the contemptible policy of certain politicians, twentyfive years ago, in buying votes and emoluments by denunciations against Masonry. The letters which were written by them to this effect, should be preserved as literary curiosities.

He said that Solomon's temple was not built by Jews alone, but by them and by strangers, who were spoken of as Jews. The Masons do not discriminate between Jews and strangers, if they but acknowledge their belief in the one true God. The temple stood 436 years from the time of its dedication. He referred to its destruction, and said the cause was the forgetfulness of the people of the principles of Masonry. He spoke further of the principles of the institution, and closed at a quarter-past 3 o'clock.

The oration was eloquent, forcible and clear. The subject was one of much interest, in a historical and Masonic point of view. It occupied perhaps too much time in its delivery for a mixed audience, of two thousand persons. But the magnitude of the subject would hardly admit of less.

After the exercises at the hall were closed, the procession formed in the same order as at first, and marched to John Wright's mammoth tent, on the common, which was intended to accommodate eleven hundred persons. The dinner was highly creditable to the caterer. It was the best of the season, and all that could have been expected or desired. The Tables were sumptuously spread, and were adorned with bouquets. Col. James Estabrook presided at the tables, with his usual tact and ability.

After the dinner, the first regular toast was announced by Calvin E. Pratt, Esq.

The occasion—Like him whose nativity we this day celebrate—a harbinger of coming glory to our Institution.

The second regular toast was—

The Grand Lodge of Massachusetts—The sun of our system—may its splendor never be dimmed by an eclipse or obscured by the clouds; but its light be received and reflected by all the constellations of Masonry.

Rev. George M. Randall, Grand Master, responded in a brief, but appropriate speech, and concluded with a sentiment complimentary to the celebrating Lodge. Mr. Pratt, toast master, made a neat and appropriate speech in reply.

The third regular toast was—

The Boston Encampment of Knights Templars—Their noble bearing and martial appearance this day will be long remembered, when their earthly pilgrimage is over, and their warfare is ended; may they join with those who have gone before in offering their devotions at the holy shrine.

There being no response, the next regular toast was read—

The Grand Royal Arch Chapter of Massachusetts—She has travelled through rough and rugged ways, passed the valley that obscured her light, may she continue on her glorious work until the cap stone is finished.

This was responded to by Rev. Stephen Lovell.

The next regular sentiment was—

Amicable Lodge of Cambridge—Situated as she is at the seat of learning, may she ever have a bright *Page* in the history of Masonry.

Lucius R. Page, Esq., Past Master, being thus called up, made an excellent speech. The next toast was—

George Washington Warren—A worthy descendant from a noble stock. We honor him not for his doubly glorious name alone, but as one

> " Whose merits claim
> Justly our brother's love to bear,
> Heaven bless his honored, noble name,
> To Masonry and freedom dear."

Mr. Warren responded quite briefly, as it was nearly time for the cars to leave for Boston. The next regular toast was—

Woman—Knowing her rights, she has determined no longer to submit to exclusion from the Masonic Fraternity. She has therefore come out "strong-minded," so as to keep our secrets, and some have put on the "Bloomer," to prepare for the Initiation.

The hour having arrived for the departure of the train, the company hastily left the tent and proceeded to the depot.

The lateness of the hour at which the procession reached the tent, was a heavy drawback on the interest of the festive part of the occasion. Several interesting addresses would have been made at the table, had there been sufficient time.

CELEBRATION AT CONCORD, N. H.

St. John's Day was celebrated at Concord, N. H., under the auspices of "Blazing Star Lodge," in a manner and on a scale of magnificence worthy of the occasion and of the character of that old and respectable Lodge. About three hundred Brethren, and two or three hundred ladies, were present and united in the ceremonies. The address was delivered by Br. J. Raymond, and a Poem by Rev. T. J. Greenwood, both of which are said to have been highly creditable performances. The dinner was spread in the large hall of the depot, and gave general satisfaction. The following original hymn, written by Mr. Greenwood, for the occasion, was sung in the church :—

HYMN.

Great Architect divine,
Whose robes are primal light,
Unnumber'd worlds combine
Thy wisdom—goodness—might !
Thy reign of love is over all,
And angels in thy presence fall.

And wilt thou condescend
Our sacrifice to own,
To us Thine audience lend
From thine exalted throne,—
That throne whence life's broad river runs,
Whose floor is paved with burning suns ?

Each grace we plead from Thee,
Our darkness to illume,
To make us wholly free ;
Our spirit-wings to plume

For that bold flight, where dazzling rays
Of glory wake creation's praise.

And while our souls incline
To soar in Faith and Hope,
Let Charity divine
Present the heavenly cup,
Whose taste shall all our souls renew
And make us to each duty true.

Then in the path we'll move,
Which shall relieve distress,
The widow's solace prove,
And aid the fatherless.
And thus, on earth, while time is given,
Breathe the pure atmosphere of heaven !

Prepared at last to rise
To that unclouded height,
Beyond the vaulted skies,
Where seraphs dwell in light,
To Thee, the God of light, we'll bend,
And praise with theirs forever blend.

Among the distinguished gentlemen present were His Excellency Governor Martin, Ex-Governor Harvey, His Honor Mayor Low, General Miller, of Texas, General Hunt, Gideon Webster, Esq., Warden of the State Prison, and others.

Among the interesting incidents of the occasion, was the presence of an old veteran of 83 years, named Walton, a member of St. Paul's Lodge, Groton, Mass., who made some remarks, and stated that he had been a member of the fraternity 57 years. He closed with a song, but the feebleness of his voice prevented its being generally heard.

CELEBRATION AT HARTLAND, VT.

C. W. Moore, Esq.—*Dear Sir and Br.*:—The time-honored Anniversary of St. John the Baptist, was this year celebrated, with appropriate ceremonies, by Vermont Lodge, No. 18, located at Hartland, Vt. For many years the Brethren have but seldom appeared in public, on occasions of this kind, at least in this State. But the late festival passed off very pleasantly,—I may say, to the entire satisfaction of all who attended it.

First, the day was auspicious, the weather being remarkably fine for such a public gathering. The thunder storm aad copious rain of the preceding day had effectually laid the dust and purified the atmosphere, rendering the air cool and bracing, and spreading freshness and beauty over the face of the earth.

The procession was formed at 11 o'clock, under the direction of Br. Albert Tuxbury, of Windsor, as Marshal, and proceeded to the Universal Church, which spacious edifice was nearly filled with a deeply interested and most respectable audience. I noticed in the procession Brethren from the following named Lodges, who appeared in the proper regalia of their respective offices, viz:—

United Brethren, Hartford; Rising Sun, Royalton; Phœnix, Randolph; De Witt Clinton, Northfield; Aurora, Montpelier; Passumpsic, St. Johnsbury, and Hiram, Claremont, N. H.

After prayer by Rev. Mr. Delano, of Hartland, and some very fine music by the Windsor Cornet Band and the choir of the church, we listened to an appropriate and excellent address by Rev. Br. Smith, of Claremout, N. H.

The address occupied about forty minutes, and was taken up with a brief sketch of the life and character of St. John the Baptist; of the history of the Masonic Institution; its peculiar objects and characteristics, and the benefits it is capable of conferring, and has conferred, on the world. It was a clear, calm, persuasive and profitable discourse, and listened to with pleasure and satisfaction by more than five hundred persons.

At the conclusion of the exercises at the church, the procession was again formed, and the Brethren, with their ladies and invited guests, repaired to a large tent on a beautiful lawn, and partook of a bountiful dinner provided by Br. Elijah Hawkins. The tables were spread for three hundred persons and they were filled; the fairer half of creation occupying, most acceptably, about one third part of the room.

Arrived at the ground, the assembly was called to order by Br. Oliver Baker, M. D., of Windsor, the President of the day, and a blessing invoked by the writer of this article. After the eatables were duly discussed, some two hours were spent in listening to toasts, speeches, sentiments, and soul inspiring music from the band and choir, for both were on the ground. Those hours sped rapidly, indeed, in the exchange of fraternal sympathies, in brightening the links of union between those who had long been without the opportunity of visiting a Lodge, or enjoying any Masonic intercourse, and in witnessing the unmistakable signs of the renewal of life in the Order in Vermont. It was truly a "feast of reason and a flow of soul."

I cannot pretend to give you an account of all that was said on the occasion, nor even the names of all the speakers. A few things were said, however, that may deserve to be preserved in your pages. The following were among the regular toasts:—

The day we celebrate.—A cherished day in our calendar. While we welcome its return with festive joy, may the sacred memories it awakens in our bosoms strengthen and brighten the golden chain which binds our hearts in fraternal union.

The Memory of Washington.—Received in silence and standing.

The Grand Lodge of Vermont.—Enjoying the wise counsels of a Hazwell, and the untiring labors of a Tucker, it has worked its way through many trials and difficulties onward and upward, until its elevation is noticed by all Masonic bodies.

The revival of Freemasonry in Vermont.—Our cause to-day verifies the poet's declaration:—

"Truth, crushed to earth, shall rise again,
The eternal years of God are hers;

But error, wounded, writhes in pain,
And dies amid her worshippers."

This sentiment, so strikingly beautiful in itself, and so strikingly illustrative of the past and present condition of Freemasonry and Anti-Masonry in Vermont, was responded to by the writer of this notice, but his unworthy speech, fortunately for your readers, he will omit in this place. He concluded with offering as a sentiment—

The tie which binds Freemasons to each other is the silken tie of brotherly respect, brotherly confidence and brotherly assistance. May it continue to be as fresh as the perennial verdure, as enduring as the everlasting hills, of Vermont.

The Orator of the Day.—The report of his skill in the use of the tools of the Craft was a happy harbinger to our hopes, but in the fruition we have realized much more than was promised by the prestige of his fame.

Br. Smith's reply was—

Brethren, remember St. John.

Hiram Lodge, Claremont.—When friends forsook us, when envy traduced our good name; when malice persecuted us, then among the Brethren of Hiram Lodge we found friends who administered relief in our distress and comfort in our affliction.

The Ladies.—To win their esteem will ever be our highest ambition, and our greatest care to preserve it.

The three following sentiments were offered by Br. Baker, the President of the day, and are truly excellent. They breathe the very spirit of our Institution. They "denote the universality of Freemasonry, and that a Mason's charity should be equally extensive."

The day we celebrate.—The restoration of bright days to the Order generally has been felt by our Lodges, and the darkness has fled away: the streams of its charity have flowed again from the newly opened fountain; again the gavel is heard; again the voice of instruction sounds; again the social tie is renewed; and those who stood by in the days of danger and distress have brought up their children as offerings to the spirit of Masonry, to perpetuate the union, when they, like useless links, shall be struck from the chain.

Masonry. Masonry is the offspring of other times and other institutions, and she changes neither her customs nor her vocabulary to suit the ever-varying taste of the multitude, or the caprice of popular assemblages.

Charity and Brotherly Love.—The good work of charity and brotherly love must be kept up, the wants of the suffering must be supplied, and the afflictions of the Brethren must be mitigated; and when the means of pecuniary aid are not to be commanded, at least the sympathy of a Brother may be expressed: even let the language of the Apostle be expressed, "Gold and silver have I none, but such as I have, give I unto thee."

A toast to Br. Hawkins and lady, was received with three hearty cheers. The dinner was well prepared, well served, and there was an abundance for all. Such luxuries and delicacies as tomatoes, strawberries, pine apples, oranges and raisins were added to viands of a more common and substantial kind. A large and elegant *boquet*, which graced the head of the centre table, was presented by the Marshal, in behalf of a lady, to the President of the day, who acknowledged the compliment in appropriate terms. On the whole, the celebration was a very successful and agreeable one, and will leave an impression on the minds of all who were present, extremely favorable to the Institution of Freemasonry. At about 3 o'clock, P. M. the company began slowly and reluctantly to disperse, after a season of delightful social communion, a season of peace and gladness to all who participated in its festivities, and affording tokens full of hope and promise to the Masonic Fraternity.

Yours, very truly,

J. O. S.

North Chester, Vt., July 7.

CELEBRATION AT SANDUSKY, O.

We have received through the Sandusky Mirror, an account of the celebration at that place, from which we extract as follows :—

The Grand Lodge of Ohio was represented in the person of its Grand Master, Hon. W. B. Hubbard, of Columbus. We are informed that an Address of this gentleman on the evening of the 23d (St. John the Baptist's Eve) at the Science Lodge Room, was no less eloquent than appropriate.

The Dedication preceded the public exercises. This ceremonial occurred in the New Hall, whence the procession moved down Water street to the Euterpean Hall, (where the ladies were assembled and also formed in procession,) thence up Columbus Avenue to Market, down Market to Hancock, up Hancock to Washington and up Washington to the Methodist Episcopal Church.

Arrived at the Church, which was well filled, the exercises were opened by Rev. Mr. Marks, Chaplain, by pronouncing the well-known Anthem, "Behold how good and how pleasant it is for Brethren to dwell together in Unity," &c. After the execution of a piece by the Newark Band, a Hymn was admirably sung by the Choir, composed of Dr. and J. C. Aiken, Mr. Kirkland' and Miss Merrill. Prayer by the Chaplain, and an Ode to the air of "Hail to the Chief," followed, when Dr. Geoage R. Morrison, Master of Science Lodge, proceeded to deliver an Oration.

It occupied fifty minutes in delivery, and was an elegant composition, conveying also much interesting information upon the history and objects of Masonry. The Speaker was loyal to the Antiquity of the Order, boldly tracing it, as now constituted, to Solomon : although he contended that the principles of Masonry in some form of organization, were cœval with the history of the race. When Solomon ruled in Judea, and about the time that the Temple was built, there were two classes, operative Masons or mechanics, and theoretical Masons or architects, and Solomon, with a view to their harmonious action in constructing the Temple, combined the two, and was the first Grand Master. Thenceforth, the Lodges were dedicated to Solomon. John the Baptist was represented as the next great patron of Masonry—a distinction still accorded to him in the traditions of the Order (and hence the universal celebration of his anniversary), but which he shares with St. John the Evangelist. Since their era, Lodges have been jointly dedicated to these patron saints—the former being the last representative of the Jewish dispensation, and the other, the "beloved apostle," representing the christian dispensation.

Formerly the Constitution of the Society admitted only artizans: but after its introduction into England, this rule has been relaxed, and Masonry now includes persons of various avocations. Much stress was laid upon the influence of Masonry, in creating and preserving the noble monuments of architecture, which have linked the ages together. In this connection, there was an eloquent reference to vestiges of Masonry in all the ruins of the Past.

The objects of Masonry, in cultivating the social feelings and diffusing a comprehensive charity (by no means restricted to the members of the Order) occupied a considerable share of the Orator's notice.

The Address, which was listened to with great attention, closed with some practical suggestions to the Fraternity, for which we have no room, although our notes are by no means exhausted.

After the song, to the air of "The Harp that once through Tara's Hall's," and a chaunt—*Gloria Patria*—the benediction was pronounced and the Procession repaired to the St. Lawrence Hotel, where a Dinner, in Patterson's best style, awaited the successors of the Hebrew Temple Builders.

CELEBRATION AT WARREN, R. I.

The Anniversary of St. John the Baptist, was held by the M. W. Grand Lodge of Rhode Island, with Washington Lodge No. 3, of Warren, on Friday, 24th June. The Brethren assembled at 11 o'clock, and proceeded to elect their officers for the year ensuing, when the following was declared to be the result :—

M. W. George W. Marsh, G. M. ; William Grey, D. G. M. ; Oliver Johnson, G. S. W. ; Hiram Hill, G. J. W. ; Jason Williams, G. Treas. ; William C. Barker, of Providence, G. Sec. ; William B. Snell, G. S. D. ; Leonard Wright, G. J. D. ; Rev. Br. John Kelley, G. Chaplain ; J. A. D. Joslin, G. Lecturer ; William Greene, G. Marshal, ; Remington Arnold, G. S. B. ; James L. Jones, G. P. ; Daniel Wightman, G. T.

A procession was then formed, which proceeded through some of the principal streets, accompanied by Gillmore's Cornet Band, of Pawtucket, to the First Baptist Church, which was filled to overflowing, where the public services of the occasion were held. The address by Rev. Brother John H. Luther, of Savannah, Georgia, was a very interesting production, rich in Masonic incident, beautiful in conception, clear and convincing in its deductions, and replete with instruction.

The singing by the choir, was, to the lovers of music, a rich treat, doing credit alike to the solo, duette and chorus performers. The services continued an hour and a half, after which, the Brethren with their ladies, numbering some three hundred, with the Sir Knights for an escort, repaired to the Armory of the Warren Artillery, where they sat down to feast on the good things provided by "mine host" of the Commercial House, (friend Collemore) which was served up in good taste and variety. After spending an hour at the table, the Brethron returned to the Hall, closed up the remaining business of the day, and prepared for a homeward bound passage in the good steamer Canonicus, Capt. Child, which landed us safe at seven o'clock, P. M. It was a fine day, and every thing connected with the celebration passed off in good shape, nothing occuring to mar the harmony of the occasion. The Band at different intervals during our passage down and up, and through the day, discoursed delightful music, thereby contributing largely to the pleasure of the occasion.

Providence, R. I., June 27.

[ORIGINAL.]

MAKE YOUR MARK.

BY BR. DAVID BARKER.

In the Quarries should you toil,
Make your mark;
Do you delve upon the soil,
Make your mark;
In whatever path you go,
In whatever place you stand,
Moving swift, or moving slow,
With a firm and honest hand
Make your mark.

Should opponents hedge your way,
Make your mark;
Work by night, or work by day,
Make your mark.
Struggle manfully and well,
Let no obstacles oppose,
None, right shielded, ever fell
By the weapons of his foes.
Make your mark.

What though born a peasant's son,
Make your mark.
Good by poor men can be done,—
Make your mark.
Peasant's garbs may warm the cold;
Peasant's words may calm a fear,
Better far than hoarding gold
Is the drying of a tear.
Make your mark.

Life is fleeting as a shade,
Make your mark.
Marks of *some* kind *must* be made.
Make your mark.
Make it while the arm is strong,
In the golden hours of youth,—
Never, never, make it wrong,
Make it with the stamp of truth.
Make your mark.

Exeter, *Me.*, *May*, 1853.

CHARITY.

In *Faith* and *Hope* the world will disagree,
But all mankind's concern is *Charity*.—Pope.

THE REVELATIONS OF A SQUARE.

BY THE REV. GEORGE OLIVER, D. D.

CHAPTER XVI.

DR. DODD. FROM 1772 TO 1777.

"Sezets, senhors, e aiats pas;
So que direm, ben escoutas!
Car la lisson es de vertat,
Non hy a mot de falsetat."
Raynouard.

"Silent be they, and far from hence remove,
By scenes like ours not likely to improve;
Who never paid the honour'd muse her rights,
Who senseless live in wild, impure delights;
I bid them once, I bid them twice begone,
I bid them thrice, in still a louder tone:
Far hence depart, whilst we with voice and song,
Our solemn feast, our tuneful nights prolong."
Aristophanes.—*Beloe's Translation.*

"Freemasonry annihilates all parties, conciliates all private opinions, and renders those who, by their Almighty Father, were made of one blood, to be also of one heart and one mind;—Brethren bound, firmly bound together by that indissoluble tie, the love of their God, and the love of their kind."—Dr. Dodd.

"It was the observation of a wisdom greater than man can boast," said the Square, resuming its Revelations, 'that a house or kingdom divided against itself cannot stand;' and experience proves the soundness of the axiom. This proverb may be applied with great propriety to an institution whose members are segregated from the rest of the world by obligations, customs, and laws of a peculiar nature, yet retain their independence of character by a perfect freedom of thought and action. In such a society a judicious ruler is absolutely essential, not merely to its prosperity, but to its very existence. If the shepherd be careless or inefficient, the flock will be scattered abroad. It will be in vain to apply stimulants. All love for the institution will vanish if it lack the food which gives it vitality and freshness.

"Unity is the main-spring of Freemasonry. Destroy that, and the machinery will fall in pieces. The divine science will be unattractive, if divested of its divinity or vivying power. When the soul has departed, the body becomes a putrid mass of worthless carrion. It will be a difficult matter to preserve the links in the chain of unity unbroken, unless the Master pursue an accommodating policy, which may cause the Brethren to be mutually pleased with each other's society, accompanied by an inflexible regard to discipline, which, while it allows freedom of action, will preserve inviolable the respectful submission that is due to the chair, as its undoubted and unalienable prerogative.

"These remarks,' continued the Square, "have arisen out of the condition of our Lodge at the point of time to which events have gradually conducted us; for I have now the misfortune to record another melancholy instance of mismanagement and its consequences; which will show that a man may be extremely clever and intelligent in the ordinary business of life, and yet be incapable of conducting the affairs of a Lodge, so as to produce unanimity amongst the Brethren, and prosperity to the institution.

"Our next Master, who was installed on St. John's day, Dec. 27, 1771, as Br.

Dunckerley's successor, was a medical practitioner of some repute. Being an intelligent young man, and fond of Masonry, he had passed through the preliminary offices creditably, and had not only acquired a competent knowledge of the lectures and ceremonies, but to a certain extent possessed the confidence of the Brethren.

"But, alas! my friend, with all this sail, he wanted ballast. Like Sterne's *Yorick*, he was utterly unpractised in the world; and at the age of thirty, knew just about as well how to steer his course in it, as a romping, unsuspicious girl of thirteen. His great failing was a constitutional infirmity which biased his judgment with respect to the progress of time. *Tempus fugit* was no motto for him. He could not understand it. And consequently, he seldom kept an appointment with any degree of punctuality. His friends and patients had frequent occasion to complain of neglect and disappointment in expected professional visits, and the receipt of medicine. In a word, procrastination became a habit, and he strove not to conquer it.

"When first installed into the Chair of our Lodge, he appeared likely to realize the expectations of his supporters, and prove an excellent and irreproachable Master. But it was soon found that he had no firmness of character. Serious personal disputes were allowed to be introduced into the Lodge, which, finally, deprived him of the power of command. And the reins of authority being once relaxed, confusion, usurped the place of order,—discussion was confined within no decent limits,—the disputants were clamorous to be heard,—all spoke together,—sometimes half a dozen Brethren being on their legs at once, till the Lodge became a type of bedlem. Some Brethren were expelled, others withdrew and Br. Dunckerley soon ceased to attend in his place.

"The *corpus delicti* was in the R. W. M., who was frequently admonished in private by some judicious friends, but he was as obstinate as the Abbess of Andouillet's mules. You might bou, bou, bou—fou, fou, fou,—gre, gre, gre,—tre, tre, tre,—to all eternity; he was perfectly insensible to everything but his own egregious vanity; and even if you gave him a smart cut with the whip, to rouse his sluggish zeal into activity, he would merely switch his tail,—the mule was still a mule,—and remained so to the end of the chapter.

"I have mentioned his want of punctuality," said the Square. "This was another failing which produced strange consequences; but it appeared to be insuperable, and not to be suppressed. After a few months, he began to be a quarter of an hour, then half an hour behind his time, sometimes an hour. This conduct, as it was nightly repeated, disgusted the Brethren; and they gradually dropped off, when the Master did not appear at the time named in the summons. They refused to wait, because it introduced another evil of no small magnitude, it delayed the closing of the Lodge to an untimely hour, which proved a source of great inconvenience to many of the old members.

"This unpropitious course was continued, until, from a Lodge of thirty or forty Brethren, in constant attendance, which was the usual average number during Br. Dunckerley's rule, they dwindled away to such an extent, that when the R. W. M. made his appearance, an hour perhaps too late, it frequently happened that he did not find a sufficient number of Brethren present to perform the opening ceremony; and they were obliged to separate, weary and dissatisfied.

"Several of the members, recollecting the example of Brs. Dagge and Dunckerley, exerted their influence to prevent the consequence of such extraordinary conduct; but the new R. W. M. was too much wedded to his own system of mismanagement to listen to their suggestions. He knew no law but his own will and pleasure, and the Brethren had only this alternative,—to succomb or secede; and many of them chose the latter. They gave him every fair chance to retrieve his error; but nothing could rouse him from his lethargy; and the utter dissolution of the Lodge was anticipated, unless some alteration took place in his conduct.

"It is evident," the Square continued, "that he was exceedingly annoyed at

this gradual defalcation of the Brethren; because, at length, to the astonishment of every member present, he made the following extraordinary proposition from his place in the Lodge: 'That in future, every officer who is not in attendance before the expiration of five minutes beyond the prescribed time of opening the Lodge, shall be subject to a fine in the following proportion. The R. M. W. half a crown; the Wardens, one shilling each; and the inferior officers sixpence for each offence; and that the operation of the law commence on the next Lodge night, whether it be a Lodge of emergency or otherwise.'

"This proposition was, of course, carried *nem. con.*, and the only wonder was, that it should emanate from the Chair, as it was universally believed that he had made a rod for his own back, and that he would be the first, and perhaps the only delinquent. And to establish the decree more firmly, like the law of the Medes and Persians, which altereth not, he called on the Secretary to hand him the minute-book, and he made the entry with his own hand, and read it publicly in the ears of all the Brethren.

"On the next Lodge night," the Square went on to say, "the Brethren were all present at the time named in the summons, except the R. W. M.; and after waiting a full hour, he made his appearance, as usual, in a very great bustle, and opened the Lodge. As soon as the minutes of the last Lodge had been read and confirmed, an aged Brother rose, and observed that, as the R. W. M. had broken his own law, it was only just that he should pay the penalty, and requested him to hand over to the treasurer the sum of half a crown, to give effect to his own proposition, and as an example to other Brethren who might violate the rule in future. The R. W. M. replied without hesitation, that he had been professionally engaged, and therefore was not liable, and that if another word was said about the matter, he would vacate the chair, and withdraw himself from the Lodge as a subscribing member; which, he added, in its present divided state, would effectually extinguish it.

"At this announcement the Brethren were surprised and disgusted, and several members rose and protested against the conduct of the R. W. M., as equally unmasonic and ungentlemanly. The Master was loud in his reply, and so were they in the rejoinder. And after this extraordinary display of weakness and petulance combined, the Brethren vanished as rapidly and certainly as the sparks from a sheet of paper consumed by fire, after the blaze is exhausted; and a few only were left to sustain the integrity of the Lodge.

"From this unfortunate dispute, the Lodge with difficulty recovered. The meetings became gradually smaller and more 'beautifully less,' until the Lodge drew to an end, like a tale that is told. And this once celebrated Society would have been an extinct tradition, if extraneous aid had not been secured to prevent so sad a catastrophe. But, fortunately, there came to the rescue, at the last extremity, a popular and talented Brother, who restored the equipoise, and saved the Lodge from dissolution.

"In the preceding Revelations," the Square continued, "you will not fail to have remarked that the Lodge had undergone many vicissitudes, but never, till this present year, did it approach so nearly to the verge of complete decay. In fact, a preliminary meeting of the Brethren was held, as the year drew towards its conclusion, to determine whether it would not be expedient to resign the Warrant, and unite with some other Lodge, as several of the members had already done, when a Brother incidentally mentioned the popularity of Dr. Dodd, and expressed his regret that he was not a member; for it appeared to him indubitable that, if this celebrated Brother were elevated to the Chair, the Lodge would not only be saved, but also restored to its former state of solvency.

"The hint was taken, and a deputation was commissioned to invite Dr. Dodd to become a member of the Lodge, and to accept the office of its R. M. W., as he had already acted in that capacity more than once with distinguished success.

"Now, I need not tell you," said the Square, parenthetically, "that Dr. Dodd was an eloquent and talented man, and an assiduous and zealous Mason. He had long been a popular preacher, and his learning and zeal recommended him to the notice of his superiors in the Church. His activity and promptitude in advocating charitable institutions became proverbial; and whenever it was found necessary to replenish the funds of a benevolent establishment, the suggestion was,—'Ask Dodd to preach for it;' and the experiment was generally attended with success. The honors of his profession were not denied him; for he was Rector of Hockliffe and Winge, Prebendary of Brecon, Chaplain to His Majesty, and Grand Chaplain of Free and Accepted Masons.

"The deputation consisted of Brothers Captain George Smith, Minshull, and Dr. Sequiera; and when these worthy Brothers arrived at Dr. Dodd's residence, the Rev. gentleman was mounting his horse at the door; but, at the request of the deputation, with all of whom he was on terms of intimacy, he threw the reins to his servant, and entered the house in their company.

"On being admitted, the subject of their mission was opened by Captain Smith with becoming gravity and respect. He stated, in energetic language, the continued prosperity of the ——— Lodge, under several eminent Masters, and particularly Brs. Desaguliers, Manningham and Dunckerley; touched with great delicacy on the most glaring instances of mismanagement committed by the present R. W. M., whose tenure of office was, fortunately, on the eve of expiring, and the consequent prostration of the Lodge by the secession of its most valuable members, all, or the greater part of whom, he said, would certainly return, if the Lodge should be able to resume its functions under an efficient Master, whose popularity and position in the Order might have a tendency to restore its primitive reputation as one of the oldest Lodges on the list, and the possessor of this,—the Jewel of Sir Christopher Wren,—exhibiting me," added the Square, with no little pride, "else how should I have been able to detail the particulars of this important interview? And Captain Smith concluded by expressing a hope that Br. Dodd would accede to the unanimous wishes of all the old members, and accept the office of R. W. M. of the —— Lodge.

"The Rev. Doctor replied that, although his time was rather limited, as he had a sermon to preach for an interesting charity on that very day, and that, in fact, he ought to be on his journey, yet he hoped to be able to spare half an hour for deliberation. 'But you will pardon me,' he added, 'if,—while I express my gratification at the preference you have shown me,—I hesitate before I finally consent to take upon myself the responsible duty you propose, under circumstances so difficult and adverse as those you have had the candor to explain. I am not altogether ignorant of the unpropitious management of the Brother to whom you have alluded, and deeply regret that a young man of estimable character and high attainments should be so inconsiderate as to compromise himself and you by a succession of injudicious acts, which I am sure, on mature consideration, his conscience cannot approve.

"'However,' he continued, 'the mischief, it appears, has been inflicted, and it only remains to consider how we are to provide an effectual remedy. You are pleased to think it possible that I may be instrumental in the restoration of the Lodge to its primitive *statu quo*, which was rather high. If I were fully assured that such would be the result, I might be induced to 'gird up my loins' to the task; but I am afraid, from your own showing, that several of your most influential members have not only withdrawn from the Lodge, but have taken a final leave of it, by actually uniting themselves to other more flourishing societies; and they might feel great delicacy in dissolving their new connexion to return to the embraces of their first love. It is therefore probable that, in anticipating the re-union of all the old members, you have taken too wide a margin. Nor can you be ignorant that without your concurrence and active co-operation, our prospects of a successful issue may reasonably be considered doubtful. But,' he added, abstractedly, and half-aloud, 'dissolve,—a Lodge like this dissolve,—it must not be, it cannot be permitted; although the chances appear to be against it.'

"'Help us, then, with your influence and experience, my good Brother,' said Dr. Sequiera. 'You will have the most animating prospect of success. The difficulty to which you have alluded has been foreseen, and measures have been taken to test its accuracy. Several of the seceding Brethren have been applied to personally to ascertain their sentiments on this point, and, with few exceptions, they have all expressed their approbation of the proposed plan to resuscitate the Lodge, and have pledged themselves to reunite with the Brethren, on receiving an assurance that a Brother of Dr. Dodd's eminence shall have been elevated to the chair.'

"Not to detain you longer on this point," the Square continued, swinging itself majestically round on one of its silver limbs, "as I have many other revelations of great importance to make respecting the doings of Masonry in the eighteenth century, I will merely add that, after a few other minor objections had been disposed of, Dr. Dodd consented to be put in nomination for the chair of the Lodge at the ensuing choice of Officers; for, he said, it would be discreditable to the Order to suffer such a Lodge to fall without an effort being made in its behalf. It may be needless to add, that he was elected unanimously, and was installed on St. John's day, 1772.

THE TOMB OF WASHINGTON.

The following comes to us in the Michigan Telegraph, and we take pleasure in transferring it to our pages. We have no room for remark. The following from the Telegraph is to the purpose:—"It is with a thrill of pleasure that we see a glorious project, advanced by a class of men here, whose fraternity exists throughout the whole world, to save from desecration our national honor. With a warmth of zeal seldom witnessed—with a deep indulgence in that glowing enthusiasm and the entertainment of those bold conceptions which their laying out and founding of any great and important undertaking is calculated to inspire—the Masons of Kalamazoo step forward and submit a noble project to their Franity throughout the United States. Their action on this subject will be found in another space of our paper of to-day. We earnestly and sincerely hope that their pure philanthropic and patriotic intentions will meet with an abundant success. The plan appears to be a feasible one—and we hope that the press of this Union will step forward and lend their assistance in this highly laudable endeavor.

To the Masonic Fraternity—

At a meeting of Kalamazoo Lodge, No. 22, F. & A. Masons, held at Kalamazoo, Mich., on Thursday evening, July 7th, 1853, the following *Preamble and Resolutions* were offered and unanimously adopted, to wit:—

Whereas, we learn with the most profound regret that the consecrated shades of Mount Vernon—the resting-place of the immortal Washington, the "Father of his Country," are about to pass from the hands of his heirs to those of strangers. They may be good and patriotic men who wish to secure the sacred place which has so long been the abode of him we love above all men—the purest philanthropy may have actuated the purchase of these holy grounds, so venerated by every American—but however noble and disinterested their intentions may be, it is not to a single private individual, or to a company of private capitalists, but to the whole American people, that the venerated acres of Mount Vernon should belong. And, Whereas, WASHINGTON was a Mason, and, as has been truly said, "the Father of the Order in America"—a true and faithful advocate and observer of its purest tenets—and in view of these facts, connected with the glorious career which has rendered his name immortal among the nations of earth, therefore be it

Resolved, That we cannot, without a sacrifice of our national pride—without a deep and crushing sense of humiliation as Masons—without a total obliteration of every memory connected with him we venerate—without proving apostates to the great trusts which the fruits of his labor have reposed in us, permit this holy spot of earth, to which patriots and philanthropists of foreign lands journey, as devout Islaemites make pilgrimages to the tomb of their prophet—to pass into the hands of private individuals, to be appropriated to such purposes as may suit their will and pleasure.

Resolved, That we send forth an appeal to our Masonic Brethren throughout this Union of States, which his labor has consummated, to unite in one noble and glorious endeavor to purchase this consecrated ground in the name of the American people—to co-operate in the great patriotic effort to save from desecration the tomb which encloses the remains of the statesman, the patriot—of him whose name is America's household god, and a column of brilliancy and strength to Masonry.

Resolved, That we ask the immediate and cordial co-operation of every Encampment, Grand and Subordinate Lodge, and of every Mason, throughout this Union, in uniting to devise and carry out this worthy and laudable project, to the end that Masonry may construct a more noble, glorious and imperishable monument than the annals of the world have yet recorded.

Resolved, That for the purpose of carrying the above-mentioned object into effect, this Lodge hereby appropriate the sum of one hundred dollars, subject to the order of the Grand Master of this State.

On motion, it was ordered that a copy of the foregoing resolutions, with the Master and Wardens' names attached, be furnished to each of the village papers, also to the *Land Mark*, with the request of their publication, and also of such other papers as should feel friendly to this subject.

D. G. KENDALL, W. M.
W. C. HANSOM, S. W.
GEO. A. FITCH, J. W.

F. BOOHER, *Sec'y*.

Kalamazoo Mich

MASONIC CORRESPONDENCE.

Knoxville, Ill., June 30, 1853.

Bro. MOORE—I had the pleasure of being present at the opening of Herman Chapter, U. D., on Friday last, by M. E. John Jewell, D. G. H. Priest of the G. Chapter of this State; the new Chapter is located at the new and beautiful town of Henry, in the county of Marshall, on the Illinois river, and has a commanding and truly Masonic jurisdiction. The Companions composing the Chapter, are men of the first order of character, with the disposition and the ability to sustain it. During the convocation, eleven Brethren, from four different Lodges, among whom was Grand Master Ames, were exalted to the Royal Arch degree.

The Officers are—Stephen Bennett, H. Priest; J. W. J. Culton, King; James Vaughn, Scribe; E. W. Hazzard, C. Host; A. W. Blakeslee, P. Soj.; F. H. Hartwicke, R. A. Capt.; Nathan Church, Elisha Greenfield, G. L. Gibson, M. of Veils; Rev. Gabriel Williams, Chaplain; Jos. Holland, Steward; Miles Kellogg, Tyler.

Fraternally yours, N. G. REYNOLDS.

Henry
Marshall Co. Ill.

Obituary.

BROTHERS ROBERT G. SHAW AND JAMES A. DICKSON.

The following Preamble and Resolutions were adopted by the Grand Lodge of Massachusetts, at its Quarterly Communication in June last:—

Whereas, the Grand Master has this evening announced to this Grand Lodge the death of Brother ROBERT G. SHAW, for a long time a most distinguished member of the Masonic family, it is most fit that some memorial of our loss and of our gratitude should be preserved.

Robert G. Shaw early became a member of St. John's Lodge, in Boston, and was, for a long time, accustomed to attend its meetings and its duties. As he gained standing and influence in society at large, his services to the Masonic family were given rather without, than within, its Lodges. His example of unquestioned integrity, unsullied honor, untiring industry, extensive and most judicious charity—each guided and applied to the most worthy objects, by the action of an acute intellect, and each consecrated to the glory of God, and the welfare of man, by high and pure Christian feeling—in themselves reflected back upon this society a strength and lustre beyond all value and price. We cannot but feel that he was an ornament and strength to us, of unspeakable importance.

In the hour of our great calamity, when we were nearly beaten to the dust by the prejudices and malice of our enemies, he performed for us a service which hardly any other man could have done; because in hardly any other man could we have place such implicit confidence.

Now, when it has pleased God to take from us, in quick succession, Brethren like White, and Dickson, and Shaw, we can still, in this time of grief, look up with humble gratitude, and thank Him that the services of such men were given to us for so long a period:—when assailed by unjust reproach, we can still point to the memories of such men as sufficient, and more than sufficient, to redeem and consecrate our principles. They knew the character of our fraternity, and were able to appreciate its teachings. They followed and were led by them in life, and are now, we humbly trust, withdrawn from the darkness of mortality into the lasting brightness of perfect light.

We, therefore, the members of the Grand Lodge of Massachusetts, acting in the name of the Masonic family of the State, beg leave with the most profound gratitude for his services, to offer to the family of our late Brother Robert G. Shaw, our heartfelt condolence on their great loss.

Whereas, in the fulness of years, and in the equal fulness of the honors which accompany the lives of the good and the true, the Almighty Disposer has removed from us our late estimable Brother, JAMES A. DICKSON, Esq., therefore, as our last sad duty to his memory,

Resolved, That the Grand Lodge of Massachusetts, hereby testify to the Fraternity, and to the community, their sense of the great loss sustained by the death of this eminent Brother; eminent for his long and unwavering attachment to the Order; eminent for his virtues as a citizen, a man, and a Mason, and who has left to us the legacy of that wealth, the riches of an unspotted name.

Resolved, That to the family of our departed Brother, we offer those *solemn* though *cheering* sympathies, which their loss should call forth from the Brethren of the Masonic tie. *Solemn* in the event which has deprived them of one dear in his domestic relations, yet *cheering*, that he has left them after a long, prosperous and useful career, bequeathing to his posterity the example of a well-spent life and a memory endeared to them and to his fellow-citizens.

MASONIC CHIT CHAT.

☞A correspondent writing from Beaver Dam Forks, Ten., says—"Our Lodge, Chapter, and Council, at Wesley, are each prosperous—composed of highly intelligent country gentlemen, who attend regularly and seem to take much pleasure in listening to and learning the sublime pinciples of our Order. The angry storm, ending in the expulsion published in your June number, seems to have purified our Masonic atmosphere, and numbers of worthy citizens are seeking admission through the doors of Wesley Lodge, to the benefit of our ancient Institution. Peace and harmony seem to preside within our borders."

☞We are gratified to learn that R. W. Brother T. S. Parvin, at the urgent solicitation of his Brethren, has resumed the office of Grand Secretary of Iowa. His residence is at Muscatine. The officers of his G. Lodge for the current year, were elected in June, and are as follows:—M. W. Ansel Humphreys, G. M.; R. W. Harry Fulton, S. G. W.; Norman Chipman, J. G. W.; L. B. Fleak, G. Treas.; T. S. Parvin, G. S.

☞We see it stated that St. John's day was celebrated by our Brethren at Sacramento City, California, and also, that it is in contemplation to erect a new Masonic Hall in that city.

☞The official notices calling the triennial meetings of the Gen. Grand Chapter and Encampment of the United States, will be found on the covers of this Magazine.

☞We have received the past month, the proceedings of several Grand Bodies, but have not been able to find space to notice them. We shall endeavor to do so at an early day.

☞Our Pepperill correspondent was too late. He will see that he was anticipated.

To J. S. M.—In the absence of the Master, the Senior Warden is authorized to open the Lodge and confer degrees.

☞Br. G. R. Freeman is an authorized agent for this Magazine at Holly Springs, Mi.

☞Our agent at Sacramento City, is informed that the Magazine is carefully mailed to every subscriber at that place. The cause of any single number being lost must therefore be in the post-office there. If the whole package were lost it might be elsewhere; but we do not understand this to have occurred. They are certainly all regularly mailed in one package. We shall be happy to forward the missing numbers again, if desired, so far as we can do so.

We learn that in consequence of his intended departure for Europe, R. W. Edward Barnett, of New Orleans, has resigned the office of G. Secretary of the G. Lodge of Louisiana—an office which he has filled for several years with great honor to himself and advantage to his Grand Lodge—and that the Grand Master has appointed the R. W. Br. Samuel G. Risk, to fill the vacated place for the unexpired term.

We have given up a considerable portion of our pages the present month, to accounts of the celebration of "St. John's Day," in different parts of the country, not more in compliance with requests of Brethren locally interested in them, than as indicating the general prosperity of the Order, and an increasing disposition to observe its old customs.

We notice that the Grand Chapter of Indiana, at its last annual communication, instructed its delegates to oppose the proposition pending before the Gen. Grand Chapter, to assess the several State Grand Chapters fifty dollars triennial, for the creation of a fund for the payment of the representatives to that body.

The suggestions of our correspondent at Windsor, are entitled to consideration, though we think he magnifies the evil, and does not precisely understand the true position of the matter. We place his communication on file and may at some future time refer to it again.

Br. Francois Turner, of New Haven, Conn. is an authorized agent for this Magazine.

For Sale. A complete set of this Magazine.

THE
FREEMASONS'
MONTHLY MAGAZINE.

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PROXIES.

The committee on credentials in the Grand Chapter of Indiana, in a report submitted to that body at its last annual communication, and given in a subsequent page of this Magazine, in speaking of the qualifications of Proxies, or, perhaps more correctly, of what constitutes eligibility for such an appointment, say:—

> "So far as your committee have been able to search, they no where *find any law* requiring these *proxies* to be members of the Chapters, whose officers they are appointed to represent."

The following regulation of 1728, would seem to meet the case, and indicate pretty clearly what our Brethren of that day regarded as the law on the subject:—

> "If any officer cannot attend, he may send a *Brother of that Lodge*, with his Jewel, to supply his room, and support the honor of his Lodge."

Another authority gives the same regulation, in terms a little more precise and distinct, as follows:—

> "When the officer [either the Master or a Warden] of any particular Lodge, from such urgent business, or necessity, as may regularly plead his excuse, cannot personally attend the Grand Lodge, he may nominate and send *a Brother of his Lodge*, with his Jewel and clothing, to supply his room, and support the honor of his Lodge in the Grand Lodge."

We think the committee will concur with us in the opinion, that here is law enough, not only to sustain them in the conclusion to which they have arrived in their report, but to show what the usage was a century and a quarter ago; if it be not sufficient to correct the erroneous practice of the present day. We designate the present as an erroneous practice, because it is against ancient usage, and is liable to be perverted to mischievous purposes. It is possible, however, that in this, as in many other respects, in which we have departed from their example, and rejected their teachings, we have manifested a wisdom greater than that of our predecessors; and it may also be true, that if our policy in some respects be not safer and more conservative than theirs, it is at least more convenient! Nevertheless, we frankly confess to a preference for the "old paths" which they laid out, albeit such a preference may be exceedingly unfashionable. We have walked in them for many years, and as they have never led us astray, we have acquired a strong attachment for them. We venerate them because they are old and reliable, and that our fathers trod them before us. They may not always be as smooth and inviting as newer and more flowery ways; but *they always run in the right direction, and lead to the right place.* We therefore appreciate them as "paths of wisdom;" and believe that he who follows them will need no "finger-post" to point the way. They will neither bewilder nor mislead him. The thread-clue of Ariadne will be useless. It is only when we stray from the old, to follow new and untried ways, that we enter the Creten labyrinth. But this is a lesson that we have not yet all learned; at least not practically. The report above referred to furnishes an illustration. The committee were not able to discover that there were any "old paths" leading to the end they were desirous to arrive at; but their good sense enabled them to perceive the necessity for such ways; and they immediately laid out, as they supposed, new ones. This they have done with rare good judgment; and if they stood alone, the whole matter might be safely left here. But they do not. There are other Grand Chapters, and Grand Lodges too, that countenance and authorize the bad practice which theirs has now so judiciously abrogated.

The committee tell us in their report, that by a regulation of their Grand Chapter, a Companion who is not a member of some subordinate Chapter, is ineligible to office in the Grand Chapter. This is well. But they further say,—and similar committees elsewhere might say the same thing,—that, as for any thing in the regulations of their Grand Chapter to the contrary, a Brother who is "a Royal Arch Mason, has all the qualification which is required" to make him eligible to appointment as a *proxy* in the Grand Chapter. It is not, in this case, necessary that he should be a member of a subordinate Chapter, in order to qualify him for membership in the Grand Chapter. He may appear there, clothed with full power, as the representative of the H. P. of a Chapter, or of the Chapter itself, and still not be a member of any subordinate Chapter. Not so, however, with the lowest officer in the Grand Chapter. He must be a member of a subordinate Chapter, before he can wear his Jewel. So qualified, they are both members of the Grand Chapter; and, of right, entitled to equal respect and the enjoyment of equal privileges. But it is

not so. The practice creates an invidious distinction between them. It raises up two classes of members,—the one eligible, and the other not, to all the official honors of the body. Possessing equal qualifications, and in all other respects, equal rights as members, the one cannot be constitutionally appointed to the office of Steward, while the other may be elevated to the dignity of Grand High Priest. We know of no authority for such a distinction among members of the same body. We desire, however, not to be misunderstood. Our objection is not so much that proxies, such as are here described, should be held to be ineligible to office, as that they should be allowed to take seats in the G. Chapters at all, as proxies, or in any other official capacity. But, we submit, that, if non-affiliated Companions are qualified to act as proxies, and to take their seats, in that capacity, as members of the Grand Chapter, then they are entitled to exercise the same powers and to enjoy the same privileges, as other members, or as their principals might exercise and enjoy, if they were present. There should be but one rule, and that broad enough to cover the whole subject. Taking this view of the matter, the Indiana committee very properly close their report with the following resolution, which, after having been laid upon the table, was finally taken up and adopted by the Grand Chapter:—

> "*Resolved*, That no proxy will be hereafter admitted to a seat in this Grand Chapter, as a member thereof, unless he be at the time, a member in good standing of the subordinate Chapter, whose officer he is representing."

In adopting this resolution, the Grand Chapter of Indiana has set itself right, on the law—*rectus in curia.* It has also set an example to its sister Grand Chapters, and to the Grand Lodges, where a different practice has obtained, which, in our judgment, may be profitably followed. It will be seen that the resolution does not stop at the point we have been considering, namely, that the proxy should be a member of some subordinate Chapter; but it goes to the full extent of the regulation of 1728, and requires that he shall be a member of the particular Chapter, one of whose officers he represents. This is meeting the subject in the only proper form in which it can be met. The practice which prevails to a very great extent, of appointing proxies from among Brethren who are not members of the body they represent, and who know nothing of its local interests, or the views and wishes of its members, is neither wise nor authorized by correct Masonic usage. In all cases when neither of the proper officers can attend the Grand Body, the Lodge or Chapter should choose some competent Brother from among its own members, and send him, not only to look after the particular interests of his constituents, but to bring home with him that information, and those impressions—that *esprit du corps*—which cannot be communicated by a stranger, however capable and efficient he may be. Besides, proxies are frequently solicited for purposes of a personal nature,—as, to obtain a seat in the Grand Body, or for some less laudable object,—rather than from any particular concern for the interests of the body represented. Power so obtained is more liable to be abused, than if conferred as the reward of faithful services, rendered in the actual labors of the Lodge or Chapter. We therefore commend the example of the Grand Chapter of Indiana, to the consideration of such Grand Bodies as have heretofore sanctioned a different course.

GRAND CHAPTER OF CONNECTICUT.—ACCOUNTABILITY OF GRAND OFFICERS.

THIS Grand Chapter held its last annual convocation at Hartford, in May. There was a full representation of the Grand officers, as also of the Chapters under the jurisdiction. The M. E. Grand H. P. Comp. GEORGE GIDDINGS, opened the session with a brief address, from which we learn that, during the past year, he has established a new Chapter at Meriden, under highly favorable auspices, and that he has also revived Solomon's Chapter, No. 3, at Derby, with "encouraging prospects of success." Our Brother says—"The past has been a year of unusual prosperity within the Royal Arch jurisdiction of this State. A measure of success has attended the labors of our Companions, which calls for our most devout gratitude to Him who setteth between the cherubim, and in whose strength alone we can hope to succeed in any great and important undertaking." The committee to whom this address was referred, submitted a report, from which we extract as follows:—

> "In regard to the Past Master's degree, your committee agree with the M. E. Grand High Priest, that there is an inconsistency in claiming it as a constitutional degree in the Chapter, and at the same time using it in the blue or symbolic Lodges. It is the opinion of your committee, that the degree appropriately belongs to any Master Mason elected to preside over a Lodge; they therefore recommend that our delegates to the General Grand Chapter be instructed to endeavor to have the Past Master's degree placed where it appropriately belongs, or to have this somewhat vexed question definitely settled in such way as the General Grand Chapter, in their wisdom, shall judge best for the harmony and good government of the Craft."

The Grand Chapters in different parts of the country have, within the last two or three years, turned their attention to this subject, and the prevailing opinion seems to be in favor of taking it out of the Chapters and leaving it to the entire control of the Lodges. The subject will come up before the Gen. Grand Chapter, for consideration.

The report of the committee on correspondence is a well written and interesting paper. The committee dissent from the opinion given by us a year ago, on the accountability of the Dep. G. High Priest, to the subordinate Chapter of which he may be a member, for his conduct as a Mason; but as they fairly give our reasons, in connection with their own, we have no cause of complaint. The committee say:—

> "We are aware that according to the general understanding of Masonic law and usage, a Grand Master cannot be dealt with by a subordinate Lodge, for any delinquency whatever; and it has been contended, of late, that even a Grand Lodge has no power to try his own Grand Master, *while in office*,—a doctrine, by the way, which does not commend itself to your committee. We know, also, that reasoning from analogy, it is generally understood that a Grand High Priest cannot be tried for any offence by a subordinate Chapter. But that any officer of a lower grade than a Grand Master or Grand High Priest, is, by virtue of his office, exempted from responsibility to a subordinate Lodge or Chapter, is a doctrine to which we cannot subscribe. Your committee feel the full force of the embarrassment under which they act, in venturing to dissent from the opinions of so distinguished a Mason as Companion Moore, of the "Freemasons' Magazine," who is acknowledged to be one of the best informed Masons in the land. But we were long since taught that "to err is human;" and it is by no means certain that Companion Moore, as well as the M. E. G. H. P. of Arkansas, may not be mistaken in their views on the question under consideration."

There is very little positive law on the subject; and, to the credit of our Fraternity, there are comparatively few precedents, to help us to a correct decision of the question. The only cases within our knowledge, are those of the Dep. Grand Master of Maryland, and the Dep. Grand H. Priest of Arkansas; both of which were decided in conformity with the opinion to which the committee take exception. Our position is, that the Dep. Grand High Priest cannot lawfully be arraigned and expelled by the subordinate Chapter of which he is a member. The committee think otherwise.* The law on which our opinion is predicated,—so far as it rests on law,—is found in the earliest Constitutions, and is in the following words:—"He that is chosen Deputy at the Annual Feast, and the Grand Wardens, cannot be discharged, unless the cause fairly appear to the *Grand Lodge*." Expulsion from a Lodge deprives the party expelled of all his rights and privileges as a Mason. It as completely divests him of his Masonic character, as though he had never been admitted into the Institution. Expulsion from a Chapter, though restricted in its consequences, effectually deprives the expelled of all his privileges, (whether general or particular,) as a Royal Arch Mason. It follows, therefore, that the expulsion of the Deputy Grand High Priest, by a subordinate

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*It is not certain that subordinate Lodges possess the power to expel even their own private members, much less Grand Officers. The English Constitutions declare that "the power to expel resides in the Grand Lodge, alone;" and this principle is recognized, not only by the best authorities, but by many, if not by a majority, of the Grand Lodges in this country.

Chapter, if lawful, "discharges" him from his office in the Grand Chapter, as certainly as though he were tried and expelled by that body. But as the power so to discharge him, is restricted to the Grand Chapter, or to the Grand Lodge, as the case may be, to be exercised only when the "cause fairly appears" to that body, the expulsion by the subordinate Chapter, and the consequent "discharge" from office, can neither be lawful nor valid.

We think we may safely leave the case here, without troubling our readers further with the argument,—remarking, en passant, that the D. G. H. Priest, like the D. G. Master, is empowered to preside in any Chapter under his jurisdiction. Suppose, if summoned before the Chapter of which he is a member, he sees fit to take the chair; what is to be done, and where is the remedy? The assumed analogy between the Wardens of a Lodge and the Dep. Grand Master, as also between the officers of a subordinate Lodge and those of the Grand Lodge, does not exist in fact, and is therefore inadmissible in the argument. Our Brethren of the committee will pardon us, if we continue to entertain the opinion, that the rule as it stands in the old Constitutions, is a safe and conservative one. It does no injustice to the subordinate Chapter. Any cause of complaint it may have against the Grand Officer, may be as fairly and impartially examined before the Grand Chapter, as before its own body. But what, to our mind, is of more importance, it leaves to the supreme body, original and exclusive jurisdiction over its own officers; and in this respect, it assumes no more for the Grand Chapter, than is conceded to the subordinate Chapter, except in the case of its presiding officer.

The following remarks on the publication of rejections are forcible and just:—

> If, in the case of the Grand Lodge, such publications are in opposition to good taste, and a violation of that principle of Masonry which requires us "to do no man any harm, if we can do him no good;" how much more are they, as the act of a Grand Chapter, an outrage upon the sublime teachings of our Royal Art, which command us to "do good unto all men, but more especially those of the household of faith!" While these publications are an act of cruelty toward the rejected candidate for the first honors of Masonry; it should be remembered that the applicant for admission to the Royal Arch is already a brother Mason. And shall we proclaim to the world that we have within the pale of our Lodges men of such unworthy character that we not only deny them advancement to the higher departments of Masonry, but deem it necessary to advertise them with all the minute details of personal description, lest they should elsewhere seek and obtain the honors which we refuse to them? In so doing, we not only inflict flagrant injustice on the rejected applicant, but publish to the world the weakness and imperfection of our time-honored institution. We hope our Kentucky Companions, (in whose breasts beat some of the truest and warmest Masonic hearts in the world,) will take this matter into serious consideration, and reform their practice in this particular.

The committee close their report with a resolution, requesting the General Grand Chapter to reduce the fee for Charters for subordinate Chapters, to fifty dollars. The officers for the current year are as follows:—

Cyrus Goodell, G. H. Priest; Edwin Hoyt, D. G. H. Priest; Isaac H. Coe, G. King; David Clark, G. Scribe; Horace Goodwin, G. Trea.; Eliphalet G. Storer, G. Sec.; Samuel Tripp, G. Mar.; O. H. Tillotson, G. Chap.; Wm. H. Copp, G. Sent.; George Lindley and C. O. Belden, G. Stew.; Issac Tuttle, G. Tyler.

THE WASHINGTON MASONIC MONUMENT.

We are happy to learn that the managing committee, appointed by Fredericksburg Lodge to collect funds and superintend the erection of a purely Masonic Monument to the memory of the illustrious Washington, are active in their labors and are meeting with a good degree of encouragement at the hands of their Brethren in the different sections of the country. We rejoice at this, because the object is one eminently Masonic and worthy of the united coöperation and hearty support of every American Mason, and to which all should feel a pride in contributing according to their ability. The Grand Lodge of this Commonwealth has set an example to its subordinate Lodges, and to its sister Grand Lodges, in contributing in proportion to its available means; and we confidently look forward to the time when it may be able to increase its contribution. We are unable to say to what extent the subordinate Lodges in the State have sympathized with the parent body, but we cannot entertain a doubt, that, if they have not already taken the necessary measures to secure their quota of the amount required for the accomplishment of this object, they will in good time do so. The Grand Lodge of Virginia has voted to contribute one thousand dollars in annual payments of two hundred dollars, and the Grand Lodge of Alabama gives two hundred dollars. What other Grand Lodges have done, we are not informed. The Lodges in Philadelphia have contributed liberally, and two or more Lodges in Baltimore have voted to pay one hundred dollars each, in instalments of one or two years. The Lodges at the West and South are also moving in the matter. The agent writes us that the enterprise is no longer an experiment. The work will go on—the Monument will be erected—but the *time* is, in a measure, in the hands of the Fraternity of the country. It is important that the funds necessary for its completion, should be fully secured, before the corner-stone is laid; and we trust the committee will not move until this end is attained. The committee do not require the immediate payment of the subscriptions, nor is this essential. They only wish to make it certain, that at the proper time, the necessary means will be forthcoming. This gives to each Lodge an opportunity to subscribe a hundred dollars, without subjecting itself to any considerable inconvenience, inasmuch as it may reserve to itself the privilege of paying the amount in annual instalments of from one to five years. We would again commend the subject to the earnest consideration of the Lodges and other Masonic bodies, for all are equally interested in its success. Contributions in this State may be transmitted to the Treasurer of the Grand Lodge, Hon. Thomas Tolman, No. 11 Court street, Boston. Br. J. J. Young, Fredericksburg, Va., is authorized to receive contributions, and will answer any inquiries in behalf of the committee.

A KINDLY VOICE FROM ENGLAND.

THE W. Master of the "Royal Gloucester Lodge," at Southampton, England, under date February 14, 1853, writes us as follows: "It is always most gratifying to us to be visited by those Brethren of the Craft from other countries, who may make this place the port of their arrival or departure; but none will meet a more hearty welcome or more cordial reception than our Brethren of America.

"We feel a deep interest in the progress, and have an ardent wish for the success, of the Craft in the extensive regions of your vast country; believing, as we firmly do, that no institution is better calculated to promote universal good will, than those Grand Principles of 'BROTHERLY LOVE, RELIEF and TRUTH,' upon which Freemasonry is founded.

"We hope that the communications thus commenced, will not be few nor far between, that we shall hear of, and from you, that your members, when occasion shall bring them to England, will visit Southampton and our Lodges, so that a better knowledge of each other may arise, tending not only to strengthen the bands of Masonic affection between the members of the Craft, but also to promote a cordial understanding and regard between the respective populations of our native countries."

AN INTERESTING REMINISCENCE.

WE have been politely favored with the following copy of the beautiful PRAYER written on the blank leaf of the BIBLE used at the Initiation and advancement of Gen. WASHINGTON, in Fredericksburg Lodge. It will be appreciated by our Brethren, not more for the interesting associations connected with it, than for its intrinsic beauty:—

"O GOD, Divine Architect of the Universe: we bow with gratitude to thy Omnipotence; we acknowledge Thee as the creator and preserver of all things; we thank Thee for thy daily blessings conferred on us, and humbly pray Thou mayest assist us in all our undertakings; more particularly, O God, we crave Thy presence at this meeting: do Thou preside over us in the spirit of Peace, Love and Charity, and to Thy holy name be power and dominion, forever. Amen."

GRAND CHAPTER OF INDIANA.

THIS Grand Chapter held its last annual communication at Indianapolis in May. Eighteen Chapters were represented, and the proceedings indicate a high degree of prosperity in this branch of the Order in the State. The M. E. G. H. P., Comp. C. A. FOSTER, opened the session with a brief but neat address, from which we extract as follows:—

I have received communications from various subordinate Chapters of the State, asking direction as to duty, and the solution of some few points of Masonic doctrine: to which prompt replies were given, with strict adherence to ancient landmarks. They are not of such importance as to take up your time with their detail, except one received from Noblesville, in April last. It seems, that at the last annual election, the Chapter at Noblesville duly elected their officers. Subsequently, however, the High Priest moved to Indianapolis, and the King somewhere else. The Scribe unable to confer a degree, the Secretary goes on to say, "We are left without a presiding officer, except as we choose one on each night of our meeting." He continues, "our H. P. will not resign. He wishes to represent us in the G. C. We wish our old Comp. Conner to represent us, as he is doing the most of the work. What course shall we pursue? Can *you* or *we* declare the office vacated by the removal of the H. P.?"

In answer to this, I informed the Companions that neither I, nor they, can declare the office of H. P. vacated—that they had not the power to choose the presiding officer on each of their meetings—that in the absence of the H. P. and K. it was the duty of the Scribe to preside—that if the S. could not perform the duties *he* could ask any Past High Priest present to officiate for him. And, lastly, that though the H. P. had removed, and therefore was absent, he was still their H. P. until the next annual election.

My object in laying this case before you, is for the benefit of the younger members of the Royal Craft: that they may understand the true position of the chief officers of their respective Chapters, and not because it involves matter difficult of solution.

We have cause, Companions, of gratulation for the continued prosperity of the Royal Craft throughout the Union. This is, doubtless, due to blessings from above—blessings obviously granted, because the several Chapters are now receiving from the world's quarries good work and square work, such work only as is wanted for the moral temple. None are now seated in the chair but the master of himself—none join in the jubilee dedication, but the prudent, industrious and skilful—and none crowned with reward but such as exert themselves in rebuilding, in their hearts, the temple of the Lord. While we thus guard the outer courts, and thus usefully apply our materials, showers of blessings will be poured down upon us.

In conclusion, I request that, at your next election of officers, you will choose another, other than myself, to preside in this G. C. In three Communications it has been no less my pleasure, than my privilege, to dispense the law among you. I now retire that others may advance. But I retire with sweet recollections of your kind, gentlemanly, and brotherly consideration while I occupied the chair, and for which you have my most cordial thanks.

The following report is of sufficient interest to entitle it to a place in our pages:—

The committee on credentials, to whom was referred the resolution instructing said committee to inquire whether all the officers and representatives of this Grand Chapter are members of Subordinate Chapters, according to section first of the By-Laws of this Grand Chapter, have considered the subject, and ask leave to submit the following report.

We find that the G. P. Sojourner, at the time of his appointment to said office, was a member of Maxwell Chapter, but afterwards demitted, and is not now a member of any Chapter. This officer demitted in July last. The committee are of opinion that all Masons, if practicable, should be affiliated, and that in this, and all similar cases, unless a membership is acquired in a reasonable time after demission, the position of the person as an officer in this Grand Chapter should be forfeited, unless some satisfactory matter of excuse is shown for the delay.

The committee further find that the present G. Chaplain was not, at the time of his appointment, and still is not a member of any Subordinate Chapter under this jurisdiction. He therefore was and is ineligible to his office.

As to the representatives, the reading of the law does not warrant the committee (in their opinion,) in instituting any inquiry into their standing as to membership in a Subordinate Chapter. The section referred to by the resolution is silent as to them. The first section of the Constitution of this Grand Chapter, numerating the persons of whom the Grand Chapter shall consist, after the G. officers and Past G. officers, adds, "and the High Priests, Kings and Scribes of the Chapters, under this jurisdiction, or their *proxies* duly appointed."

So far as your committee have been able to search, they no where find any law requiring these *proxies* to be members of the Chapters, whose officers they are appointed to represent. If the proxy be a Royal Arch Mason, he has all the qualification which is required, unless the requirement be found by implication or presumption. But if it may be inferred from either the Constitution or By-Laws, the committee think it should not rest upon such a basis. All Masons, of whatever degree or order, should be actual and contributing members, and if entitled to any of its honors or rewards, should also bear its burdens. They therefore recommend the adoption of the following standing resolution:—

Resolved, That no proxy will be hereafter admitted to a seat in this Grand Chapter, as a member thereof, unless he be at the time a member in good standing of the Subordinate Chapter, whose officer he is representing.

Respectfully submitted,

J. S. Scobey, }
F. Crumbaugh, } *Committee.*

MAIMED CANDIDATES.

Resolved, That it is the opinion of this Grand Chapter that the question of conferring the Chapter degrees upon Master Masons who are maimed, should be left to the decision of each individual Chapter for itself, upon any application from a Master Mason who is maimed; as the candidate being before them, they can better judge of his ability to comply with the ceremonial of the several degrees.

The officers for the current year are as follows:—

Isaac Bartlett, G. H. Priest; Caleb Schmidlapp, D. H. Priest; Wm. Hacker, G. King; D. K. Hays, G. Scribe; P. G. C. Hunt, G. Treasurer; Francis King, G. Secretary.

GRAND CHAPTER OF MISSISSIPPI.

The proceedings of this Grand Chapter have been for some time on our table, and should have received an earlier notice, had we not been overburdened with other matter. The annual session was held at Jackson, in January last, and seems to have been well attended. The G. H. P. Comp. Charles S. Spann, having been called from his labors on earth, during the recess, the duties of his office devolved on the Deputy, Comp. H. James Harris, who, not being able to attend the session, sent a written communication; from which we extract as follows:—

1. There is too much indifference among Royal Arch Masons in regard to the stated meetings and regular business of the Chapters. Too many indeed, despite the warning of Masonry, seem to have been prompted by an idle curiosity, which grasps at mere novelty, and when this is gratified, they are unwilling to attend and do the work of Royal Arch Masons. This ought not so to be.

2. I have learned by correspondence with Companions throughout the State that there is quite a destitution of true Masonic knowledge. In many of the Chapters, there is but one man, perhaps, qualified to fill the office of H. P., and confer degrees; and for months, some such Chapters have had no regular communication, on account of the absence of the H. P., and the Order is suffering on this account. The sublime degrees conferred in our Chapters are lost to many worthy Companions. Surely the lectures pertaining to the degrees, and the entire work, if rightly done, are replete with interest, and would repay the little study required to understand them.

3. The Degrees of the Chapter are conferred in many places without the lectures at all, and there are to be found many Royal Arch Masons among us, who never had a lecture. Now, these have not been benefitted by receiving the degrees; they have not had a valuable consideration for the fees they have paid; and it is no marvel that they are heard to say, that they do not like the Chapter degrees as well as those conferred in a Master's Lodge.

4. The present mode of appointing a Grand Lecturer is of little benefit to the Order generally, and there is much complaint in some quarters on this ground. No one man can do the work, that is and ought to be done. The appointment at present, amounts merely to the endorsement of an individual, as lecturer, and allows him to go when and where he pleases,—wherever, indeed, *there is the loudest call, (pecuniarily.)* But really, this appointment does not secure uniformity of work and lectures, any where. For there are lecturers in our jurisdiction not responsible to us, who will visit the same Chapters and set up their opinion in opposition to the Grand Lecturer. It is adopted by the Chapter—discord and confusion ensue. Nay, more, bitterness and strife among Companions. This has been complained of, to me, and the complaint comes from the highest and most respectable sources. There is to my mind no certain remedy for this state of things, but to district our jurisdiction, secure the services of a competent lecturer for each district, pay him for his services out of the common fund, with such assistance as it may be proper to ask from the subordinate Chapters. And, Companions, it is essentially important to the honor of Masonry, that men sent forth to teach, should be proper examples themselves. Masonry is a moral science, and they who are its expounders, should themselves show, that they are controlled and governed by its principles. Against Masonry there is no law; but, against some Masons there is certainly just ground of complaint, frequently. Adhere to the old landmarks, insist that those who claim your support and confidence shall be "good men and true."

5. Much difficulty has arisen in consequence of the unsettled question of the right of jurisdiction over the Council degrees; and if you can, at your present

meeting, do aught to settle this controversy, I think it is certainly demanded. The committee on Foreign Correspondence, however, will no doubt bring this matter more fully before you.

DEATH OF PAST OFFICERS.

Your Secretary regards it as Masonic and appropriate to state to this Grand body, that he has been deprived of the advice and counsel of his chief, the M. E. H. Priest, G. S. Spann, since about the first day of June last, when death, our great Masonic foe and enemy of all human science, summoned him to pass the solemn arches of eternity. His high moral and social qualities, his Masonic virtues and integrity, were of a character to command the respect and admiration of every Companion, and we have an abiding hope that he had that true *word*, which would conduct him safely through the veils of the great future into the presence of that thrice illustrious Council which sitteth within the circle of the heavenly world.

But our melancholy task does not end here: another and another of our Companions, who were former officers in this Grand Chapter, have gone to the land of departed spirits. Our M. E. Companion and P. D. G. High Priest, Anderson Hutchinson has been called off from his labors on the ground floor of the universe—to answer for the deeds done in the body—before that high and august tribunal, before whom we must all sooner or later appear. He who departs this life in faith, hope, and charity will have all the rounds in the Masonic ladder, by which he may ascend to that haven where all good Masons expect to arrive at last.

Companion William Wing, P. G. Secretary, of this Grand body, is no more. He was an aged and bright Mason. He was very familiar with the good principles of our institution, and often exhibited excellent specimens of his skill in moral architecture. He died in fellowship with the Lodge and with the church. His last moments gave strong assurances to his friends and Companions, that he had the signet of truth, and that he would enter the inner veil of the Holy Sanctuary.

THE COUNCIL DEGREES.

The committee on correspondence occupy their report chiefly with the Royal and Select Master's degrees,—about which we do not care to trouble our readers further than to lay before them the following series of resolutions, adopted as the result of the deliberations of the Grand Chapter. As they are to come before the Gen. Grand Chapter, on the 15th inst., they will be read with interest by the delegates to that body :—

Resolved, That in the opinion of this Grand Chapter, the degrees of Royal and Select Master constitute and form an integral part of Ancient York Masonry.

Resolved, That this opinion is founded on internal evidence, contained in the body of Ancient Craft Masonry, and the circumstantial testimony which the said degrees afford of their ancient origin.

Resolved, That the said degrees are illustrative of the mysteries of Ancient Craft Masonry, and without them our Masonic edifice is incomplete. They are polished and Masonic ashlers, marked and numbered for the building, and no craftsmen of the French or Scotch Rite can lawfully claim them as their exclusive property, or as specimens of their skill in moral architecture.

Resolved, That this Grand Chapter, from the lights before it, is of opinion that the Scotch Master in the French Rite, and the said degrees as claimed in the Scotch Rite, are borrowed from Ancient Freemasonry; that the French and Scotch Rites are comparatively of modern origin, and that the foundations of both Rites rest on the degrees of Entered Apprentice, Fellow Craft, and Master Mason; which belong to Ancient Craft Masonry, from which they were obtained, and incorporated into the French and Scotch Rites.

Resolved, That the Order of the Scotch Rite contains thirtythree regular degrees, among which are not enumerated the degrees of Royal and Select Master; although, the degrees of Entered Apprentice, Fellow Craft, and Master Mason, constitute the three first regular degrees of that Order.

Resolved, That if Ancient York Masons yield to the Order of the Scotch Rite the exclusive jurisdiction of the Royal and Select Master's degrees, they may, with equal and perhaps greater propriety, yield to the said Order the exclusive jurisdiction of the Entered Apprentice, Fellow Craft, and Master Mason, because they are enumerated among the thirtythree degrees of the Scotch Rite, while the Royal and Select Master's are not contained in said list.

Resolved, That, while Ancient York Masons claim the authority to confer said degrees, they believe that they have no power to control any degree or degrees, which either the Order of the French Rite or the Order of the Scotch Rite may deem proper to confer in their Lodges. If they think that they have equal and concurrent jurisdiction over said degrees of Royal and Select Master, or even a priority of jurisdiction, we know of no power in Ancient Craft Masonry, to arm themselves and go beyond their own rituals and enclosures to make war upon any Order of the Craft, and dictate terms; though, within our own jurisdiction and government, we are determined to maintain and protect our own property and rights.

Resolved, That it is a conceded fact, that the Scotch Rite regards the degrees of Royal and Select Master as honorary and side degrees, and therefore, form no part of the regular degrees of their Order. If they consider the Royal and Select Master's degrees as honorary, then this Grand Chapter is at a loss to determine upon what principle the Scotch Rite can exercise any jurisdiction over the said degrees, and particularly, exclusive jurisdiction.

Resolved, That, inasmuch as no General Council and subordinnte Councils exist in this jurisdiction, this Grand Chapter deems it expedient to declare, that it will sanction the conferring of the degrees of Royal and Select Master, by a requisite number of legal Councilmen in the several Chapters working under the authority of this jurisdiction: *Provided*, That they are conferred before the sublime degree of the Royal Arch.

Resolved, That the foregoing resolutions be presented to the General Grand Chapter, at the next triennial sitting, together with the views of this Grand Chapter thereon, and solicit their opinion in the premises, and that the subordinate Chapters under this jurisdiction be restrained from acting under the foregoing resolution, until such opinion of the General Grand Chapter, either dismissing the subject or acquiesing therein, is received.

OBJECTING TO CANDIDATES.

THE following is from one of the reports of the committee on appeals in the Grand Chapter of Mississippi, adopted at its last annual communication, and is of sufficient interest to entitle it to a place in our pages :—

In reference to the resolution laid before your committee, "asking what should constitute a barrier to a Brother's receiving the Royal Arch degrees, after he had been duly elected." Your committee would state, that unmasonic conduct at any stage of advancement, should constitute such barrier.

Your committee would respectfully suggest, that when difficulties arise between a Companion of the Chapter and an applicant for the Chapter degrees, who has been duly elected, the proceedings shall be stayed, and the High Priest shall immediately appoint a committee of three Royal Arch Masons, whose duty it shall be to investigate the matter, and if found of sufficient magnitude (according to the usages of Masonry,) to exclude him from the benefits of the Order, such objections shall be considered valid.

Your committee would further suggest, that if the objections of the Companion are of such a character that he cannot with propriety bring them formally before the Chapter, then, his averment to be taken as just grounds in the premises; and, on his averment before the Chapter, that he has (in his opinion,) objections sufficient to exclude the candidate, the case shall then be referred to said committee, whose report shall be final.

THE REVELATIONS OF A SQUARE.

BY THE REV. GEORGE OLIVER, D. D.

CHAPTER XVII.

DR. DODD. FROM 1772 TO 1777.

> "Sezets, senhors, e aiats pas;
> So que direm, ben escoutas:
> Car la lisson es de vertat,
> Non hy a mot de falsetat."
>
> RAYNOUARD.

> "Silent be they, and far from hence remove,
> By scenes like ours not likely to improve;
> Who never paid the honour'd muse her rights,
> Who senseless live in wild, impure delights;
> I bid them once, I bid them twice begone,
> I bid them thrice, in still a louder tone:
> Far hence depart, whilst we with voice and song,
> Our solemn feast, our tuneful nights prolong."
>
> ARISTOPHANES.—*Beloe's Translation.*

> "Freemasonry annihilates all parties, conciliates all private opinions, and renders those who, by their Almighty Father, were made of one blood, to be also of one heart and one mind;—Brethren bound, firmly bound together by that indissoluble tie, the love of their God, and the love of their kind."—DR. DODD.

"WE found," said the Square, "the new R. W. M. very methodical in all his Masonic arrangements; and hence you may be certain that his Lodge was placed at once under a systematic mode of management. He used to say that, as the R. W. M. represents the rising sun, he ought to make his appearance in the east with the unvarying regularity which his prototype displays. And accordingly, the following routine was always punctually observed. He opened the Lodge at the exact hour and minute expressed in the By-Laws; and from this practice he never, on any occasion, deviated. When the Lodge was open, and the officers at their post, the Secretary was desired to read the Minutes of the last Lodge, which were then formally put for confirmation. If there happened to be an initiation, passing, or raising, on the books, it took precedence of all other business, and preparations were immediately made for introducing the candidate. After the ceremony was over, any motion, of which notice stood on the books, was entertained, and temperately discussed. Then followed a lecture, adapted in length to time, for the J. W. was called on to exercise his peculiar

duty at nine o'clock precisely. At the expiration of half an hour, which was spent in cheerful conversation, song, and toast, the R. W. Master's gavel struck one, and was followed by a dead silence,—the Lodge was called from refreshment to labor, with the proper ceremonies; and the R. W. M. was prepared to receive propositions of candidates, notices of motions, or any general observations for the benefit of Masonry in general, or that particular Lodge; and at ten the Lodge was closed, and the Brethren departed to their own homes—except at the quarterly suppers, which were conducted with the same order and decorum and broke up at midnight.

"The consequences of this system of regularity," the Square continued, "were soon visible in the increase and improvement of the members; and many of the Brethren became so well acquainted with the ritual, and understood the ceremonies so perfectly, as to be fully equal to the duties of the Chair; although, for the succeeding three years, no one would accept the office of R. W. M., under an apprehension that the retirement of the present Master might perchance deteriorate from the popularity which the Lodge had so deservedly attained under his judicious management. It is true that Dr. Dodd frequently expressed a wish to resign the chair at the expiration of his year of office, but he was always re-elected without a dissentient voice.

"And what was the secret of this continued popularity?" said the Square, interrogatively. "I can tell you. It was comprised in a single word—DISCIPLINE. He would never overlook an infringement of the By-Laws. On that point he was inflexible. Discipline, he said, was the cement of the Order. Once relax your discipline, and the whole fabric will soon be dissolved. Loosen the cement of the Lodge, and the building will fall to the ground. The result of this management was, that, during the time he held his high office, there was not a single dispute in the Lodge; and all differences of opinion were settled so amicably, as to give entire satisfaction to all parties concerned.

"He never paraded himself to the prejudice of others, but embraced every opportunity of 'conferring honor where honor was due.' *Deserving Brethren* were brought prominently forward, as objects of esteem and confidence; and all Masonic rewards were accessible to the industrious Brother, without regard to his situation in life, provided he were a good and worthy man in his social relations. The Lodge might be compared to a hive of bees. All were equally industrious; every Brother discharged, with assiduous punctuality, his individual duty, without reference to others; order and harmony prevailed amidst the multifarious employment; no jostling, no interference with each other's work,—all united in the one great labor of increasing the stock of honey, until the hive was abundantly stored with its golden sweetness.

"Now, although the attainments of Dr. Dodd in Masonry were of the highest order, he assumed no airs of superiority, and was ever ready to communicate knowledge to all who were willing to receive it. His conduct in the chair was mild and dignified; and, although he sustained its authority by suppressing at once and firmly all attempts at insubordination or infraction of the constitutions, he never took advantage of his power to promote any private purposes of his own, or to silence a temporary opponent by harshness of manner, or an undue exercise of the authority vested in him as the Chief. In a word, the work of the Lodge was scientifically arranged; and a judicious division of labor cannot fail to produce a harmonious result.

"During the mastership of Dr. Dodd," the Square continued, "a circumstance occurred which I must not pass over in silence, as it displays a discriminating liberality equally with a high sense of duty towards a Brother suffering under unmerited distress and persecution. We had at this time a member whom I will call Br. Watson. He had been in reputable circumstances during the early part of his life, but, through unavoidable misfortunes, he had gradually declined, until at length, he found it difficult to provide for the necessities of his family. As he had been for many years a consistent member of the Lodge, and uniformly active and zealous, he was held in great esteem by the Brethren at large.

"It so happened that he had given mortal offence to a certain attorney, who was the most artful of dodgers (excuse the phrase, but it is not misapplied), and the *magnum opus* of sheriff's officers; for he was the son of a bumbailiff, and had been the drudge of an attorney's office for a dozen years to earn his articles. This worthy menaced poor Br. Watson with ruin, whenever a chance might arise for effecting it; and every one that knew him was satisfied a priori that he would keep his word. Years passed over without any such chance occurring. At length, however, Br. Watson fell into insuperable difficulties, and, in an unfortunate moment, accepted from the vindictive lawyer a loan of twenty pounds. Like the deadly boa-constrictor, he then proceeded to wind his loathly coils about his prey, that no hope might remain of liberation or escape.

"To secure his victim, he had delayed his vengeance, that it might be the more certain and inevitable. Under the pretence of friendship, and pity for the poor man's necessities, he declined, for three years together, to receive interest for his money, on the pretext that the payment might be inconvenient; but, at the end of that time, he sent in a bill for principal, interest, and law expenses, amounting to thirty pounds, with an intimation, that if the money was not paid forthwith, he would arrest him and throw him into gaol.

"This was the trump-card,—you shall hear how he lost the game.

"The above gentle intimation was received by Br. Watson a few days before our regular monthly meeting; and, as the fact became known amongst the Brethren, the Lodge was numerously attended. After the usual business had been disposed of, the R. W. M. requested Br. Watson to state his case, which he did in simple and affecting language,—for he was not eloquent,—and the sympathy of the Brethren was only equalled by their disgust at the pettifogger's crooked and disgraceful policy.

"When Br. Watson concluded, Dr. Dodd rose gracefully from the chair, and taking out his purse, announced that he was about to place five guineas in the hands of the Treasurer, as the nucleus of a subscription, to liberate their unfortunate Brother from the fangs of his persecutor, expressing, at the same time, a hope that the Brethren would be willing to second his endeavors, and commending to their consideration the atrocity of the attempt, and the extreme suffering to which it would subject his wife and children, should they permit it to be successful. 'Whether the attorney winces or winces not, is a matter of little moment,' continued the worthy doctor. 'Let the money be paid, and our worthy Brother be rescued from his pitiless clutches.'

"The appeal was responded to with enthusiasm; and it was at once and unanimously determined to save our hapless Brother from destruction. For this purpose, twenty guineas were subscribed on the spot; and it was resolved, *nem. dis.* that the balance should be taken from the Lodge fund, as a loan, to be repaid on a future day, and the debt discharged without the slightest delay.

"The Master and Wardens called on the attorney the very next day for that purpose; and it is impossible to express the astonishment which he displayed at hearing that the money had been raised in the Lodge on the previous evening as a voluntary offering to relieve the wants and alleviate the distresses of a worthy and meritorious Brother. He could scarcely believe that such a disinterested instance of benevolence was possible; but, when convinced, by ocular demonstration, that it did really exist, could only say—and the expression was attended with a most remarkable contortion of visage when he found his vengeance so effectually defeated—'Aye, this is the *curse* of Masonry!'

"A few weeks, or it might be months, afterwards," my gossiping companion went on to say, "our R. W. M. was requested to preach a sermon in St. Paul's church, at Deptford, for the benefit of some Masonic charity—I forget what it was—and an assertion which he made from the pulpit, that Freemasonry, according to its present management, is almost exclusively a Christian institution, gave rise to an interesting discussion respecting the tendency of the Order towards Christianity, when practised in a Christian country.

GRAND LODGE OF INDIANA.

The last annual communication of this Grand Lodge, was held at Indianapolis, in May. The session was well attended, and the business indicates a high degree of prosperity in the jurisdiction. Twentythree Dispensations for new Lodges have been issued during the past year. The M. W. Grand Master, Br. A. C. Downing, in his annual address before the Grand Lodge, says:—

"The year just closed has been to Masonry a year of prosperity and advancement. For, though doubtless, as in preceding years, many who profess to be her disciples have disregarded her teachings—though many who have been taught by her a reverence for that name whose initial is one of our emblems, may have been guilty of the unmasonic practice of blasphemy—though many who may have been taught by her the cardinal virtue of Temperance, may have debased the dignity of their character by intemperance and excess, and though her teachings may have been violated in other respects, though perhaps less frequently than in the particulars referred to, it is still a source of gratitude and felicitation to the devoted Mason that our institution has accomplished as much as it has in reforming the practices and ameliorating the condition of our race. I do not regard the increase of Lodges and of members as considerations above all others. If so I might write down the past year as one of eminent success. But when I speak of advancement, I refer not only to the increase of Lodges and members, but also to the progress of the Fraternity in all that Masonry teaches and enjoins.

Those who regard our Institution as a charitable one only, without moral power or force, assign to her a place much below that which she is entitled to occupy. Were this her only object, it might perhaps be much better performed by the legally constituted authorities of the State, who have the power to enforce the contributions necessary for the relief of the destitute and the distressed. But, however necessary and praiseworthy this may be, it is not by any means the only object of Masonry. He who has been a careful observer of the teachings of our ritual has not failed to see that the observance of good morals and the practice of all the essential virtues are repeatedly and forcibly enjoined. These moral teachings form the ligaments which bind together the whole fabric of Masonry, and without them it would be nearly inefficient and powerless. Who has not observed the salutary influence wielded by a Masonic Lodge, whose members were moral and upright, upon the surrounding community? Its light and influence are every where seen and felt, enlightening and fertilizing the waste places around it. On the contrary, take a Lodge, the members of which are in the habit of indulging in all the popular vices of the day—such as profanity, drinking, Sabbath-breaking, quarrelling, contending with each other, and living in disregard of the precepts of the Order generally, and what is the influence of such a Lodge? It sends forth a malaria which spreads discord, moral disease and desolation on every hand. Far better were it for the Order and for community that such Lodges had never been brought into existence.

An idea prevails to some extent that if a Lodge in its congregated capacity does nothing wrong, that the conduct of its individual members is of little importance, and that the Lodge is not responsible to the Grand Lodge therefor. This to me is an erroneous opinion. The character of a Lodge andits influence depend upon the deportment of its individual members. Some of the worst difficulties which I have had the misfortune to find among the Fraternity have existed where the workings of the Lodge and its acts as a Lodge, have not been materially objectionable. I think it ought to be laid down as a general rule that each subordinate Lodge is responsible to the Fraternity for the conduct of its individual members, and for the exercise of a correct and reasonable stringent enforcement of discipline against offending members; and that if a Lodge knowingly permit or connive at unmasonic conduct in its members, and refuse to deal with them as their conduct deserves, the Lodge should be regarded as failing in duty and in the purposes of her organization, and be dealt with accordingly.

When we see a subordinate Lodge become degenerated and its members consisting mostly of the less acceptable of the Fraternity, we are apt to inquire why it is so. One grand reason, in my opinion, is the unnecessary withdrawal of the better part of the members. One or more members of a Lodge become refractory, or some trifling difference arises amongst the members. Instead of endeavoring to settle it or to correct the mischief, whatever it may be, the better members withdraw from the Lodge, and this is repeated until the Lodge is composed of those only who never should have been in it, or who should have been expelled from it. When a Lodge gets into this condition, the only effectual remedy is an arrest of its charter, and a termination of its existence. But members of a Lodge should not withdraw for such reasons. It is a part of the duty of members to assist in the enforcement of discipline, and in the vindication of the honor and reputation of the institution, and if transgressing members will not be otherwise reformed, it is the duty of every good Mason to aid in cutting them off from the Fraternity.

ACCOUNTABILITY OF GRAND MASTERS.

Our Brother goes as far on this question as most of his Brethren will be willing to follow him. We give a few sentences from the address—sufficient to indicate his views. Speaking of the California case, he says:—

"This has grown out of this disposition to increase, or allow an increase of the prerogatives and powers of Grand Masters. I have, for sometime, seen and feared this tendency. Those who claim these prerogatives and powers seem to have forgotten the comparatively recent origin of the office of Grand Master, and the purposes for which it was created. They seem to think that he is masonically omnipotent, and that he can rightfully do all things which he is not absolutely prohibited from doing, while it seems to me that he ought only to exercise the powers specially conferred upon him. Every one must see the pressing necessity for the adoption of some rule by which the Grand Master of a Grand Lodge can be made responsible for his unmasonic conduct, either as an officer or as an individual. I know that a century or more ago, it was said that no case had occurred requiring such a rule; but, while I protest against the inference that humanity is worse now than then, I must be permitted to say that, in my opinion, the time has come when such a regulation should be enacted."

We shall take occasion hereafter to show the great change that has taken place, since the California difficulty, in the sentiments of the Grand Lodges throughout the country, on this important subject, as well as that of making Masons at sight. There seems indeed now to be no essential difference of opinion among them.

SIDE DEGREES.

I think some rule should be established by the Grand Lodge in reference to what are denominated "side degrees." Many of the Fraternity, without having fathomed half the mysteries, or tasted or enjoyed half of the beauties and riches of Masonry, attempt to find a substitute for, or an addition to it, in these unnatural and unsightly excrescences. Some of the Lodges think, or seem to think, that they have power and authority to confer these pretended degrees, and to regard them as a part of Masonry. Since the last meeting of the Grand Lodge, I saw in a public newspaper of the State, a notice that on a certain evening there would be a meeting of the Lodge, in that place, for the *purpose* of conferring some of these degrees. Amongst the interrogatories propounded to me recently, I was asked as to the propriety of conferring the degrees of *Master Mason's Daughter*, *True Kinsman*, *Knight of Calitraver*, and *Holy Virgin*, on ladies. The members of the Lodge propounding the question, stated that they had received these degrees with the understanding that all worthy Master Masons, their wives, their mothers, sisters, and daughters of lawful age, were entitled to receive them, and for further instruction referred the matter to me.

I answered this communication, and as my answer is short, I give it as my views in a condensed form onthe subject. I said, "I know nothing of the degrees you refer to, nor who are entitled to receive them. They are not degrees in Masonry, or I presume I should have heard of them in the Lodges. Lodges of Master Masons have jurisdiction and right to confer the degrees of Entered Apprentice, Fellow Craft, and Master Mason, and no others; and I should regard it highly reprehensible in any Lodge to confer any other degree or degrees on any man or woman."

OFFICERS OF LODGES UNDER DISPENSATION.

One thing has been too much neglected in granting Dispensations for the formation of new Lodges, and that is the qualifications of the applicants to confer the degrees in a proper manner. I am satisfied that no Dispensations should be granted until the Grand Master has been well satisfied upon this point. I am clearly of opinion that Lodges enough for all purposes will be established when this requisition is strictly enforced. There are well informed Brethren in all parts of the State, and when the applicant resides too far from the Grand Master to allow of a personal examination, I would require a statement from some one understanding the work, that the applicants had been examined by him and found to be qualified.

QUALIFICATIONS OF CANDIDATES FOR ADVANCEMENT.

In many of the States, candidates for passing and raising are required to undergo a rigid examination on the preceding degree, and if they have not made the required proficiency, they are not allowed to advance till they have made such proficiency. Wherever this regulation is adopted and closely adhered to, there are no other than bright and intelligent Masons. If this and the suggestion in regard to the qualifications of officers of Lodges are adopted and enforced, I venture the prediction that their effects will be plainly visible in a very short time, in the character and intelligence of our members.

The report of the committee on correspondence is a brief abstract of the condition, and of the most important points in the proceedings of the different Grand Lodges. It is drawn with good judgment, and in our opinion is all that the duties of the committee required of them. It will probably be read by somebody; whereas, if it occupied fifty or a hundred pages, as many reports of the kind do, it would be read by nobody. This is the difference; and it may be one worthy of some consideration.

We notice that this Grand Lodge is very severe on the subject of manufacturing and selling ardent spirits as a beverage,—regarding it as an offence which may be punished by suspension. We notice that in one instance a Brother was arraigned before his Lodge on the charge of having "certain Masonic emblems" on his sign, "a house where groceries and liquor were retailed." Our Indiana Brethren are clearly no friends to Masonic grogeries! The Grand Lodge also adopted a resolution as follows—that, "the use of profane language is by this Grand Lodge, declared to be grossly unmasonic, and highly injurious to the character of Freemasonry."

MASONRY IN GERMANY.

Hamburg, May 15, 1853.

To the Editor of the Freemasons' Quarterly Magazine .—

Dear Sir and Brother,—Trusting that a short review and account of the Masonic Lodges of Germany and some other continental countries, to about 1850, may not be without interest to many of the readers of your valuable Masonic miscellany, I beg to hand you the following list :—

Prussia.—It was decisive for the establishment of the Order in Germany that Frederick II. (the Great) was admitted a Mason, when only crown prince, in 1733, at Brunswick, by a deputation from the Hamburg Lodge; immediately on ascending the throne he caused Lodges to be erected; and that his successor, F. William II., by an ordinance, dated 20th Oct. 1798, granted to every Lodge within the limits of the Prussian monarchy, aggregated to any of the three G. Lodges in Berlin, the privileges of Corporations. These three Grand Lodges are,—

1. *The Great National Mother Lodge of the Three Globes* (zu den drei Weltkugeln), sprung, in 1744, from the St. John's Lodge aux Trois Globes, of 1740.
2. *The Royal York Lodge of Friendship* (zur Freudschaft), founded in 1752, and declared a Grand Lodge in 1798.
3. *The Great Territorial Lodge of Germany* (Die grosse Landesloge von Teutschland), founded in 1770, and raised 30th Nov., 1773, to a Grand Orient. Since then, this Lodge is to be favored not only with the protection, but with the kindest solicitude from this family of great princes. Frederick William II. was himself a Mason. His successor, Frederick William III., was not initiated, but gave utterance to a sublime and influential declaration at a very critical moment for the Order, and permitted his second son William, the present Prince Royal of Prussia, to receive the degrees; and he now, in consequence, occupies the Protectorate of the Order within the entire range of the king his brother's dominions, and of the influence of the G. O. Beneath his ægis the Order flourishes, spite of the efforts of some obscurants; in proof of which we adduce his threat to retire if the proposal to exclude Israelites from the Lodges was persevered in. In every town of Prussia of any consideration, flourishing Lodges are in active operation. At Halberstadt they have purchased the buildings of a dissolved nunnery, which is worthily fitted up.

In the kingdom of Saxony the Order has never been formally recognized by the State, but is tolerated silently and without obstruction. The earliest Lodge *of the Three White Eagles* (zu den drei weissen Adlern) is said to have been founded by Graf Ratowsky, but the accounts concerning it are defective, for after the death of the Elector Christian, a persecution was dreaded, and many documents were partly burnt, partly hidden. The Lodge of *the Three Swans*, afterwards of *the Three Swords*, was founded in 1741.

In the same year the Lodge *Minerva* was founded at Leipsig; Masonic meetings having been established there since 1736, without any proper charter. Many other places followed; Nossen in 1744; Bautzen, in the Lausitz, in 1802, &c.

The Mother Lodge is remarkable for the extent of her charities: viz., the Orphan Institution, in the Frederic, or new town of Dresden; the Sunday School at Leipsig, &c. Graf Ratowsky was chosen as first Grand Master. In the year 1812 a union of Saxon Lodges was effectuated, under the name of the *Great Territorial Lodge of Saxony* (die grosse Landesloge zu Sachsen,) to which every Lodge in the country belongs, excepting two in Leipsig, and one in the dukedom of Saxe-Meinungen.

In the smaller Saxon Dukedoms, the Masonic Order took also early root, and flourished kindly under the protection of its gallant princes, many of whom were incorporated into the Order.

In the dukedom of Meinungen was founded a searly as 1741, under the auspices of Duke Karl Frederick, the Lodge *Aux trois Boussoles* (it was the fashion then to speak at the German courts exclusively French), but which was dissolved the year following, on the death of the prince. In the year 1774, the Lodge *Charlotte of the Three Pinks* (Loge Charlotte zu den drei Nelken) was founded, and flourished exceedingly upon the admission of the two young dukes Carl and George.

In furtherance of the charitable purposes of the Order, this Lodge founded a school-seminary for preceptors, and recently the Bernard's Help (Bernardshulfe), an orphanage.

In the dukedom Altenburg, the Lodge *Archimedes of the Three Delineating Boards* (zu den drei Reissbretten), whose Constitution Book of 1803, is a classic work in Masonry.

In the grand-dukedom Weimar, 1767, the Lodge *Amitie*, and in lieu of it, 1771, the Lodge *Amalia* was founded, and in 1773, in Eisenach, a filial called the *Caroline*. The great spirits who ornamented this little Athens, Gothe, Schiller, Wieland, Herder, &c. &c., were members of this Lodge. Amongst the beautiful fugitive poems of the first of these *coryphees*, are some beautiful Masonic sonnets. But earlier in 1762, the first Lodge worked at Jena, *as of the Three Roses* (zu den drei Rosen), then, in 1807, Augusta of the Crowned Hope (Augusta zur gekrouten Hoffnung,) both of which have decayed.

In the dukedom Hildburghausen, the Lodge *Karl of the Wreath of Rue* (Karl zum Rautenkranze) was founded in 1787. As this sprig of rue thrown across the black and yellow bars of the escutcheon, is the principal cognizance of all the Saxon houses, and will consequently be an inheritance of his Royal Highness the Prince of Wales from Prince Albert; and as the Order may en- tertain hopes that the young and promising prince, when of sufficiently ripe age, will tread in the steps of his royal and ducal ancestry, and join and patronize our Order, we may expect new founded Lodges in England to fix upon this de- nomination; it would therefore be a subject well worthy the inquiry, to learn whence this curious bearing took its origin: the subject has engaged the atten- tion of some of the most profound German heralds and archæologists, but it is too long for explanation at present.

In the dukedom of Saxe Coburg-Gotha, Masonry has lately sprung into new life, by the founding, in 1816, of the Lodge Ernst for Truth, Friendship, and Right (Ernst fur Wahrheit, Freundschaft, und Recht).

In Hamburg, Schroder, the famous dramatist and manager, first carried back the observances of the Order, which had been previously conducted, according to the strictest ancient rules, into the principles of the earliest English Grand Lodge, and worked out the simple and valuable ritual called after his name, and which many working Lodges have received as their guide. .He founded also two hospitals, for the better description of invalids, who pay small sums for their nursing and diet. In 1811 he withdrew the Hamburg Grand Lodge from its unity with, and dependence upon, England.

In Frankfort-on-the-Main, the first Lodge of the Three Thistles (zu den drei Disteln) was founded in 1742, and in 1766 there was constituted from London, a Provincial Lodge for Franken and Upper and Lower Rhine. All these ceased after the death of G. M. Gogel, and a union was effectuated with the provincial Lodge in Wetzlar, for the founding the Mother Lodge of the *Eclectic Union* (des eclectischem Bundes,) which took for its motto, " Tolerance, and the removal of all Mysticism and Sectary-feeling." Of the two Lodges founded in Frankfort, by the Jews, one stands under English observance, the other under the G. O. of France.

In Austria, Freemasonry was first introduced in 1744, and strictly forbidden by Maria Theresa in 1764, because the G. M. had refused to communicate to her the secrets of the Order ; but on the representations of her husband, Franz I. of Luxemburg, again tolerated, and since 1st Dec. 1785, under certain conditions, acknowledged and protected by the liberal Joseph II. Grand Lodges were then formed at Wien and Prague.

Leopold II. (1790) and Franz II. renewed the interdictions, and the latter made a proposition, in 1794, to the Imperial diet at Regensburg, to prohibit the Order throughout Germany. This, however, as the deputies of Prussia, Hanover and Brunswick opposed the motion, did not pass. Since 1801, every one in the Austrian service must abjure the Order for ever.

We find the Order also early established in Bavaria, as a Lodge is said to have been established at Manheim (then a Bavarian city) as early as 1737. Later on, in 1766, a Scotch Lodge was constituted under the protection of Prince Frederick of Pfalz-Zweibrucken (Deux Ponts) by Frenchmen : under the title *Charles de l' Union :* from which proceeded, in 1778, *Charles of Unity* (Karl zur Einigkeit), as the Mother Lodge of working tabernacles (Bauhutten) at Landau and Kaiserslautern.

This Union came into great discredit from the abuse of its forms by the Illuminati. It was, with them, strictly prohibited the 2d March, 1784, by a severe edict, and the 16th August of the year following, entirely abolished and prohibited. His successor, the subsequent King Maximilian, prohibited in 1799; but when, in 1807, he received cession of the principalities of Anspach and Baireuth from Prussia, he permitted the continuance of the existing Lodges, but with the proviso that all persons in the service of the crown should abjure the Order or relinquish their places. And so it is at present ; but it is to be hoped that Louis, who has shown himself the warm friend and admirer of all the arts, will at length acknowledge the ROYAL* one. Freemasonry was planted in Baireuth as early as 1740, by the Margraf of Baireuth, who had been initiated by his brother-in-law, Frederic the Great, and whose sister he had married. The Order still flourishes there in a Grand Lodge *of the Sun* (zur Sonne), besides which there are Lodges in Nurnberg, Furth, Frankenthal, Hof, Regensburg (Ratisbon,) and Erlangen.

In Baden, after Manheim had been joined to her territory, the *Lodge of Unity* (zur Einigkeit), which had been closed by the Elector Karl Theodor in 1806, was not only re-opened by the Grand Duke, but also a G. O. erected under the G. M. Prince Karl von Isenburg.

In 1813 a prohibition was published against all secret societies, without exception, in consequence of which the Lodge at Manheim remained closed till 24th August, 1846, when it and another at Karlsruhe were again opened, 24th June, 1847, in consequence of a government authority.

In Wurtemberg some early-founded Lodges were at first tolerated, namely, *Karl of the Three Cedars* (zu den drei Cedern), but closed in 1784 by a government decree : but in 1836 again called to labor with the sanction of his present majesty.

In Hessen Cassel the Order had early, if not a *locus standi*, at least a permissive existence. The Landgraf Frederic was, in 1780, by the Great National Lodge of the United Netherlands, on account of his great services to them, chosen

their protector. Under the intrusive King Jerome, brother of Napoleon, a Grand Lodge of the kingdom of Westphalia was established in Cassel, dependent on the G. O. in France.

In Hessen Darmstadt, the Landgraf Ludwig VIII. endeavored by every means in his power to disseminate the Order in his dominions. Prince Ludwig George Karl was Supreme Grand Master of the Grand Lodge of Germany at Berlin, and co-founder of the *Philalethen*, in Paris.

In 1846 differences that arose on the Eclectic Order at Frankfort-on-the-Main, were the cause that three previous filials, *John the Evangelist of Unity* (Johannes der Evangelist zur Eintracht) at Darmstadt; *the United Friends* (die vereinigten Freunde), in Mainz ; and *Karl to the Rising Light* (Karl zum aufgehenden Lichte), in Frankfort-on-the-Main, formed a new Grand Lodge in Darmstadt ; *the Great-Orders-Lodge of Unity* (grosse Bundesloge zur Eintracht), over which the Grand Duke assumed the presidency.

In Brunswick the Order was located as early as 1744, when the Lodge of *the Crowned Column* (zur gekronten Saule) was founded, and it has remained ever since under the fostering auspices of her princes. Since 1770 this city was the seat of the direction of the strictest observance.

Frederic August, too, of Brunswick, Luneburg, deserved much credit from the Order ; and the Prince Maximilian Joseph Leopold, Master ot the Lodge *of the Upright Heart* (zum aufrichtigen Herzen), in Frankfort on the Oder, died in true Masonic manner, when, on the 27th April, 1785, he was drowned in an attempt to save the lives of a family of toll-collectors on the bridge, which had been broken down and destroyed by the ice and inundation of the river : this heroic action has been the theme for the pen of many of the best German poets, and the engravings representing the transaction are a favorite ornament in the houses of the Marks peasantry. A large and prosperous gymnasium, in Brunswick, is a striking proof of the activity of the Brethren there.

In Hanover, with the exception of the partially Catholic diocese of Hildesheim, whose bishops have from time to time brought into operation the papal bulls against the Order, it has enjoyed toleration and protection. The first meet- ings are said to have taken place as early as 1730. In 1755 one of the first Grand Lodges in Germany was established there from London, which still flour- ishes, and enjoyed the special protection of his late Majesty Ernest August (Duke of Cumberland), as their Grand Master.

In Mecklenburg-Schwerin the first Lodge was founded from Hamburg, in 1754, and for the sister dukedom Mecklenburg-Strelitz in 1777. The Grand Duke Karl Ludwig (1816) was an enthusiastic supporter of the Order. In Sch- werin there exists at present the Lodge *Harpocrates of the Morning Dawn* (Har- pocrates zur Morgenrothe); in New Bradenburg the Lodge of *the Peace Society* (zum Friedensbunde,) since 1815. In Luxemberg, since 1821, the Lodge *Blu- cher of the Wahlstatt*. In Oldenburg they have, since 1776, founded the Lodge of the *Golden Stag* (zum goldenen Hirsch); though that founded in 1752, called *Abel*, has fallen in. In Bernberg, there flourishes the Lodge *Alexius of Con- stancy* (zur Bestandigkeit) since 1817.

In Anhalt Dessau the Lodge at Zerbat is closed.

In the principalities of Reus we observe at present only a single Lodge founded in 1803, acknowledged independent, under the title *Archimedes of the Eternal Union* (zum ewigen Bunde.) It is very active and enjoys the protection of Henry XXII. Prince Reus von Planen, since 1828.

In Rudolstadt the Lodge of *the Standing Lion* (zum stehenden Lowen,) founded in 1785, is closed. For Waldeck a Lodge was opened in 1842, at Arolsen.

In Bremen the Lodge of *the Three Anchors* (zu den drei Ankern) was founded in 1744, and the Lodge of the Oilbranch (zum Oehlzweig) is still in activity. In Lubeck the Lodges of the *Cornucopia* (zum Fullhorn) and of the *Globe* (zur Weltkugel), labor incessantly since 1772 and 1778 respectively.

This is a succinct review of the Masonic beginnings and operations in Father-land, to a comparatively recent date; if it prove interesting to your readers, I should be able to follow it up for the following number, with some general remarks on the spirit actually animating the Lodges; with remarks on the ritual introduced by Schroder and its variations from what the Germans call the strict observance, which is in fact but according to the Constitution Book of the Grand Lodge of England. I shall also by that time have been able to receive the latest intelligence of the Scandinavian Lodges; and as I believe you have but very imperfect accounts of the existing and discontinued Lodges in Turkey, Spain, Portugal, and Italy, I will add some curious facts I have collected on the subject.

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*This was written before his abdication. It is feared his young successor is not sufficiently liberal to inspire hope.

You will observe that in every case of the name of a Lodge I have not only given a translation of its title, but also the German original, so that it may serve as a partial guide to any Brother searching out one of them on his travels.

Dear Sir and Brother, yours sincerely, G. W.

INTERESTING DISCOVERY AT JERUSALEM.

We take the following extract from a letter dated Jerusalem, 16th May, 1853, which cannot but be of great interest to the Craft:—

"I was spending a couple of days in Artas, the *hortus clusus* of the monks, and probably the 'garden enclosed' of the Canticles, when I was told there was a kind of tunnel under the pools of Solomon. I went and found one of the most interesting things that I have seen in my travels, and of which no one in Jerusalem appears to have heard. I mentioned it to the British Consul, who takes great interest in these matters, and to the Rev. Mr. Nicolayson, who has been here more than twenty years, and they have never heard of it.

"At the centre of the eastern side of the lowest of the three pools, there is an entrance nearly closed up; then follows a vaulted passage some fifty feet long, leading to a chamber about fifteen feet square and eight feet high, also vaulted; and from this there is a passage, also arched, under the pool, and intended to convey the water of a spring, or of the pool itself, into the aqueduct which leads to Jerusalem, and is now commonly attributed to Pontius Pilate. This arched passage is six feet high, and three or four feet wide. Each of the other two pools has a similar arched way, which has not been blocked up, and one of which I saw by descending, first, into the rectangular well.

"The great point of interest in this discovery is this: It has now been thought, for some years, that the opinion of the invention of the arch by the Romans has been too hastily adopted. The usual period assigned to the arch is about B. C. 600. We thought we discovered a contradiction of this idea in Egypt, but the present case is far more satisfactory. The whole of the long passage of fifty feet, the chamber fifteen feet square, the two doors and the passage under the pools in each case, *are true 'Roman' arches with a perfect key-stone.* Now as it has never been seriously doubted that Solomon built the pools ascribed to him, and to which he probably refers in Ecclesiastes ii. 6, the arch must, of course, have been well known about or before the time of the building of the first temple, B. C. 1012. The 'sealed fountain' which is near, has the same arch in several places; but this might have been Roman. But here the arched ways pass probably the whole distance under the pools, and are, therefore, at least, cœval with them, or were rather built before them, in order to convey the water down the valley 'to water therewith the wood that bringeth forth trees.'

"What I saw convinced me, at least, that the perfect key-stone Roman arch was in familiar use in the time of Solomon, or one thousand years before the Christian era."

James Cook Richmond.

EPISODES IN THE LIFE OF A FREEMASON.*

—— Sic me servavit Apollo.

It is not, perhaps, upon the whole, surprising, that those, who are unacquainted with the mysteries and privileges of the Masonic Order, should be so often found to express their incredulity of the advantages, which are commonly ascribed to an enrolment under the Banners of the Craft.

"There are thousands of men," says the sceptical unbeliever of the "outer world," "who pass through life prosperously enough, and who frequently outstrip their Masonic competitors for the good things of this world, without ever connecting themselves with this mysterious Fraternity; the watchword of the Order contains no charm against the stern decrees of fate; the gaunt shape of poverty and the ghastly gripe of disease are found as unrelenting persecutors of the Mason as they are of their uninitiated fellow-creatures: in short I can trace no benefit, either positive or otherwise, which can be claimed as the exclusive privilege of the Masonic body."

Undoubtedly, such home truths as these are not for a moment to be denied; the Mason shares alike the common lot of humanity with the rest of mankind, and neither claims nor desires any supernatural immunities; but, at the same time he well knows the privileges to which he is entitled, and there are but few among our Order, whose personal experience cannot at some period or other vouch for the benefits attaching to it.

It is not, however, by any means a necessary inference that these advantages must be patent to the world; on the contrary, most of them are necessarily unknown to mankind in general, and it is only by the narration of isolated facts that they can ever become matters of public notoriety.

With a view of recording some curious incidents connected with the Craft, which it is hoped may not prove uninteresting to the readers of the *Freemasons' Quarterly Magazine*, and which may perhaps seem to illustrate, for the non Masonic portion of the community, the position which has been laid down, as to some of the advantages to be derived from belonging to the Order, these pages have been sketched out by the author, as containing the history of facts which actually happened to a very dear friend and Brother, whose bright career was prematurely terminated in the very flower of his age, and whose memory will ever survive to gladden the recollection of years long passed away.

It was early in the summer of 18— that W.—— left the University of—— for the long vacation. He was about a year junior to myself, and was intending to present himself as a candidate for the honors of "Great-go" in the ensuing term. We had long been friends, and our admission into the Masonic Order on the same day served to cement, still more strongly, our mutual sentiments of regard. I had already arrived at the dignity of B. A., and was about to enter on my professional studies at the Temple. W—— too, had intended to become an aspirant for the wool-sack in the course of time, though his own personal predilections were never very strongly enlisted in favor of what he considered so "slow" a course of existence.

And here it may be observed, that from the time of W——'s first admission into Masonry, he was remarkable for the zeal and assiduity which he displayed in his Lodge: and his rapid advancement in the knowledge of his various duties soon pointed him out as a proper recipient for a high official position, to which he would have been appointed the year after his initiation, had he not brought his university career to so abrupt and sudden a termination.

The long vacation of the year 18— at length came to an end, and the bustle and animation of the commencement of a new term once more enlivened the streets and colleges of the university of ——. Frequent groups of undergraduates might be seen discussing the "sayings and doings" of the vacation; various were the stories of the different reading parties which had been dispersed throughout the country; numerous the speculations that A. was probably engaged to Miss B., and that Smith's attentions to Miss Brown were so very unequivocal as to provoke an impertinent inquiry from that highly respectable young lady's brother, as to what might be his ultimate intentions.

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*From the London Freemasons' Quarterly Magazine.

Then came a rigid scrutiny of the "Freshmen;" and sundry prophecies were hazarded as to the style and character, into which each would become gradually developed; some were put down as irretrievably "slow;" and fit for nothing but the reading set, while others were booked to become noted in some of the "faster" and more dashing accomplishments of undergraduate life.

But amidst all this interchange of academic chit-chat, there was an universal inquiry as to what had become of W——; he had not appeared in his usual place in chapel, his seat in hall was vacant, and nobody appeared able to explain his absence.

Some few months passed away, and early in the spring of the following year I received a letter from W——, telling me of his arrival in England, and expressing a strong wish to meet me in London in the course of a few days. My pleasure on receiving this welcome intelligence may be more easily conceived than described, and my reader's imagination must picture to himself the happy meeting of two old and cordial friends, after so long and mysterious a separation.

We had dined together, and discussed various topics of mutual interest; after which, W—— intimated his intention of relating to me his history of the last few months: accordingly the fire was poked, another bottle of claret was produced, and W—— proceeded to commence his story, which I shall set before my readers as nearly as possible in his own words:—

"You know," said he, "that it was my intention to have taken my degree last October term, and afterwards commence my studies for the bar: well, the more I thought of this, and the nearer the time approached when my destiny in life was to be irrevocably fixed, the stronger became my distaste for so confined and sedentary an occupation, and the more desperate were my resolves to break the fetters, which bound me to England, and seek elsewhere a fortune more congenial to my natural taste.

"I had always a *penchant* for the army, but my age, if there were no other reason, would have precluded me from obtaining a commission in the British service. To enlist in the ranks *here* went a little against the grain, and so I turned my eyes to a foreign service, where I knew that every officer must serve for a time as a private soldier; and where by so doing, therefore, I should only be acting in accordance with the custom of the country. Next to British troops, I conceived the Austrian army to be the finest in Europe: I am, as you remember, a very fair hand at German, and all things considered, I made up my mind, rashly or not I will leave you to determine, to give up my fellowship, resign the goose-quill, and adopt the sword as my professional emblem.

"But how was this military manœuvre to be accomplished? I was quite sure such a scheme would not be tolerated for a moment by my family, and if I did not wish to be forbidden at the very outset of my career, I well knew secrecy and silence were necessary elements of its success. Accordingly I laid my plans, kept my own counsel, and remained quietly at home till the end of the vacation. And here I must confess to you, my good friend, that it was not without a blush I constrained myself to adopt a course, which savoured but too strongly of a determined and intentional deception. I quitted my father's house, ostensibly to return to college, while I fully intended all the time to make as quickly as possible for Dover, *en route* to Paris and Vienna.

"In so doing, I should doubtless have incurred a pretty sharp rebuke from any rigid moralist, who might have been at my elbow, and perhaps I should have deserved it; but what was to be done? Had I breathed a syllable of my plan, it must have failed, and I was determined at all hazards to make the attempt; so I strained my conscience, tried to believe that my end was a good one, and hoped that it would justify the means I was using; a seductive species of philosophy, you will say, but so suitable to my position at that time, that I did not care to dispute its truth.

"Well, there I was then, a truant adventurer, about to seek my fortune in a foreign country, little regretting, it must be acknowledged, the classical haunts I was quitting for ever, and eager only to embrace in some way or other the visions of military glory, in which I had so often indulged.

"My first halt was at Paris, where I intended to remain a few days, for the purpose of making some necessary arrangements for the furtherance of my plan.

"I dare say you remember that, in your undergraduate days, your pockets were generally better filled at the beginning than at the end of a term: but although I could have stood a respectable siege from university 'duns,' I was scarcely in a condition to enter on a campaign, which might last for some months, without the assistance of additional supplies. I had all my baggage with me; and, amongst other things, my Cremona violin, which you have so often listened to in my rooms at ——. This was the most valuable piece of property I possessed, and moreover was the gift of a very kind uncle; which of course, in my eyes, much enhanced its intrinsic worth. Still there was no other alternative—'*necessitas non habet legem*'—and I reluctantly determined on selling my favorite instrument. Accordingly I started in search of such shops as I could find, where my poor Cremona was likely to meet with a purchaser; and tried to drive many a bargain without success. I was too well aware of the value of my violin to let it go for any very inadequate price; and as my immediate necessities were not urgent, I waited a day or two in hopes of some better fortune turning up. And, as you will presently learn, I was more successful in this respect than the redoubtable Micawber.

"Now, you must know, that at this part of my story commences a new chain of circumstances, which will probably invest it with a greater interest for you, as we are Brother Masons, and you will be naturally glad to find of how great service to me has been my connection with the Craft since I left England in the autumn.

"It is singular that I did not think of Masonry before, as a probable means of assistance in my difficulties, and that it was only by accident, as it were, that I availed myself of the benefits of the Fraternity. However, on the third day after my arrival in Paris, I shaped out a new course, and determined to drive into some of those singularly uninviting-looking streets situated on the island, which is called by Parisians *L'Ile de la Cite;* and in the centre of which the cathedral of Notre Dame rises with its twin towers, as though it would divert the mind of the passenger from the grovelling scene around him to thoughts of a higher and holier flight.

"I had passed through two very narrow, dirty streets, and come to a sharp angle, where the words *Rue des vieux Coquins* were written up in bold and legible characters. Indeed, thought I to myself, this must be a strange neighborhood,—the street of old rascals;—but I had nothing of any value with me, and not being of a very nervous temperament, I turned the corner, and walked leisurely along the *Rue des vieux Coquins.*

"To judge from the nature of the trade, which seemed to thrive with the greatest vigor in this strange locality, the inhabitants were principally of the Hebrew faith; and the strongly marked lineaments of a few dirty faces that presented themselves to my notice, bore unmistakeable testimony of belonging to the proscribed race. Old clothes, second-hand books, and those miscellaneous wares which in England are characterised as 'marine stores,' formed the staple commercial articles of the streets; whilst two or three establishments, known in Paris as *Monts de Piete*, showed that the Parisians were on as familiar terms with their 'aunte' as the Londoners are frequently supposed to be with their 'uncle."[*] Nothing, however, seemed to promise much chance of a dealer, who would bid for my Cremona; and I was just going to turn out of the *Vieux Coquins*, when my attention was arrested by observing, in one of the miscellaneous depots which I have mentioned, a number of violins and other musical instruments disposed for sale. An elderly man, with a remarkably fine beard, a red Turkish cap, and a decidedly handsome set of features, was standing at the door, as though he were on the look-out for customers. I saluted him, and inquired if he were the proprietor of the shop, on which he begged me to enter, and demanded in what way he could serve me.

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[*] The slang expression used in England to denote that an article has been pawned, viz., such and such a thing is "*is at my uncle's*," has a corresponding phrase amongst the French, who say of a thing that is pledged, that it is "*chez ma tante*."

"I told him briefly what I wanted, described my violin to him, and asked if he were disposed to deal. A discussion then took place as to the value of my instrument; and I was proposing to bring it to my Hebrew friend for inspection, when our conversation was interrupted by the entrance of a well-dressed middle aged man, apparently well known to the Jew, who soon left me in the lurch, and paid the most obsequious attention to the stranger.

"As they were conversing together for some minutes, I had leisure to observe the new comer with attention. He had evidently a taste for jewelery; and, besides, the full complement of rings and chains, he wore a large bunch of 'charms,' which would have been sufficient to protect a whole nation against all the evil influences that ever assailed humanity. Conspicuous among these was our well known emblem of the Square and Compasses. Ah! thought I, this man is probably a Brother Mason; and as he seems on such good terms with the Jew, he may be of use to me in striking my bargain; at all events there is no harm in making myself known as a member of the Craft. Accordingly, I took an opportunity of signalling the stranger, who immediately responded, took off his hat, and approached to address me.

"Although my French is tolerably good, he had no difficulty in discovering that I was a foreigner; and after some indifferent remarks, I explained to him the object of my visit to the *Rue des vieux Coquins*. 'Stay,' said he, 'I have but a word more to say to the merchant, and then if you will favor me with your company a little way, we will talk the matter over.' I at once assented; and we were soon walking arm in arm towards the Point d'Austerlitz.

"My new friend informed me that the Hebrew merchant was a well-known character among musicians in Paris; and though not wholly indifferent to the profits of his trade, he was generally considered a pretty fair dealer for a Jew. I must not, however, weary you with too many details. Suffice it to say, that I discovered before long that I had made the acquaintance of M. L——, the most celebrated violinist in Europe. He requested to see my Cremona, which he praised exceedingly, and begged of me not to think of selling it in the *Rue des vieux Coquins*, where, he said, I could not hope to obtain any thing like its real value, concluding by making me a very handsome offer, which I was only too glad to accept.

"M. L—— invited me to his house, where I experienced the most courteous hospitality; and I had every reason to congratulate myself on having formed so agreeable an acquaintance. Amongst other kind offices, he introduced me to his Lodge, where I had an opportunity of seeing the working of French Masonry.

"I was to have accompanied him to the Grand Orient, but there was no meeting held during my stay in Paris.

"My friend was a very ardent Brother, and was full of anecdotes connected with the Craft. One occurs to me at this moment, which is but little known, and is rather interesting.

"Masonic Lodges have, as you know, been often turned to political purposes in France, and about the year 1807, they attracted some attention in this respect; one in particular, which was chiefly composed *ouvriers*, was supposed to harbor designs against the emperor. Napoleon was himself a Mason, having been initiated at Malta, when he was on his Egyptian expedition; accordingly he determined to attend the suspected Lodge *incog.* to see if he could detect any treasonable proceedings. He went, accompanied by two military Brethren, gained admittance, and remained nearly an hour without being recognized; but so convinced was he of the falsehood of the practices attributed to this Lodge, that he ever afterwards looked upon Masons as among the most faithful of his subjects.

"I was now anxious to quit Paris, and proceed as quickly as possible to Vienna. I parted from my friend M. L—— with great regret, and soon found myself alone again on the wide world of adventure.

"I took the route by Munich, where I remained a day or two for the sake of the pictures, which I enjoyed exceedingly; and thence I journeyed direct to the Austrian capital. My first object on arriving was to make inquiries as to the necessary steps to be taken in order to enter into the military service of the emperor; and I soon found that it was no such easy matter as I had anticipated. It appears, that although every officer is obliged to serve in the ranks for a certain time, he is nevertheless appointed as a 'cadet;' and while doing duty as a private soldier, he is admitted to the society of the officers, and is in no way considered in the same light as the ordinary private of the regiment.

"My dreams of ambition were somewhat damped on learning this. I might certainly, by extraordinary good fortune and almost super-human merit, rise from the ranks to become a general, but I had no wish to risk my chance of being an officer on so frail a security, and so the only thing to be done was to get myself appointed as a 'cadet.' A foreigner without friends, in a strange city, did not seem, according to the usual scale of probabilities, a very likely person to receive any such mark of favor, and I could hardly expect to find in Vienna so kind a friend as I had met in Paris; besides, any thought of deriving assistance again from Masonry was out of the question, as I well knew that the Craft is every where proscribed throughout the Austrian empire.

"Here, then, was what the Yankees call a 'fix,' and the question was how to get out of it?

"After I had been some short time at Vienna, I wrote a letter to my father, telling him of all I had done, and what I wished to do, begging his forgiveness of the past, and requesting his sanction and assistance for my future plans. It was some time before I received any reply, owing, I believe, to some irregularity in the postal arrangements.

"During this period of suspense and anxiety, I was certainly far from comfortable, and as the time wore on, and my resources were gradually becoming more and more scanty, I began to form desperate resolutions of entering the army as a common soldier, and recklessly bearing all the inconveniences which such a position would have entailed upon me in a variety of ways. A month passed; six weeks elapsed, and no tidings reached me from home; when one morning I received an intimation from the police authorities, that unless I could give a satisfactory reference to some banker or other respectable person in the city, I must quit Vienna in twentyfour hours.

"This was a worse 'fix' than all, and having nobody else to confide my troubles to, I made a confidant of 'mine host.' The worthy man seemed much distressed at my position, and had evidently the will, though not, as I imagined, the power to help me. By one of those unaccountable impulses to which we are all liable, it suddenly came into my mind that this man might be a Mason. Drowning men catch at straws; this was my last hope, and it proved not to be a vain one. My landlord was a Brother; as soon as he discovered the ties of Fraternity by which we were connected, he began to hug me in the German fashion, and displayed the most vehement tokens of delight. I was soon in possession of a satisfactory reference, and was thus enabled to remain at Vienna until I received intelligence from home.

"But then came another difficulty; my funds were all but exhausted, and I was obliged to confess this state of things to mine host. He said I might make myself perfectly easy on that score, as he was quite ready to make me any advances in his power, whilst I was waiting for my supplies from England.

"This was indeed a truly Masonic offer, and under the circumstances I thought I could not do better than accept it in the same spirit in which it was made. In course of time, the long-wished for despatches arrived, containing amongst other things some letters of introduction, of which I availed myself immediately.

"I cannot describe to you the kind terms in which my father's letter was written; it is enough to say that he fully consented to my wishes, and begged me to take no rash steps, as he had already obtained such interest for me as would ensure me a cadetship in one of the crack regiments of cavalry. This was beyond all my expectations, and in conformity with the urgent wishes of my father, I soon made my plans to return to England in order to take leave of my friends and make some necessary arrangements before taking my final departure.

"I repaid the loan to my landlord, at the same time telling him I could never repay his kindness, which I valued all the more, as being conferred upon an unknown foreigner.

"We parted with the warmest passions of mutual regard, and I hope I shall never live to see the day when I shall forget the large debt of gratitude which I owe to Brother Bertram of Vienna. And now a very few words will suffice to finish my story. I arrived in England about ten days ago. I have seen my family, and I am now come to town on business. I shall remain about another month, and then I start to join my regiment.

"I have spun you a long yarn, as the sailors say, but at all events you have learned from it that there are some advantages in being a Freemason.

[ORIGINAL.]

PRAYER.

BY BROTHER DAVID BARKER.

A MATCHLESS, telegraphic wire
To every saint is freely given,
O'er which the Prayer, the heart's desire,
Is quickly sent from earth to heaven.

There is a bank beneath God's throne
Where Christians' choicest treasures are,—
Before deposites can be drawn
The draft must be endorsed by Prayer.

There is a well where FAITH must drink,
And Prayer that well descends and dips
For Faith, who stands upon the brink,
And holds the goblet to her lips.

Humanity, so prone to err,
When violating nature's laws,
Engages Prayer as Barrister,
Who freely advocates her cause.

Secure by lock, and bolt and bar,
To yonder mansion in the skies,
And nothing but the key of Prayer
Can ope those gates of Paradise.

MASONIC CORRESPONDENCE.

Killingly, Ct., July 27, 1853.

BR. MOORE—DEAR SIR—Moriah Lodge, No. 15, formerly located at Canterbury in this State, petitioned the Grand Lodge at its session in May last, to restore the Charter which was forfeited by said Lodge in the time that "tried men's souls." The old Charter not being found, the Grand Master has granted a Dispensation, to work under, until the meeting of the Grand Lodge in May next.

The Brethren met on the 16th day of June last, and organized by choosing the following Brothers as the officers :—

Isaac H Coe, W. M.; O. P. Jacobs, S. W.; Esquire B. Miller, J. W.; Horatio Webb, Treasurer; Mowry Amsbury, Secretary; Frederic P. Coe, S. D.; Hiram I. Fisk, J. D.; William A. Spooner and Henry D. Jones, Stewards; Welcome Miller, Tyler. The old record bears date Aug. 9, 1790; and it was for many years the only Lodge in Windham County, and according to the records, one of the best working Lodges in the State. With the help of a few Apprentices who are knocking at our door, and with our own endeavors, we are determined to make it as useful and influential as in its palmiest days.

Moriah Lodge is now located at the flourishing village of Danielsonville, in Killingly, Windham County, Conn. Yours, Fraternally,

M. A.

Lima, June 26, 1853.

"FREEMASONRY is prospering in Peru. In Lima, there are several symbolic Lodges,—a H. R. A. Chapter, a Lodge of Perfection, a Chapter of Rose Croix, a Consistory—and a Supreme Council of the 33d. The Grand Lodge of Peru also meets regularly in Lima—I feel quite delighted to find such regularity and symptoms of progress. I am head and ears into it already, and begin to fancy I could not exist without a "Masonic talk"—my very imperfect knowledge of the Spanish pulls me up now and then *rather roughly* tho'. I have the honor to sign myself now S. G. I. G. H. E. 33d, and in order that an official correspondence may be kept up during my residence here, with the Council of 33d assembling in Boston U. States, I should be delighted to receive the appointment of representative, at the Council of Peru, meeting *regularly*, here in Lima. I know that the presentation of credentials from your Council to that effect, would be received and accredited with a considerable degree of pleasure—I have written to England expressing the same wish and I doubt not it will be acceded to readily. The Council of Peru will then become known and in full correspondence with the two leading ones, and lose the isolated position which it now has. This is a matter of much importance; the intercourse between Peru and the U. States and England is very great and increasing. As I have before hinted, my Spanish will not yet permit me to give you a fitting report of the rites and ceremonies as practised here, or a digest of their regulations and constitutions. This must therefore be postponed for a short time, till by patience and perseverance, I have overcome the difficulty.

Fraternally yours,

R. H. HARTLEY."

MASONIC CHIT CHAT.

R. AND S. DEGREES. We have so often spoken of these degrees, that it is with reluctance we refer to them again. It will be seen, however, by reference to a preceding page, that they are to come up before the Gen. G. Chapter,—with what propriety is not readily seen. Our own opinion has been that they should be left to the exclusive government of Grand Councils of the degrees. They are and have been for many years, so governed in many of the States, and it may be difficult to change this disposition of them. It has been suggested that it might be wise to incorporate them into the Royal Arch system, and make them part of the regular work of the Chapters, perhaps to the exclusion of the P. and M. E. M. degrees; the former as belonging to the Grand Lodges and the latter as an incumbrance and a bar to a free intercourse with foreign Chapters and Companions. The subject however is not without its difficulties. But one thing is certain, and that is, that there should be no clashing of jurisdictions among the various branches, if we desire to secure the peace and prosperity of the Order in the country. The lines of each must be well defined and respected or confusion and discord will certainly follow. If it shall appear that the Gen. Grand Chapter has any authority over these degrees, we trust it will exercise it promptly and efficiently. On the other hand, if it has none, then we trust it will say so, and leave the matter to regulate itself. Any disposition of them would be preferable to the present contention.

☞To our correspondent at Alexandria, we answer—1. A majority may expell. 2. Every member should be required to vote. If any are excused, the delinquent has the benefit of their presence in the count. 3. Actual members only can vote. 4. The accuser ought not to vote.

☞We are indebted to the Messrs. Reynolds & Co., Booksellers of this city, for a copy of the "Powers and Duties of Woman, by Horace Mann,"—being two lectures delivered by the author some year or two since. They are written with great power and may be read with great advantage by both sexes.

☞Br. Samuel Pearce of Hillsboro, N. C. is an authorized agent for this Magazine and the Trestle-Board, in North Carolina.

MASONRY IN NEW YORK—We have received a copy of a Circular just issued by the efficient Dep. Grand Master of N York, Br. J. D. EVANS, from which we learn that *H C. Atwood* and his followers have revived the old spurious "*St. John's Grand Lodge*" The Circular cautions the Fraternity of the country against the following illegal organizations, now existing in the city of New York:—1. St. John's Grand Lodge. 2. Lodges instituted by H. C. Atwood. 3. Delta Lodge, No 242. 4. Lodges chartered by the G. L. of Hamburg. 5. Phillips G. Lodge. We shall give the Circular in our next.

DISPENSATIONS. A correspondent in Louisiana, asks, whether any Grand Lodge in this country, "has the *inherent* right" to require *seven* petitioners for a Dispensation for a new Lodge? The power is not *inherent*. It is now, however, of universal practice. The regulation is given in the English Constitutions in the following words:—"Every application for a warrant to hold a new Lodge must be by petition to the G. Master, signed by at least *seven* regularly registered Masons." We presume this will answer our correspondent's purpose.

☞We are not certain whether we ever answered the inquiry of our correspondent at Vienna, Ala. or not. Our intention was to do so in a private note on its receipt in June, but may have neglected it, in a multitude of similar cases. At all events, nothing further can be done in the matter, unless charges are regularly preferred against one of the parties, except to present the case officially before the Grand Lodge.

NEW VOLUME.—A new volume (13th) of this Magazine, will begin on the 1st of November, affording a favorable opportunity for Brethren, who are not now subscribers, to enter their names as such.

☞To the inquiry of our correspondent at Young's Cross Roads, we answer, that, in our judgment, the members of the Lodge were perfectly right, in the absence of the M and Wardens, to go home. Let them look to their officers in future.

☞In answer to the inquiry of our correspondent at Grenada, Miss., we reply, that the ceremony of laying the corner-stone of a public building, should be performed by the Grand Master in person, or by his representative, duly authorized and commissioned for the purpose.

☞Several Obituary notices are necessarily deferred until next month.

THE
FREEMASONS'
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THE DISCIPLINARY POWERS OF A LODGE.

AN intelligent correspondent in a distant State, proposes the following inquiry:—

> "Is it competent for a Lodge to discipline a member and punish him by suspension or expulsion, (subject in the latter case to the confirmation of the Grand Lodge,) for any crime or offence, unless it be a wrong done to some individual Mason or body of Masons?"

A Lodge possesses ample and plenary powers not only to enforce obedience to its own regulations and the general laws of Masonry, but to protect its interests and character against the withering influences of immoral and vicious members. It not merely possesses this power, in its full extent, but it is wanting in self-respect and a proper regard for its own safety, as well as in faithfulness to its Grand Lodge, whenever it fails, on any fit occasion, to exercise it promptly and efficiently.

"A Mason is obliged, by his tenure, to obey the moral law." This is the language of one of the earliest regulations of Masonry. It embodies the first principle—the corner-stone of the Institution. It lies at its foundation. Remove it, and the superstructure falls to the ground, a mass of worthless ruins. Remove it, and you convert the Masonic Lodge into a den of thieves,—a receptacle for the vile and vicious,—a resort for the drunkard and the blasphemer. Nay, more than this. You drive Masonry to the necessity of becoming the endorser of the character of the depraved and worthless, who may gain access within its sacred retreats; or you reduce Masonry to the level and companionship of vice. No! Our old grey-headed Institution has enough to sorrow for in the character of its members; but thank God, it has no such principle as this to answer for. Its precepts are true and holy, whatever the lives of its members may be. Disbelievers in the divine mission of our Saviour would be no more out of place as communicants in a Christian church, than are immoral men in a Masonic Lodge. If a belief in the Son of God be the tenure of Christianity, so obedience to the "moral law" is the condition on which every Mason holds his Masonry. A violation of this condition is as sufficient cause for expulsion from the Lodge, as his avowal of infidelity would be for his exclusion from the Christian communion. His immorality vitiates the tenure by which he holds his Masonry, the condition on which he received it, and on which alone he can rightfully claim or be permitted to enjoy its benefits or participate in its ceremonies.

Our correspondent, who is a Mason of forty years standing, and one of the most intelligent Past Grand Masters in the country,—a devoted Brother, startled by new doctrines,—says:—"I have always supposed that a Lodge possessed the power to punish by suspension or expulsion, any incorrigible offending member, for any violation of the "moral law," as laid down in that "Holy Book" which always lies open upon our altar, and which, according to my Masonic teaching, is our moral and spiritual Trestle-Board, given us by the Grand Master of the universe as the rule and guide of our faith and practice."

Our Brother is right in his supposition. The Lodge *does* possess the power. No intelligent Mason will risk his reputation in assuming the contrary. The teachings and practices of the Institution from remote times, and in all countries, and under all circumstances, confirm and establish the truth of his conviction. Does he need authorities to sustain him—we refer him to the whole history of the Order,—to every printed page on its principles and laws, ever dictated by an honest and intelligent mind,—to its entire code of rules and regulations, constitutions and charges,—to its ritual; and above all, to the teachings of the "great light" which is continually shining within the walls of its Lodges, as the fountain of its principles, and the rule of its practices. If he can find nothing here to justify the profane in his profanity, the drunkard in his intemperance, or the libertine in his licentiousness, then he has a sufficient warrant to denounce such practices as unmasonic, and to hold the Brother addicted to them, amenable to his Lodge for a breach of the obligations imposed "by his tenure, to obey the moral law."

That was a strange hallucination of the mind, which suggested the thought, as indicated by the inquiry of our correspondent, that a Mason can live in open violation of the moral and civil law, and yet continue to hold his Masonic relations, on the plea that no wrong is done to an "individual Mason or a body of Masons." Neither the law nor the principles of Masonry recognize any such distinction. It is a principle adapted only to the necessities and the conditions of pirates and robbers. Our Brother might well be startled when he heard it ringing in his ears. If the thought is seriously entertained by any Mason living, we adjure him to abandon it at once, or to abandon his Masonry forever. Such a principle is not only in derogation of all Masonic teachings, but it is an outrage on his personal character as a Mason, of so gross a nature, that it cannot long escape the official notice of his Lodge. The influence of such a sentiment, whether avowed in the hearing of younger Brethren in the tyled recesses of the Lodge, or in the open streets, is too demoralizing in its tendencies, and too dangerous in its consequences on the character of the whole Institution, to be permitted to pass unnoticed and unrebuked, by any Lodge, Grand or Subordinate, entertaining a proper respect for its own character and rightly appreciating its position and relations to the Fraternity at large.

In view of this and other cases almost as remarkable, which are constantly being presented to our notice, we may be permitted to say, in conclusion, that strange doctrines and practices are rapidly finding access to our Lodges, and obtaining credence among our younger and otherwise intelligent Brethren, to the utter subversion of the true principles and wholesome precepts of genuine Masonry. We will not stop now to inquire particularly into the cause of this, though we think it may be easily traced. It is sufficient for our present purpose, to caution our younger Brethren against adopting as true every plausible theory, whether in practice or discipline, that may chance to fall under their eyes. "All is not gold that glistens," and we are told that since the days of the Apostles the land has been full of "false teachers." Above all things, let them avoid itinerant lecturers and pedlars of flashy Masonic literature of every description, if they desire to become intelligent and useful members of the Fraternity, or if they would understand its principles and realize its benefits. There are reliable teachers and books enough at their command, without resorting to vagrants or works of doubtful authority, for instruction. Most young Masons are ambitious to learn and should be encouraged. Some are ambitious to *teach* before they have learned. Such will never become safe or reliable guides, though they may attain to high position and some distinction among their Brethren. Like all other branches of learning and science, Masonry, to be understood and appreciated, must be studied. This requires time, as well as facilities. A knowledge of the subject cannot be acquired in a day or a year. The technicalities of the ritual may be learned, but the ritual is only the alphabet; and, unfortunately, that is too often but imperfectly taught. Even in this important respect, many intelligent Brethren are too ready to adopt the vagaries of ignorance, and to follow the lead of inexperienced and incompetent guides.

SUSPENSION OF BY-LAWS.

A CORRESPONDENT at Fairhaven, Conn., writes us, that in June, his Lodge was closed until its regular meeting in September, making no provision for special meetings. He thinks this was not lawfully done, and asks our opinion on the following statement of the facts :

At the meeting in June, there were present seven members only, out of about ninety belonging to the Lodge. A motion was made to suspend the July and August meetings. After discussion the W. M. put the question, when four members voted in the affirmative, one in the negative, and two did not vote at all. He gives the following sections from the By-Laws :—

1. "The stated communications of the Lodge shall be on the first and third Tuesdays of every month.

2. "When any alteration of these By-Laws is proposed, the proposition shall not be acted on until the next regular communication ; when such proposed alteration may be made, by a vote of two-thirds of the members present.

3. "No article of these By-Laws shall be dispensed with, except by a vote of two-thirds of the members present."

On the foregoing statement and extracts from the By-Laws of the Lodge, he predicates the following interrogatories :—

1. Is not the vote, dispensing with the July and August meetings, an alteration or amendment of the By-Laws, requiring a previous proposition ?

2. Was the vote passed in conformity with the third section of the By-Laws ?

3. Is said third section in agreement with Masonic usage ? If so, what security have we against members whose friendly attachments, or ardent desire to carry a cherished measure, may lead them to take advantage of a thinly attended meeting ?

4. Can the doings of the special meetings, held since the adjournment in June, be properly entered in the minutes, and if so, how will they read in connection with the sections, as given above, from the By-Laws ?

5. Can a vote adopted at a regular meeting be reconsidered at a special meeting ?

6. Is it proper for a Lodge to suspend its regular meetings, and hold special meetings in the interim ?

1. The vote dispensing with the July and August meetings was a temporary suspension of the By-Laws, as provided for by the third section, and not such a permanent alteration or amendment as is contemplated by the second section. The distinction is sufficiently marked in the By-Laws, and if the rule was complied with, the proceeding was regular. The difficulty lies in giving to two-thirds of the members who may happen to be present at a thinly attended meeting, the power to effect, by a temporary suspension of a regulation, what they might not be able to accomplish were a permanent alteration of the By-Laws rendered necessary for the purpose. We shall have occasion to refer to this point again.

2. A vote of two-thirds of the members present was required to suspend the By-Law fixing the stated meetings of the Lodge. The records give seven as the whole number of members present, and four as the number voting in the affirmative. As four are not two-thirds of seven, the vote was lost, and the July and August meetings should have been held as required by the By-Laws. That but five of the seven members voted, does not affect the result. "He who is not for me is against me." The third section declares, that "no article of the By-Laws shall be dispensed with, except by a vote of two-thirds of the members *present*"—not by two-thirds of the votes cast. Seven members were present ; and as no one of them could conveniently be cut up into fractions, it required five whole votes to decide the question affirmatively. These were not given.

3. Our opinion on this point is, that the power to suspend a By-Law of a Lodge, resides in the Grand Master, and, in certain cases, in his Deputy ; but nowhere else, unless otherwise determined by the Grand Lodge. It is a high power, and in irresponsible and injudicious hands, may be used to disastrous effect. We know very well that the exercise of it is sometimes assumed by the Lodges ; but this neither confirms the propriety nor the legality of the proceeding. Lodges, from the want of proper information, or careful consideration, not unfrequently assume the exercise of powers which are not strictly within the range of their authority and duties. Such assumptions are to be regretted, though no immediate evil may result from them. They establish bad precedents, and lead to diversity of practice. They do more than this. They not only afford a reason in which the designing may attempt to seek justification for his wrong-doing, but they mislead others, whose only desire it is to do right. A Lodge possesses general and specific powers. The latter, at least, should be clearly defined in its by-laws, subject to the approval of the Grand Lodge, by whose authority alone it exists. When so approved, the by-laws should not be changed but with the approbation and consent of the approving body. This is the practice in many of the States, and as a conservative rule, is worthy of general adoption. It gives permanency to the regulations of the Lodge, and security and regularity to its proceedings. Under such a restriction, the danger of hasty amendments and changes is of course

avoided, as no alterations can become effective until they receive the sanction of the approving power. The inquiry of our correspondent is pertinent. If the By-Laws may be suspended at the pleasure of a majority or two-thirds of the members present, the absent members have no security whatever that the Lodge may not be disbanded, and its property disposed of at any moment, or that its affairs may not be so mismanaged, by a small number, as to involve all the members in unpleasant or discreditable consequences. The practice is not consonant with Masonic usage, nor is it a safe one. We think our Brethren in Connecticut would find it more to their security as a Lodge, and to their individual satisfaction, to abandon it.

4. The Secretary would certainly be guilty of a culpable neglect of duty, if he were to omit to record the doings of any meeting of the Lodge, called by authority of the Master. With the question of the legality of the meeting he has nothing to do, in his official capacity. His business is to keep a faithful record of all that is done in the Lodge, proper to be recorded. The Grand Lodge will look after the rest, if invited to do so. But our correspondent has misconceived the powers of the Master. We have already said that a Lodge possesses general as well as particular powers. This is also true of the Master; and one of his general powers is, to call special meetings of his Lodge, whenever in the exercise of his own judgment, he may think the interests of his Lodge require them. With the exercise of this power no special regulation of the Lodge can interfere. If the Master abuse it the remedy is to be sought for elsewhere. With this explanation, we think our correspondent will find no particular difficulty in reconciling the course of the Master with the By-Laws of his Lodge.

5. No other business can be transacted at a special meeting, than that for which the Lodge is particularly called together. A vote, therefore, adopted at a regular meeting, cannot be reconsidered at a special meeting. We have so recently considered this subject in our pages, that we need not pursue it further.

6. Nothing is more common than for Lodges to suspend their regular meetings during two or three of the warm summer months, leaving the Master in the interim to exercise his privilege of calling special meetings, should occasion render them necessary. But for this purpose provision is usually made in the By-Laws,—the absence of which in those of the Lodge with which our correspondent is affiliated, has led to the difficulty of which he complains. We have little doubt that if he would propose such a provision as a substitute for the third section as it now stands, his Brethren would readily adopt it; and we entertain as little doubt that the By-Laws would be greatly improved by the change.

MASONRY IN NEW YORK.

Agreeably to promise given in our last, we lay the following Circular before our readers. It presents a melancholy picture of the condition of Masonry in our sister State. Less than three years ago, we were all rejoicing and exchanging congratulations that the differences which for more than ten years had destroyed the harmony and alienated the feelings of the Brethren in New York,—to the deep reproach of the whole Fraternity of the country,—had at length been amicably reconciled and buried in a common "union" of brotherly-love. But, alas! the evil-spirit, whose motto is "reign or ruin," has again broken his chains and resumed the sword of open rebellion. He stands erect in the foreground of the "picture," and none need mistake him, or his purposes.

It is true that hopes which were fondly cherished have been disappointed, and fair promises blasted, by recent occurrences, as exhibited in the Circular. It is also true that Masonry in New York has been thrown into a position such as to render it difficult to discriminate between that which is pure and that which is corrupt. But we doubt whether this state of things, bad as it appears and discreditable as it is, in view of the antecedents, is to be regretted. It places again in the hands of the G. Lodge of New York, the power to relieve itself of a cancerous evil that was eating out its vitals and spreading disease all over its whole body. If, then, it rightfully improve its present opportunity, and thoroughly purge itself of its impurities, without stint or measure, fear or favor, it cannot fail, with due attention to the future, to restore itself to health and vigor. But there must be no temporizing policy—no such farcical treatment of the disease as is indicated by the resolutions in the Circular given below. The case requires a more vigorous treatment, and must be met with a bolder hand.

It is a remarkable circumstance,—indicative of the existence of a power behind the curtain, almost paralizing in its brazen effrontery,—that the Grand Lodge, with the fact looking it full in the face, that members of its own body, in defiance of all law and obligation, had openly established and proclaimed the existence of clandestine Lodges within its jurisdiction, should have deemed it a sufficient vindication of its own integrity and prerogatives, to simply interdict all intercourse with the Lodges so established! Not one word of censure is uttered against the authors of this nefarious movement! So far as they are concerned, all is passed over in inexplicable silence! They are left in the full enjoyment of their Masonic privileges, with the right to enter any regular Lodge under their jurisdiction, or in the country! How this matter is to be explained we know not. But we apprehend that if such a policy is to obtain, the

Grand Lodges in other States will feel the necessity of protecting themselves.

We have seen it stated in a quarter entitled to credit, that the leading spirit in this new schism, was allowed to withdraw his *allegiance* as well as his official connection with the Grand Lodge. If this be so, it is a proceeding which we confess not to understand. The object of the party was, undoubtedly, to place himself beyond the jurisdiction of his Grand Lodge; and if that body possessed the power so to free him from his responsibilities, he has effected his purpose. But it possessed no such power.

We are happy to see that our Brother, the Dep. Grand Master, has taken a better and more manly view of his own duties in the case, and that he is employing his whole power with a commendable vigor and discretion. But unless he is fortunate enough to infuse a portion of his own spirit into his Grand Lodge, his efforts can avail but little:—

Office of the Deputy G. Master of the G. Lodge of }
Free and Accepted Masons of the State of New York. }

To the Master, Wardens and Brethren of the respective Lodges, and to the Fraternity generally throughout the State of New York:—

BRETHREN:—In consequence of the temporary absence of our Grand Master from this State, and the condition of affairs in this part of our jurisdiction requiring immediate action, I find it necessary to issue this communication.

Since the close of our June communication, certain persons who were members of Benevolent Lodge, No. 192, and Keystone Lodge, No. 235, and others, have presumed to form an association which they style "*St. John's Grand Lodge of the Most Ancient and Honorable Fraternity of Free and Accepted Masons of the State of New York*," claiming all the powers consequent upon such an organization and title. This act of usurpation is in opposition to the rule which governs the Masonic Fraternity throughout the United States, and in direct violation of a "fundamental law" of our Grand Lodge. The following persons were chosen officers of this clandestine body, and duly installed by the late P. G. Master *H. Atwood*.

Richard Thum, G. Master; Charles G. Waterbury, D. G. M.; R. Van Tassell, S. G. Warden; Andrew J. Fisher, J. G. Warden; Charles W. Willetts, G. Secretary; Robert E. Roberts, G. Treasurer; James G. Kent, G. Chaplain; Thomas Abbott, G. Pursuivant; James Stewart, G. Tyler; Joseph F. Rose, Grand Marshal; John Ewing, G. St. Bearer; Gilbert M. Platt, G. S. Bearer; H. L. Thompson and G. L. Osborne, G. Stewards; John Woods, S. G. Deacon; George F. Dollinger, J. G. Deacon.

I have information, that the Lodges instituted by Henry C. Atwood, to work in the Scottish Rite, have conferred those degrees upon persons who are not Masons, thus trampling upon the undeniable prerogatives of this Grand Lodge, and in total disregard of its mandates. This subject was brought before the Grand Lodge at the June session, and referred. The following are the resolutions reported by the Committee, and which were adopted by the Grand Lodge:—

Resolved, That Br. Atwood having voluntarily abandoned his position as a P. G. M., all his rights and privileges as such, shall henceforth cease.

Resolved, That we regard the fact of the establishment of Lodges to confer any degree of Masonry, (under whatever rite they may claim,) by any Masonic authority other than this Grand Lodge, upon any person who is not a Master Mason, as an invasion of the rights and privileges of this Grand Lodge, and as such, it shall be sternly rebuked and resisted, as this Grand Lodge has, of undoubted right, sole, original, and exclusive jurisdiction over those degrees in this State.

Resolved, That the persons who have received, or shall receive said degrees, in the above mentioned Lodges, shall be and are hereby held to be clandestine Masons, and all Free and Accepted Masons under the jurisdiction of this Grand Lodge, are hereby strictly forbidden to have any Masonic intercourse or communication with them, and this interdiction shall apply to all Lodges who may hereaftre acknowledge the authority of said Grand body of the Scottish Rite.

Resolved, That any Lodge in this jurisdiction, which shall hold its meetings in the same room with any Lodge of irregular and clandestine Masons, subjects itself to the disciplinary action of this Grand Lodge—such acts being strictly forbidden.

I have authentic information, that Delta Lodge, No. 242, located in Brooklyn, adopted a resolution withdrawing its allegiance to this Grand Lodge, and connecting itself with a clandestine organization of Masons pretending and claiming to hold Masonic authority in this State. This Lodge also permitted one or more expelled Masons to visit them: I have consequently demanded their Warrant.

There are one or more bodies of irregular or clandestine Masons, holding their meetings in Pythagoras Hall, located in Walker street, in this city, who derive their authority from the Grand Lodge af Hamburgh, Germany.

The illegitimate organization of Masons claiming to be a Grand Lodge, over which Mordecai Myers presides as Grand Master, and James Herring its Grand Secretary, and whose head-quarters are at No. 605 Broadway, still maintain their unlawful and unmasonic position.

Although there are four different spurious organizaions in this State, yet the aggregate number of persons connected therewith is comparatively very small. It is nevertheless important that a line of distinction should be drawn, that you may know the pure from the impure, and govern yourselves accordingly.

Therefore, I do by these presents, STRICTLY FORBID all Masonic intercourse and communication with the bodies named or referred to above, viz.:—

St. John's Grand Lodge and its subordinates.

Lodges instituted by H. C. Atwood, working in the Sottish Rite.

Delta Lodge, No. 242.

Lodges meeting in Pythagoras Hall, in Walker street.

And the Grand Lodge over which M. Myers presides, and its subordinates, or any individual who may be masonically connected with them in any manner whatever, or with whatever body or individual who may hereafter connect themselves with either of them, so long as they occupy an irregular or clandestine relation to the true Masonic body of this State, of which M. W. the Hon. R. H. Walworth is Grand Master, and R. W. James M. Austin the Grand Secretary. And I call upon all true Masons within this jurisdiction, to notify the G. Master or the Deputy G. Master, or the G. Secretary, of any violation of this EDICT, whenever it may come to their knowledge.

The presiding officer of each Lodge will have the foregoing read in open Lodge, at a regular meeting thereof, and as far as it may be practicable, to see that the members of the Lodge be fully informed of its contents.

Given under my hand and the seal of this Grand Lodge, this twelfth day of August, 5853. JOSEPH D. EVANS, *Dep. G. Master.*

JAMES M. AUSTIN, *G. Secretary.*

In addition to the foregoing, we have received another Circular, issued from the "office of the Senior Grand Warden," at Rochester, dated the 8th of August, and signed by R. W. JARVIS M. HATCH, in which the writer ably, and, apparently, fairly discusses the question of a division of the present Grand Lodge,—a measure which, in his opinion, recent occurrences seem to have rendered not only desirable, but essential to the peace of the Fraternity in the State. But with a view to a more full discussion of this important matter, he invites the Lodges in "Middle and Western New York" to meet him, and such other Grand Officers as may think proper to attend, in Convention, at Rochester, on the 2d day of September.* We presume the Convention was held; but absence from home, and the consequent necessity of anticipating the preparation of matter for the present month, have (or rather will) preclude any notice which we might think proper to take of its proceedings, until our next. The following extract from the Circular presents, in a summary form, a more full view of the difficulties under which our Brethren in New York are laboring, than is given by the Dep. Grand Master :—

> 9. The prospect now afforded, if amicable division does not take place, of there soon being in the city of New York—1st. This Grand Lodge, with a few Lodges recognized by us. 2d. Those now desirous to split off with a second Grand Lodge, unrecognized. 3d. The Phillips Grand Lodge, with eighteen subordinates, some of them wealthy; and two or three lawsuits between us and them; all of them clandestine. 4th. A Grand Lodge Pythagoras, in the German Rite, with three or more subordinates. 5th. A Grand Lodge (Atwood) in the Scotch Rite, with three or more subordinates. 6th. Keystone Lodge, and perhaps others, doing business under the assumption of a right under the old Constitution, prior to 1717, without warrant, charter or dispensation. 7th Two contesting authorities in the High Grades, of the Rite Ancient and Accepted; one under Bros. H. C. Atwood and J. L. Cross; the other under Br. John W. Simons—both irregular; and a third, and regular one, in Lodge and Council, under Br. Westcott, organized under the Sup. Council at Boston. 8th. One Encampment of K. Templars in rebellion there—Columbian, No. 1; another in Brooklyn; and the funds of the Grand Encampment, withheld by professed Masons residing there, all on account of these divisions. 9th. Two R. A. Chapters, with appeals pending before the General Grand Chapter; a third withholding her returns and dues; one of the first-named in open rebellion, (Ancient, No. 1); and a fourth in Brooklyn, not in communication with the Grand Chapter, outlawed by it, retaining its warrant, and doing business independently of the Grand Chapter, and its representatives, funds and returns rejected by it when offered, because the representative and members adhere to a spurious Grand Lodge, in which the representative is a Deputy Grand Master; all this growing solely out of the division and schisms in the Blue Lodges; and three of these Chapters preparing to form a new Grand Chapter, after the next triennial session of the General Grand Chapter, in September.

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*The propriety of such a Convention might be questioned in any other jurisdiction.

A PARSEE'S OPINION OF MASONRY.

IT is interesting as indicating the universality of the Masonic Institution, and the light in which it is viewed by those who have been trained up in schools and customs differing from those with which we are most familiar, to note the language of Brethren coming from remote, and what we are accustomed to regard as heathen countries, on occasions when they are called on or are offered an opportunity to speak on the subject of Masonry. An instance of this kind was presented at the annual meeting of the Prov. Grand Lodge of Kent, England, in June last. At the banquet, the health of the distinguished visitors having been proposed, Br. JEVANJEE PESTONJEE, rose and said—"To acknowledge this distinguished mark of your friendship I find some difficulty, your language being foreign to my own; but when I look at this goodly assembly, presided over by a Grand Master whose talents and whose virtues add a lustre to our Order, I congratulate myself on being present at this ceremony of an Institution which makes no distinction between Christian or Mahometan, Jew or Parsee; an Institution based on the pillars of Faith, Hope and Charity. I thank the Fraternity for my reception in England. Far from home, country, and friends, I have found family, country, and home, with Freemasons." Brief as this speech is, it is rarely equalled on similar occasions.

GRAND LODGE OF MINESOTA.

WE have received a copy of the proceedings of the "Convention and M. W. Grand Lodge of Minesota, at their first communication, in St. Paul, Feb. 23, A. L∴ 5853." The Convention for the organization of the Grand Lodge, consisted of delegates from St. Paul's Lodge, (at St. Paul's); St. John's, (at Stillwater); and Cataract Lodge, (at St. Anthony). The fact does not appear, though we presume all of these Lodges had been regularly *chartered* and *constituted*, by proper authorities. Br. A. E. Ames was elected G. M.; A. E. Goodwich, D. G. M.; D. F. Brawley, S. G. W.; and A. Vanvorhes, J. G. W. By a provision in the Constitution, the Treasurer and Secretary, and all other officers, are appointed by the G. Master,—a novelty which time will correct; as it will a few others of less importance. We are pleased to notice that the

Lodges in the jurisdiction, are "instructed not to receive lectures on any of the degrees of Masonry from itinerant lecturers." We are encouraged to hope that the days of this race of mischief-makers are numbered. Pedlars and vagrant beggars come next in order.

GRAND LODGE OF CALIFORNIA.

We have heretofore noticed the amicable settlement of the difficulties recently existing in this Grand Lodge. We have since received a copy of the proceedings had at its annual communication in May last, at which meeting the adjustment took place. It seems that the whole matter, after the Grand Master's explanations, was referred to a select committee, between whom and the Grand Master, the matter was arranged to the satisfaction of all parties. Further than this, and the notice taken of it by the committee on foreign correspondence, as given in another page, nothing appears in the proceedings in relation to it. Unfortunate as this case was, good has manifestly grown out of it, inasmuch as it has settled principles, in respect to which extremely radical notions had obtained in other sections of the country.

The Grand Master in his annual address, urges the cause of education upon the attention of his Brethren in earnest terms, and suggests whether the "Lodges in the jurisdiction could not, by a proper system of legislation, on the part of the G. Lodge, be induced to reserve a percentage of the fees arising from conferring the mysteries, to carry out the object tending to benefit the children of the Fraternity, who are as much entitled to our care as a distressed Brother." We do not however perceive that the Grand Lodge took any action on the subject, probably, in some measure, for the reason that the Lodges in the State have at present too many urgent calls on their charity funds.

The following suggestive extract from the address is all we can spare room for:—

QUALIFICATIONS OF MASTERS.

"Many Brothers arrive at the Master's chair who have never even filled any office in his own, or any other Lodge. The detriment this invariably occasions must be apparent, and known to every Brother, independent of producing angry feelings on the part of those who consider themselves by service, as Wardens, entitled thereto; and are overlooked. It must be evident to every Brother, that an office so important as that of Master of a Lodge, should be filled by one who, at least, is fully competent to discharge the duties appertaining to it, but also versed in Masonic jurisprudence, and be intimately acquainted with the *modus operandi* of governing a Lodge.

There are at all times points arising in a Masonic law, and which, if not properly understood, or improperly interpreted, must tend to sap the progress and prosperity of a Lodge, and as it is the duty of the Worshipful Master to carry out and see properly fulfilled the constitutions of Masonry, as well of those of the Grand Lodge under which he holds his power, as also to decide and settle questions of importance in jurisprudence, and to see the By-Laws of his own Lodge are not violated or infringed, it is natural to expect that the Brethren will look to him as the Pillar of Wisdom, for instruction and information, and little reflection will convince, that if he is unacquainted with the details of his office, and furnishes constant evidences of incompetency, the members of his Lodge must and will become indifferent to their duties, and will hail with pleasure and gladness the time that relieves them of his services—if, in the meantime confusion does not ensue.

By the ancient constitutions, and by the constitutions of several Grand Lodges in the Union, "no Brother can become Master of a Lodge until he shall have served, at least, one year in the office of Warden." The necessity of this must be so apparent, that it cannot but excite wonder that the contrary should ever occur; and however laudable it may be for a Brother to possess a spirit of ambition, yet it should be curbed, more particularly when he is fully aware of his incompetency to discharge the important details appertaining to the Master's chair."

Our Brother says, "the prosperity of the Order in the jurisdiction must be a gratification to all the Fraternity; and when we consider that three years since, there were only *three* chartered Lodges, and *two* under Dispensation, and that at this date we have *nineteen* chartered, and *fifteen* Lodges under Dispensation, we have indeed much to be proud of."

The report of the committee on correspondence is a well drawn paper, from which we extract as follows:—

We can with unfeigned pleasure congratulate our Brethren upon the continued and unexampled prosperity of our beloved Order throughout every portion of our vast Republic. With triumphant joy, we hail the onward march of the pure and benign principles of Masonry, which tend so effectually to elevate and enlighten the human understanding, when properly appreciated. Never were her prospects more flattering; redolent with the brightest hopes, and gathering within her folds the pure in morals, the elevated in intellect, the Statesman, the Divine, the high and the low, as one great band of workmen, each laboring in his own proper sphere, to advance the high and holy *Mission of Masonry.*

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We notice many complaints are made of our Brethren of New York and South Carolina, for making Masons of those not residents in their jurisdictions. Your committee also deprecate this practice, and will state a case of late occurrence, in which we think our New York Brethren did not *do as they would be done by*, viz: A candidate (a resident of this city,) for the degrees of Masonry, was rejected in California Lodge, No. 1, and soon afterwards left for New York, where (we are informed by a Brother here, who has received information to that effect,) he petitioned a Lodge for, and received the three degrees of Masonry. Upon this case we have no comments to make—the evils of such a course are too apparent.

It affords us no small degree of pleasure and gratification to notice with what zeal, fraternal kindness, and noble liberality many of our sister Grand Lodges have received and contributed to the worthy objects set forth in the circular of this Grand Lodge, for the benefit of the Sacramento Brethren; some of whom sacrificed all their worldly goods for objects of charity. It will undoubtedly be difficult for some of our distant Brethren, at the first glance, to realize the fact, that in this land of gold, we should become so embarrassed as to call upon our Brethren throughout the world, to aid and assist us in that noble work of Charity, the sustaining of which has caused our present pecuniary embarrassment. But the energy and generosity so nobly manifested by such of our sister Grand Lodges as have been heard from, thus far, inspire the bright hope, that ere another year rolls round, we will have received sufficient aid to relieve us very materially from our present embarrassment.

Your committee have not time to notice, as they would like, the action of each Grand Lodge; yet cannot refrain from noticing the lively interest taken in our behalf by the Grand Lodge of Massachusetts, in republishing our circular, together with resolutions, which were distributed among her subordinate Lodges, and sent to all the Grand Lodges in communication with her.

Your committee must also notice the great liberality of the Lodges in the jurisdiction of the District of Columbia, *each* having contributed to our relief liberally in proportion to their means.

Many donations have been made, which have not yet come to hand.

Although the condition of our State has improved much, socially, and otherwise, and though there is far less cause for destitution and actual suffering among us than formerly, still, while our population continues to increase so rapidly as at present, it must be expected (as is certainly the case,) that many will be thrown among us sick and destitute, who need assistance, which keeps the number of applicants for charity as large or larger than in 1849 and 1850, hence our Lodges are unable to accumulate a charity fund, and our private resources have been, and are constantly heavily taxed. None, save those who have been among us, can form correct ideas of our position in this respect; yet it is a pleasing reflection to know that we have thus far been able to respond to every call for assistance, from those who were really needy, and have been enabled to carry out the great object of Masonry—*Charity to all mankind.*

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Having thus briefly touched upon several topics well worthy of more mature consideration, (and which we admit should have received at the hands of your committee more than a passing notice,) it now becomes our painful duty to allude to those unhappy differences which have arisen in our midst (since the last regular communication of this Grand Lodge,) to mar the peace and harmony of our noble and time-honored Institution. The task is one from which your committee would gladly shrink, were escape possible, as it involves a discussion upon those undefined points in Masonic jurisprudence which the wisest of our noble Order have preferred should remain undiscussed, with the fond (though delusive) hope that no occasion would ever arise wherein their exercise would be needed. The differences alluded to, have grown out of an exercise of power claimed as *inherent* by the Grand Master, which the Grand Lodge denies (as may be seen by the proceedings of the special communication of August last, and the Grand Master's narratve of October following.)

Your committee do not propose to dilate upon the particular circumstances which have caused this unfortunate state of affairs. It is sufficient to know that grave charges were preferred to the Grand Lodge against Grand Master B. D. Hyam, to which he responded, in a published narrative,—and though we do not propose to enter into a discussion of the merits or demerits of either side, still we cannot lose sight of the fact, that serious differences have arisen between our Grand Lodge and Grand Master, respecting their relative powers, which renders it imperatively binding upon us, for the sake of harmony, to define clearly the powers and prerogatives of each, and thereby establish the supremacy of the one or the other. It is a source of sore regret to your committee, that the ancient constitutions are not more explicit—particularly, wherein the powers and prerogatives of the Grand Master are defined; yet it is quite obvious that the framers of those constitutions were imbued with a just sense of the source of all power among men or Masons, and did not lose sight of the fact that an improper exercise might be made of the high powers delegated to the Grand Master, and accordingly laid down the remedy in such an event, as follows, to wit: "If the Grand Master should abuse his great power, and render himself unworthy of the obedience and submission of the Lodge, he shall be treated in a way and manner to be agreed upon in a new regulation; because hitherto the ancient Fraternity have had no occasion for it,"—thereby showing his accountability to, and dependence upon, the Grand Lodge; and firmly substantiating the two great principles which form the basis of all governments, viz: 1st. "That there is no political evil without its corresponding remedy." Secondly, "That all powers among men must emanate from the people, and as the issue cannot be greater than the source, or the creature superior to his creator, the strength of all governments must emanate from the consent of the governed."

In an hereditary monarchy, the ruler may, with at least a show of plausibility, claim Divine authority. But when the head of a government is an elective officer, the first and fundamental principle of election renders him amenable to those who bestow it.

Our traditions and historical records show that from the days of King Solomon, at least, the office of Grand Master has ever been elective,* which, by all parity of reasoning, renders the incumbent amenable to those who bestow it upon them, and, consequently, their creature, with no other powers than those delegated to them. He is but the agent of his electors, and, of necessity, according to every principle of justice and reason, is dependent upon and responsible to them.

The highest delegated authority among Masons, is vested in the Grand Lodge, which is composed of the officers and representatives of the several subordinate Lodges,—*whence* all powers emanate. A Grand Lodge, at this day, is but the representation of the Craft, with the power of legislation. To it is confided the power of electing the executive officers of the Order, and the exercise of such other powers *as their own Constitution recognizes*;† to promote the welfare of the Craft, and the usages of Freemasonry.

The Grand Officers are but constituent parts of the Grand Lodge, and it would be denying an axiom to assert that the Grand Master, or any other member thereof, possessed powers superior to the whole body, collectively. It needs no argument as proof to show that the whole is greater than a part, or that a part is less than the whole. Then, if there is no power vested in this Grand Lodge, by implication, apart from the strict letter of the constitution, how can it be urged that the Grand Master, a constituent part thereof, possesses such implied powers?

The ancient constitutions grant to the Grand Master the power "to assemble a Lodge and make Masons, at will," which, with the most liberal construction, can only apply to time and place—a power which none will deny, either to the Grand Lodge or Grand Master, in cases of actual *emergency*, all other requisites being satisfactory. But the ancient constitutions point out the requisites which a candidate for Masonry *must possess*; one of which is, "that no man shall be made a Mason without the unanimous consent of the members present, of the Lodge to which he may petition." The opposition of one member being sufficient to reject a candidate, and, say the ancient constitutions, "this is an inherent right, not subject to a Dispensation."

The constitution of our Grand Lodge says, Article 10, Section 14: "On the rejection of any applicant for initiation or membership by any Lodge under the jurisdiction of this Grand Lodge, the Secretary of said Lodge shall forthwith notify all the Lodges in said jurisdiction, thereof, and no Lodge shall be allowed his petition, short of one year from such rejection." Which law is imperatively binding, not only on each of the subordinate Lodges, but also on the G. Lodge, or any occasional Lodge, which may be convened by virtue of the existing Masonic authority, as regularly constituted and acknowledged in the Grand Lodge of California. Nor will it admit of a "Dispensation," while the cause remains which induced the rejection. Should the member or members opposing such initiation withdraw their objections in open Lodge, and thereby place the candidate in an unobjectionable attitude before the Fraternity, then the dispensing power may with propriety be exercised by the Grand Lodge (the immediate representative of the Craft,) if in session, or by the Grand Master (who is the representative of the Grand Lodge,) while not in session. But the dispensing power can only extend to the limitation of time, or to a change of place, which, it is quite obvious, are simple barriers to prevent further action upon the petition until the objections which induced its rejection may be removed, or more firmly

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*There are exceptions to this, of remote date. *Editor.*

†Or are clearly authorized by the ancient Constitutions and well defined usages of the Craft. *Editor.*

established. In a case where the objections have been voluntarily removed, the evil no longer exists which the rule was intended to check, and consequently, *the effect dies with the cause;* and your committee hold, that where the dispensing power, vested in a Grand Lodge, or Grand Master, is judiciously exercised, it is virtually only an announcement to the Craft, that the objections which the rule was intended to meet, *had been removed;* and should such announcement be made to the Craft by the Grand Master, through the exercise of such powers, on a candidate *where the objections have not been removed*, the act should be regarded as a breach of faith, and the offender should be dealt with as an *unworthy agent*, and the high powers entrusted to him should be withdrawn.

And how shall this be done? By adopting a new regulation for that purpose. To make this new regulation, what is necessary?

"Why, surely nothing else than to take, by solemn act and deliberation, the necessary steps to bring the offender to justice; for we must not mistake the form for the substance, and imagine that the assembling of the Grand Lodge and the adoption of a former regulation laying down the manner in which the Grand Master shall be accused, tried and punished, in view of a case of actual dereliction on the part of that officer, can be of greater validity or effect than the actual proceeding itself, without previous formal notice.

"It is a natural and logical sequence that the power of doing a thing resides with the power of willing or ordaining a thing, and that the execution evidences the pre-existing will that it should be done. The declaration contained in the existing constitution of the G. Lodge of England upon this subject, is but the enunciation of what is and ever has been the understanding of the Craft of their ancient rights, and evidently means neither more nor less than that the representatives of the Fraternity, in whom they have lodged their individual and original power in trust, have the power to call the chief executive officer of the Order to account for his misdemeanors in office, and that they understand that the making of a new regulation on the subject was to mean the determination of the Grand Lodge in convocation to proceed and try, and if need existed, punish according to the principles of justice which govern all proceedings in Masonic bodies."

This quotation is from the report of the proceedings of the Grand Lodge of the State of Louisiana, page 74. It is given *verbatim*, as it accords entirely with the views of your committee on this subject. Therefore,

Be it Resolved, That it is the sense of this Grand Lodge, that the Grand Master is but the creature of the Grand Lodge, with no implied powers *inherent or divine.*[*]

Be it further Resolved, as the sense of this Grand Lodge, That it is competent for a Grand Lodge to try her Grand Master for a misdemeanor in office, and deal with him as the nature of the offence may require, which action will comprehend what is understood by "A NEW REGULATION."

All of which is respectfully submitted.

L. STOWELL, }
O. J. PRESTON, } *Committee.*

The officers for the current year are as follows:—

C. M. Radcliff, G. Master; T. A. Thomas, D. G. Master; J. R. Crandall, S. G. Warden; R. F. Knott, J. G. Warden; L. Stowell, G. Secretary; A. Martin, G. Treasurer; O. J. Preston, D. G. Secretary; James H. Bristow, G. Chaplain; J. F. Halsey, G. Marshal; G. H. Derby, G. Sw. Bearer; E. M. Chamberlain, G. S. Bearer; John Cook, G. B. Bearer; H. F. Williams, G. S. Deacon; A. E. Colloway, G. J. Deacon; M. J. Rush, and J. H. Murphy, G. Stewards; S. C. Field, G. Tyler.

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[*] If we understand this resolution, it makes the Grand Master a strictly constitutional officer, with no powers other than those expressly delegated by the constitution of his G. Lodge. We think there are powers, incidental to his office, which are not usually so delegated. But that he is subject to the restrictions and limitations of the constitution under which he acts, we entertain no doubt. *Editor.*

THE ANCIENT AND ACCEPTED RITE.[*]

THE Supreme Council of the Ancient and Accepted Rite for England and Wales, and Dependencies of the British Crown, held a Solemn Convocation of the Higher Degrees of the Order, on Friday, the 29th of April, A. D. 1853.

The Illustrious Treasurer-General occupied the Throne, and opened the Council of the 30th Degree of the Order. He was supported in the Senate, and assisted in giving the sublime ceremony of the 30th Degree of the Order, by the Ill. Sov. Inspector William Tucker; the Ill. Sov. Inspector J. A. D. Cox; the Ill. Sov. Inspector Sir John Robinson, Bart.; the Ill. Sov. Inspector Henry Emly; the Ill. Sov. Inspector, Captain Hopper; the Ill. P. of R. S Col. Vernon, of the 32d Degree; the Ill. Grand Inq. Commanders Dawes, J. N. Tomkins, Ward, and Dee. of the 31st Degree; and about thirty Brethren of the exalted rank of Kts. K. H. of the 30th Degree.

Several eminent Brethren, who had distinguished themselves in other degrees of the Ancient and Accepted Rite, had the rank of the 30th Degree conferred upon them, and took their seats in the Council.

The Council was then closed in ancient and solemn form.

The Brethren who were entitled, then banqueted together in the High Grades Union,—the Ill. Treasurer-General of the Order presiding. After the usual loyal and patriotic toasts had been given, he proposed the health of Dr. Leeson, the Sov. Commander of the Order, regretting that unavoidable circumstances kept their Sov. Commander away. The toast was received with great Masonic regard. He then gave the healths of the Rev. Dr. Oliver, the Lieut. Commander of the Order, and the absent members of the Supreme Council. He then proposed health and success to the Sov. Commanders and Members of the Supreme Councils of Ireland and Scotland. "Ireland claims the Duke of Leinster as its chief, and Scotland is presided over by the Duke of Athol,—both of them Masons who discharge their highly important duties with honor to themselves and to the satisfaction and prosperity of the Order. We have," added the Treasurer-General, "in our Supreme Council, Brethren connected with *both* those countries. Sir John Robinson, Bart., and Captain Hopper are well known to all present, as officers in our Supreme Grand Council. Sir John Robinson, Bart., after obtaining some of the higher degrees of the Order in Ireland, obtained his 30th Degree through this Supreme Council, and his 32d Degree through the Supreme Council of Scotland; he now ranks as one of the Council of the 33d Degree for England and Wales. Captain Hopper also took this degree of Freemasonry in Ireland, and is also one of our Grand Council. This is as it should be; it proves that we can all work together in the good cause, and for the success of our valuable Order. We are glad to see them. We know that Sir John Robinson has travelled from Germany, to be present with us this day. Captain Hopper has also journeyed a considerable distance, for the same good purpose. Greet them, Ill. Brethren, and drink success to the Grand Councils of Ireland and Scotland, coupling therewith the names of Sir J. Robinson, Bart., and Capt. Hopper."

Sir John Robinson, in returning thanks, said, that in all he had seen of the members of the Supreme Council of Scotland, they responded to the good feeling of the English Council. In fact in the higher degrees of the Order there seemed, throughout the world, so far as he had seen, that kind, fraternal feeling which is the basis of all true Freemasonry. He trusted that the only rivalry that would exist would be to see how this could be put most fully in practice. He thanked all present for the fresh act of sympathy towards him which had been shown in the way his health was received.

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[*] From the London Freemasons' Quarterly Magazine.

Captain Hopper, in returning thanks for the Supreme Council of Ireland, expressed the kindly feelings which actuated all the Masons of Ireland with which he was acquainted; they were always proud of being connected with their Brethren of England, any of whom, if they went to Ireland, would receive a hearty welcome by their Irish Brethren, on whose behalf he sincerely thanked them all.

The Ill. Treasurer-General then said—Brethren I now feel much pleasure in proposing the health of the Members of the American Supreme Councils. (Great applause.) In introducing the toast, the Ill Treasurer-General said—Although we can never forget the kindness of the late Ill. Commander, Br. Gourgas, I am happy in being able to say that the Boston Supreme Council is progressing well under the able government of its Sov. Commander, Br. Raymond, assisted as he is by the talented Secretary-General, Br. Moore, and the rest of his able Council. I propose health and happiness to all of them. (This toast was received with great Masonic regard.)

Ill. Br. Col. Vernon then proposed the health of the Ill. Br. Henry Udall (in the chair.) Col. Vernon said,—Ill. Brethren, in proposing the health of our Ill. Br. Udall, I feel a degree of modesty at my inability to express what I am sure you all are aware I wish to say respecting him, and which he truly deserves at our hands, as a Mason of superior talent, and as a worthy man. You all know how zealous he is in promoting the interests of our Order. You all know what he has done for the Order. We are in a great degree indebted to him for the success of our Institution; he not only gives his time, but is always willing to impart information to those connected with our Order. Witness the Brethren round our board this day, where will you find a more united band? I have always borne testimony to the courteous and gentlemanly feeling which prevails amongst the members of the High Grades, and I again repeat that of all Masonic meetings the High Grades afford me the greatest pleasure. We are very much indebted to Br. Udall for all this; his talent, zeal, and perseverance have accomplished much, and we will now Brethren, enthusiastically drink his health, viz., "All honor to the Most Puis. in the chair."

Ill. Treasurer-General returned thanks to the following effect. Ill. Brethren, I have, great pleasure in rising to return thanks; it is gratifying to me to find that my endeavors to promote the higher degrees of our Order have been to a certain extent successful; much more remains to be done, and my best efforts shall be used to accomplish the object. I have always felt there is a solemn duty imposed on me as a member of this Supreme Council, to promulgate in their purity the true principles of the Order; and I shall at all times remember with pleasing recollection the generous and kind encouragement to effect that great object afforded me by my Brethren of the High Grades Union—such kindness gives one fresh strength to persevere. I thank my friend Col. Vernon for his continued support, and the handsome terms in which he has introduced my name to your notice; and I feel it right to mention that before our next meeting we shall, I hope, have the happiness of numbering our valued friend, Col. Vernon, among the members of the Supreme Council of the 33d Degree; and his elevation to that important rank will confer as much honor on the Council, as his own conduct has merited the honor and promotion.

The Ill. Treasurer-General then proposed the healths of the clergy of the Order—they had many distinguished friends in the clergy—they could not fail to remember that amongst others they had Dr. Oliver, the Revs. E. Moore, and J. E. Cox. To one now present we are greatly indebted, as he has agreed to accept the office of Chaplain of this High Grades Union. We are proud to number eminent clergymen amongst us, expressing as they always do that they feel their connection with the high degrees of Freemasonry is as satisfactory to themselves as it is beneficial to the Order. I propose, therefore, the Ill. our Brethren the clergy of the Order.

Rev. George Bythersea said,—Most Puissant Commander and Ill. Brethren, as I see no Brother clergyman rise to return thanks for the toast which has just been named from the chair, I have reason to believe that I am the only clergyman present. On that account I request to be permitted to acknowledge the compliment. Most Puissant, the kind manner in which you have been pleased to mention my name in conjunction with our Ill. clerical Brethren of the Order, Dr. Oliver, the Revs. E. Moore, J. E. Cox, &c., and the warmth and affection with which it has been received, demand my grateful acknowledgments. It clearly convinces me that you very highly estimate the zealous exertions of the clergy, not only in promoting the welfare of the people committed to their care, and supporting every charitable institution established for the benefit of the poor and afflicted, but that you equally prize and regard our services when employed in the defence and support of Freemasonry. Believe me, Ill. Brethren, for I speak from experience, *that the clergy are the firmest supporters of Freemasonry;* they are fully aware that the Institution is well deserving their *countenance* and *fostering care*, and therefore it is that *they* exert themselves in its behalf. Having the interests of the Order deeply at heart, Brethren, I am happy to acknowledge the merits of our Ill. Br. Oliver, who may be rightly considered the historian of Freemasonry, and those other Brethren whose absence from us this day we one and all deplore. While therefore thanking you, Brethren, which I do most sincerely, for the honor conferred on them in conjunction with myself, in drinking our healths, I cannot forbear the offering to you my grateful thanks for the distinguished mark of approbation evinced towards myself this day, in electing me a member of the High Grades Union, thereby connecting me more intimately with the Supreme Grand Council of England and Wales. I beg to assure you, that in return for the honor conferred, it shall be my endeavor to emulate my illustrious predecessors, and to deserve your good opinion by using every exertion, and by doing every thing in my power to extend the beneficial effects of our ancient and honorable institution.

A meeting of the Supreme Council of Sovereign Grand Inspectors for England and Wales, called by special summons, was held at the Bridge House Hotel, London Bridge, on Thursday, the 26th day of May, A. D. 1853, for the purpose of filling up a vacancy in the Supreme Council. The Sov. Commander of the Order presided. The Council was very fully attended. The Council was opened in ample form. All the members of the Council being unanimous in favor of the admission of the Ill. Br. Col. Vernon, to fill the vacancy in the Council, and Col. Vernon being in attendance, the solemn ceremonies for the admission to the august dignity and office of a Sov. Grand Inspector General were proceeded with, and the Ill. Br. Col. Vernon was placed in the vacant stall, and proclaimed a member of the Supreme Council of the 33d Degree for England and Wales, and the Dependencies of the British Crown. Other business of importance was then transacted, after which the Council was closed in ample form.

DIVISION OF THE GRAND LODGE OF NEW YORK.

Through the kindness of an intelligent correspondent in Western New York, we are enabled to lay before our readers the result of the doings of the Convention held at Rochester, on the 2d Sept. (as noticed on a preceding page,) to consider the expediency of dividing the Grand Lodge of the State of New York in such manner as to give one Grand Lodge for the Western and one for the Eastern sections of the State. We understand that thirtytwo Lodges were represented, and that the vote on the adoption of the resolutions, was nearly unanimous, there being but three Lodges in the negative. Br. Benj H. Austin, was President of the Convention, assisted by Brs. Charles G. Judd and Merritt Brown, as Vice Presidents. Brs. E. Darwin Smith and Thomas C. Edwards, Secretaries. The resolutions follow :—

Resolved, That this Convention consider that the interest of the Masonic Fraternity in this State, will be best promoted by a division of the Fraternity in the State into two Grand Lodge Jurisdictions.

Resolved, That this Convention recommend to the several Subordinate Lodges, at an early day to take the question of division of the Grand Lodge into consideration, and express their opinion thereon, and certify the same to the committee of the Grand Lodge on that subject.

Resolved, That the proceedings of this Convention, including all resolutions passed in Subordinate Lodges, and letters read to the committee, be published under the direction of the printing committee, and ten copies thereof be transmitted to each Lodge in the State.

An address to the Lodges and Brethren on the subject and in favor of a division, reported by a committee of ten members, was adopted and directed to be printed with the proceedings in pamphlet form.

A committee, on correspondence, with power to call any further meeting of Masons, or Convention of Delegates, was appointed, consisting of Brs. Jarvis, M. Hatch, Luther Kelly, S. O. Gould, S. H. Dickinson, and S. G. Crawford.

GRAND LODGE OF ILLINOIS.

Although this Grand Lodge held its annual communication for 1852, in October last, the printed proceedings have been but a short time upon our desk. Though thus late, there are so many excellent matters contained in them, that we cannot consent to pass them by in silence. The opening address of the G. Master is replete with wholesome sentiments. We extract as follows :—

Again are we permitted, through the goodness of our Heavenly Father, to assemble ourselves together, for the purpose of taking counsel as to the best means of advancing the prosperity and glory of our ancient and honorable Order. And it affords me pleasure to state that, during the Masonic year now drawing to a close, the march of our institution has been onward and upward ; with her motto, "Brotherly Love, Relief and Truth," inscribed on the hearts of her true and faithful followers, she is every year rendering herself more and more the benefactress of the human race. The more extended the sway of Masonic principles in the breast of man, the more enlarged is the soul, in that charity which seeketh not its own, vaunteth not itself, is not puffed up, does not behave itself unseemly.

I cannot permit this occasion to pass, without placing on the record my humble testimony of the excellence of Masonic teachings. On the golden shores of our modern El Dorado, the practiced eye discovers the glittering ore, while the indolent and careless pass without beholding the hidden treasures. So it is with Masonry. To the intelligent votary, who, of his own free will and accord, has attached himself to the society, new beauties are constantly being developed, which, to the mere external Craftsman, are as sounding brass and tinkling cymbals. The longer I live, the more thoroughly am I convinced of the truth of our Masonic language, that no institution was ever raised on a better principle or more solid foundation, nor were ever more excellent rules and useful maxims laid down than are inculcated in the several Masonic Lectures. This being true, have not the members of this Grand Lodge weighty obligations resting upon them ? The most of you hold official stations in the Lodges you here represent ; all exercise an influence over persons with whom you are thrown in contact : then the solemn question arises, Have I exercised my talents for the good of Masonry, and the benefit of my fellow-man ? For to aid the unfortunate, soothe the distressed, comfort the afflicted, raise up the down-trodden, win back the erring to the path of virtue, bind up the wonnds and dry the tear of the widow and the fatherless, is a duty incumbent on all men, but more especially on those, who, around the Masonic altar, have promised that these christian offices shall not be neglected. On this solemn and interesting occasion, the commencemeut of the Thirteenth Annual Communication of this Grand Body, which Brethren present have seen rise from a mere handful to more than one hundred regular and well-governed Lodges, let each Brother ask himself these questions : Have I performed all my Masonic obligations ? Have I seen the tear fall from the orphan's eye, heard the sob of the Freemason's widow, and "passed by on the other side ?" Have I stood by with silent tongue, and heard evil spoken of a Brother's good name ? Have I harbored envy or malice against one whom I should love ? Finally, have I been wanting in that charity which extends beyond the grave to the boundless realms of eternity ? These are solemn questions. But I fervently trust that there is no "still small voice" whispering to a single Brother of the mystic tie, "I knew my duty, but I did it not."

Our present prosperity imposes additional responsibilities in guarding our sacred courts against the tread of the vicious and unprincipled. Past experience teaches that, when the world speaks well of the institution, we should double our diligence in guarding well the outer door ; for the season of apparent prosperity may be but the fore-runner of a storm. The demagogue and time-server may then apply and gain admission ; but should the tempest come and sweep with fury over us, those who, for selfish purposes, have beheld the beauties of Masonry, would be the first to desert that glorious banner, on the folds of which is inscribed " Temperance, Fortitude, Prudence and Justice." More than keeping pace with Illinois in her march to political and commercial greatness, we now number 106 chartered working Lodges.

We select a few fine paragraphs from the excellent report of the committee on foreign correspondence, from Bros. Lindsay, Reynolds and Matheny.

GRAND LODGE OF MASSACHUSETTS.

M. W. Br. George M. Randall is said to be the youngest Brother that has ever filled that high and honorable position, G. Master—the place filled by the beloved, lamented and heroic Warren. The first Grand Lodge in the union, venerable and glorious Massachusetts has the distinguished honor of first unfurling the banner in the new world; and most manfully has she borne it through the contest, untarnished, unsullied.

DISTRICT OF COLUMBIA.

Our Order prospers in the Freeman's Throne; the star of hope is brightly gleaming; the banner of our Order floats free and gracefully from the battlements of that noble monument of human liberty, borne aloft by noble sons, who seek not to elevate it or advance it by force of physical power, but rather by being clad in the glittering armor of moral and intellectual force. With this alone must we succeed: without it we must surely fall.

NORTH CAROLINA.

In conclusion of our remarks on North Carolina, we hope the Fraternity will use all proper means to give North Carolina all the assistance and encouragement proper in the establishment of her Masonic College. Nothing can add more lustre to our Order than the establishment of such an institution for the charitable and truly noble purpose of educating the helpless child of misfortune. May the Great Architect of the Universe prosper them, and freshen with the dews of heaven this blooming vine which the hand of true charity has planted in the soil of North Carolina. When the work is done, it is one more brilliant in the coronet that encircles the brow of our Institution.

NEW YORK.

In speaking of the "union" which took place some two years since in New York, the committee employ the following language. Thorns, sharp and long, have grown up among the "roses" since then:—

> This, then, may be regarded as the union of the roses; and may this union give the same peace and tranquility to our Brothers in the Empire State as the union of the roses gave to the British subjects, who, by the long protracted and bloody strife of civil discord occasioned by her contending factions, found peace and tranquility in the final adjustment and union of those who should never have been separated in strife and hostility.

FOREIGN INTERFERENCE.—LOUISIANA.

This foreign interference of foreign Lodges with the jurisdiction of the Grand Lodges of the different States is supremely absurd. If Masons come among us from foreign lands, they are Masonically bound to comply with our laws as they find them. If our Institution does not in their view stand upon the proper basis, they must take a legitimate course to put us right. If they stand in defiance of us, then we disclaim any connection with them as Masonic Brethren. If we recognize them in this position of assuming an independent jurisdiction, we accede to a principle which must end in our total ruin.

The committee pay the following just compliment to our talented Brother John Gedge, Esq., the late efficient Grand Master of Louisiana:—

> Our Brethren in Louisiana, with all their difficulties upon them, and having just passed through the ordeal of a legal examination, enjoy a considerable degree of prosperity; and in justice to the Grand Master we must say, that much praise is due him for the extraordinary exertion of his talents in aiding the Grand Lodge through her troubles. With such men at the helm they are bound to triumph.

MAKING MASONS AT SIGHT.

Your committee entertain a high regard, respect and veneration for the position of a Grand Master of a Grand Lodge, and have no desire to curtail his prerogatives. We consider him supreme in enforcing moral precepts and Masonic law. If he transgresses either, his power ceases; and the iron sceptre placed in his hand for the enforcement of Masonic virtues and Masonic law, when turned in defiance of our laws, sets an example of rebellion to our established precepts, and becomes as the brittle reed.

Resolved by the Grand Lodge of Illinois, That the position assumed by Br. Hyam, Grand Master of California, is unmasonic; and that no Grand Master has the power thus to confer the three symbolic degrees of Masonry.

CONCLUSION OF THE REPORT.

We must bring our report to a close, with the pleasing reflection that the Institution to which we belong is marching on, with a giant's tread and an angel's heart, fifty thousand in the field. Can the imagination conceive of the vast good that can be accomplished, and is accomplished, by this army of Brothers, going forth upon a mission of Charity, Brotherly Love, Fellowship and Good-will to mankind; lauding virtuous ambition, healing the broken heart, spurning vice, cultivating with most assiduous care relations of Amity, Peace and Friendship! What if the cloud of discord occasionally appears in the rough sketch we have presented, there is much to please and cheer us. Soon these clouds will pass away from the disc, and the clear, pure sun light of Heaven will fall with renewed splendor upon our Temple, Altars and Sanctuaries, and Charity—the fairest, loveliest maiden of the throng—with Virtue and Prudence by her side, will cheer us on in the great and glorious mission.

UNIVERSALITY OF MASONRY.

[From an address by Br. R. J. Fitz, Princeton, Mi.]

Built upon those few great moral principles which are recognized and esteemed by all nations, it treats as non-essential those purely of a local or sectarian character. Looking to the All-Bounteous Author of nature, whose body is Truth and whose shadow is Light, as the Supreme Ruler of all, and God of all, Masonry rejects none who are found worthy and can put their trust in Him. Thus it can assemble around its mystical alter "good men and true" of every country, language and religion; and there unite them firmly in the bonds of that universal Brotherhood, by gently drawing around their hearts in a solemn and binding manner that "mystic tie," that silken cord which has enabled it to live down all its enemies; to withstand the thunders of the Vatican, and walk unharmed through the dungeons of the Inquisition. It can smile at the impotent malice of fanaticism disappointed of its victim and mysteriously deprived of its bloodthirsty vengeance. But it feels no resentment, for it has no animosities to gratify. The wheel, the rack of human torture, and the bundle of blazing fagots and the stake are not to be found among the working tools of our profession. Our grand design is to promote "Peace on earth, and good will towards men." We cultivate at all times that great Masonic virtue, "Charity," which teaches us toleration for the private and individual opinions of every Brother in all matters of religion or politics, and thus avoid those two fruitful sources of discord which disturb others so much and break up at times the harmony of whole communities, and even rend asunder the long cherished bonds of individual friendship. The harmony and the *unity* of our Order is never disturbed on account of the doubtful rendering of a Greek verb, or the various significations of a Hebrew noun. "*Non nobis, magnas componere tantas lites.*" It is the exercise of this Masonic charity which has so long preserved the unity of our Order throughout the world and firmly established its distinguishing characteristic, its *Universality*. It remembers "in whom it puts its trust," and it has an abiding confidence in the promise that "in strength will I establish this mine House forever." Not the mere perishable materials of stones and mortar of which the temple was built, but the enduring principles and tenets of the Order, the "ancient landmarks" unchanged by time and uncontrolled by prejudice, and which are based upon the adamant of Truth. These shall uphold the "Great Institution" through all time to come;

And when the Creation shall fall into ruin,
Its beauty shall rise through the midst of the fire.

THE REVELATIONS OF A SQUARE.

BY THE REV. GEORGE OLIVER, D. D.

CHAPTER XVIII.

DR. DODD. FROM 1772 TO 1777.

"Sezets, senhors, e aiats pas;
So que direm, ben escoutas!
Car la lisson es de vertat,
Non hy a mot de falsetat."

RAYNOUARD.

"Silent be they, and far from hence remove,
By scenes like ours not likely to improve;
Who never paid the honour'd muse her rights,
Who senseless live in wild, impure delights;
I bid them once, I bid them twice begone,
I bid them thrice, in still a louder tone:
Far hence depart, whilst we with voice and song,
Our solemn feast, our tuneful nights prolong."

ARISTOPHANES.—*Beloe's Translation*.

"Freemasonry annihilates all parties, conciliates all private opinions, and renders those who, by their Almighty Father, were made of one blood, to be also of one heart and one mind;—Brethren bound, firmly bound together by that indissoluble tie, the love of their God, and the love of their kind."—DR. DODD.

"AT the next Lodge, when the R. W. M. made the customary inquiry, whether any Brother had any thing to propose for the good of Masonry in general, or this Lodge in particular? a young man named Franco, who attained the rank of President to the Board of Grand Stewards in 1780, rose and said, that he had an observation to make, with permission of the Chair, which he trusted would neither be out of order, as coming within the category of *religious disputes*,—which was far from his intention,—nor uninteresting to the Brethren.

"Leave being granted, Br. Franco proceeded to express a doubt whether such a prayer as we now use at the initiation of a candidate, concluding with the '*Endue him with divine wisdom, that he may, with the secrets of Masonry, be able to unfold the mysteries of godliness and Christianity. This we humbly beg in the name and for the sake of Jesus Christ our Lord and Saviour*,' can be reasonably applied to an universal institution like Freemasonry, which deduces its origin, not only from a period long anterior to the advent of Christ, but beyond the reach of all accredited history. He could not but conclude such an appropriation to be sectarian; and he had been much surprized to hear the same doctrine publicly advocated from the pulpit by an eminent Christian minister. This observation produced a debate.

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"The defence of the Order," continued the Square, "was in good and sufficient hands. The R. W. M. immediately rose with great solemnity, and said: 'Brethren, in reply to our worthy Brother's observation, I will take this opportunity of explaining my views respecting the nature and character of Freemasonry as a religious and moral institution. You are all aware that the revivers of our symbolical Order, at the beginning of the present century, applied themselves with great diligence to the collection of ancient documents and charges; and, amongst the rest, they found the identical prayer that was used in the Lodges of those worthy and inimitable artists who built our noble ecclesiastical edifices; and Brothers Desaguliers and Anderson exercised a sound discretion in retaining it in our improved ceremonial as a landmark or beacon, to point out to succeeding ages the religious character of the institution. And for this reason I did not hesitate to affirm my belief from the pulpit that Freemasonry, as it is received in this country, is essentially—although perhaps not exclusively—Christian. I am not, indeed, ignorant that an adverse opinion, unknown in former times, has recently been started, on the assumption indicated by Br. Franco, that the Order originated long before the Christian era. Although a question of great importance I considered it of too exclusive a nature for discussion in a pulpit discourse, which is more particularly intended for general edification. But, as we have a little spare time, if Br. Franco will state his objections in detail, I will endeavor, as far as my abilities extend, to satisfy his inquiries, and give him the advantage of my own researches on this momentous subject.'

"Br. Franco expressed his gratification at the courtesy of the R. W. M., and added, that nothing would afford him greater pleasure than to be enlightened on such an intricate inquiry. He was mistrustful of his own ability to contend with such a learned man and excellent Mason as Dr. Dodd, and should content himself with simply naming an argument which appeared to militate against the Christian hypothesis. He confessed he had not thought very deeply on the subject, but he would suggest, for the consideration of the Brethren, whether Masonry, being cœval with the building of the Temple at Jerusalem, which was erected by the Jews, must not of necessity be a Jewish institution; and if this be admitted, it cannot possibly have any connection with Christianity, although practised by Christians in common with the twelve tribes of Israel. If it be indebted to the latter for its existence, and its landmarks be unalterable, its fundamental principles must be exclusively Jewish.

"Br. Dodd replied, that he conceived the argument to be based on a fallacy arising out of an erroneous view of the facts. A very slight insight into the design of Freemasonry will show,' he said, 'that, although its morality is more particularly adapted to the genius of Christianity than to any other religion, it is, in reality, neither exclusively Jewish, patriarchal, nor Christian, but cosmopolite; and, amongst all people where it ever flourished, it inculcated the morality of their peculiar religion, and selected its patrons, or parallels, from eminent men of their own tribe and kindred. Thus, for example, amongst the Noachidæ, the parallels of Masonry were Noah and Abraham; subsequently, Moses and Solomon were substituted; and the Christians chose the two St. Johns.

"'This,' he continued, 'was, beyond all doubt, the doctrine promulgated by Grand Masters Sayer and Payne, and their associates Desaguliers and Anderson, at the revival, and established as a permanent and unalterable landmark, of the Order. Freemasonry would sink into disrepute if it were degraded into a religious sect. How it could enter into Brother Franco's imagination that Freemasonry is a Jewish institution, I am at a loss to conjecture, for the Jews never practised Masonry themselves, or encouraged it in others; and it may be safely conjectured that, even at the present day, there are not a dozen Jewish Masons in England, and at the revival, in 1717, *there was not one in all the world*. As a Christian, and an unworthy member of the Church, I believe Jesus to be the Son of God; and, as He has said that His religion shall ultimately be 'one fold under one shepherd,' I believe that Christianity, like the rod of Moses, will swallow up all others; and that Jew and Gentile, Greek and barbarian, bond and free, will embrace this universal system and Christ shall be all in a all. And I confess I was not prepared to hear a professing Christian cast a reflection on his Redeemer, by doubting the universality of his religion, and pronouncing it to be nothing more than a sect.'

"Here the R. W. M. resumed his seat," said the Square, "and Br. Dunckerley rose, and, addressing himself to the chair, observed that he concurred in pronouncing the general construction of Masonry to be cosmopolite, and, consequently, democratic; yet he would submit to the consideration of the Lodge, whether the Lectures which we use are not essentially Christian. He conceived that the exclusive appropriation of Masonry to the Jews, according to Br. Franco's hypothesis, would be a far greater error than making it altogether Christian; because, amongst the many hundreds of Christian Lodges, which are spread over the four quarters of the globe, it is very doubtful whether there be a single Jewish Lodge in existence. 'Besides,' he added, 'what claim can the Jews, as a nation, have to be conservators of an institution which they certainly never practised, if we except a few Grand Superintendents and the Entered Apprentices, during the seven years which were occupied in preparing the materials for, and building the Temple at Jerusalem? The expert Masons, the Fellowcrafts, and Masters, were the Dionysiacs, *i. e.* Tyrians and Egyptians; and they were ranged in separate Lodges, under Hiram Abiff, Tito Zadok, and their fellows. When the Temple and Solomon's other buildings were finished, I cannot find these accomplished men held any further communication with the people of Israel; but spread themselves abroad, and practised the art amongst other nations, till their posterity became famous as the *Collegiæ Fabrorum* of Rome, from whom the Freemasons of the middle ages, who built our matchless churches and cathedrals, received it, and transmitted it faithfully to us.'

"'The argument appears clear and decisive,' said the R. W. M., 'and if Br. Franco does not see it in the same light, perhaps he would have the kindness to state his peculiar opinions, as I am curious to hear what can be said on the opposite side of the question.'

"Br. Franco, being thus appealed to, put the objection in another form. 'I argue,' said he, 'as an humble follower of Jesus, who was born a Jew and died a Jew. During his lifetime he publicly acknowledged that Moses, and the prophets, and the kings of Israel, were his predecessors in the great scheme which he himself accomplished. But while I believe in Jesus, I cannot close my eyes to the fact that these very prodecessors were the original founders of Freemasonry, and therefore, though adopted by Christians, it has no claim to a Christian organization.'

"Dr. Sequiera then rose," said the Square, "and submitted to the chair that the argument used by Br. Franco was not sustainable. 'Christ,' he said, 'had no predecessors. He himself asserted that he existed before Abraham; and our great patron and parallel, St. John, says that he was not only before the worlds, but that he was the maker of them. It is evident, therefore, that this Divine Being was anterior to Solomon, or Moses, or Abraham, or Noah, or Adam, the first created man. I consider it an open question,' he continued, 'whether the origin of Masonry may be dated from the building of Solomon's Temple, or from some earlier period; but, at all events, it cannot be an institution exclusively Jewish,—because the Mosaic dispensation itself was not that universal religion which it was predicted should ultimately 'cover the earth as the waters cover the sea.' That system was only intended by the Most High to be temporary, and was strictly limited to the period when the 'sceptre should depart from Judah,' and the Messiah be commissioned to usher in a more perfect dispensation, which, in God's good time, should supersede every other system, and bring all mankind into the sanctuary of Christ.'

"Br. Franco explained, and expressed his curiosity to know with what propriety, under these circumstances, Freemasonry can be termed an universal institution.

"'For this reason,' said Capt. Smith, 'because it is an appendage to an universal religion, of which those of the Patriarchs and Jews were only the types and symbols, and were never intended to be final. And this accounts for the introduction into our lectures of all the chief types of Christ contained in the sacred records. For instance, one of our Masonic landmarks refers to Moses a the Burning Bush, where Jehovah commanded him to take the shoes from off his feet, because the place where he stood was holy. From this spot he was divinely commissioned to deliver the children of Israel from their Egyptian bondage. And when thus miraculously liberated, they were led by the self-same Shekinah, who was no other than the Second Person in the Sacred Trinity, whom we Masons denominate T G A O T U.'

"Br. Franco would not confess himself conquered," said the Square, "but continued the battle with great gallantry. He urged that a single historical fact introduced into the Lectures, by accident probably, could be no valid proof of a general principle. 'Br. Dunckerley has asserted that the Lectures are, as a whole, if I understand him correctly, essentially Christian. That learned Brother will not, I trust, consider me intrusive, if I request his proofs of that important fact.'

"Br. Dunckerley immediately replied that nothing would afford him greater pleasure than to convince Br. Franco of the real tendency of the Lectures, which, he might safely say, he had studied with the utmost attention. The prayer which Br. Franco has referred to is not the only one which was in use amongst our ancient Brethren; but being the best adapted to the revised order in a Protestant country, it was agreed by the Grand Lodge to incorporate it into the ceremonial as an unalterable landmark, in preference to others, which were more peculiarly allied to the Romish ritual.'

"'Perhaps,' interrupted Br. Franco, 'our learned Brother would favor us with a specimen of these Masonic prayers.'

"'With great pleasure,' Br. Dunckerley replied. 'One ancient Masonic invocation was in this form. *Pray we to God Almigghty and to hys swete moder Mary.* Another runs thus, *Jhesu, for thyn holy name, schulde me from synne and schame.* Others ran in a similar strain. It will therefore be seen that the most comprehensive formula was adopted, and has ever since been retained in use. The Lectures of Masonry,' continued Br. Dunckerley, 'are full of landmarks which refer to the subject under discussion. The sacrifice of Isaac on Mount Moriah was an indisputable type of the great atonement; and this constitutes an unalterable landmark to consecrate the floor of our Lodges. The construction of the tabernacle in the wilderness is another landmark to account for the Masonic custom of building our Lodges due East and West; and the Tabernacle and its appendages were all symbolical of corresponding events in the Christian dispensation. The H. P. was a type of Christ, and the blood of the covenant was a symbol of his blood shed upon the Cross. Why need I enumerate those other landmarks of Masonry which bear an undoubted reference to Christ and his religion, when you are all as familiar with them as myself? And I think, when Brother Franco considers seriously these striking coincidences, he will find it impossible to put any other construction on the design of the Masonic system, than as a development of the chief truths of our most holy faith, leading to the inculcation of a pure morality, and the duty of doing to others, as we would have them do to us.'

"The R. W. M. then rose and said, 'I appeal to the Brethren present, whether these are not the received doctrines of the Order, as they are inculcated in all our Lodges.'

"The Brethren responded unanimously by the usual token of concurrence, and Br. Franco found himself in a minority of one.

"When Dr. Dodd retired from office, at Christmas, 1775, he had created amongst the Brethren a great veneration for his untiring zeal in promoting the general interests of the Craft; for his liberality in maintaining the hospitality of the Lodge, and for those social qualities which chastened and enlivened the banquet. He had restored the Lodge to its primitive *status*, and had earned golden opinions from every class of the Brethren; and, like a successful gladiator, he was invested with the Rudis amidst the acclamations of his fellows.

"In the year 1776," continued my amusing companion, "I had the gratification, under a new Master, of witnessing the most magnificent spectacle it is possible to conceive; for it realized the gorgeous descriptions of the Arabian Tales. I refer to the solemn dedication of Freemasons' Hall. The numerous band of Grand and Past Grand officers, in full Masonic costume; the galleries crowded with ladies of rank and fashion, presenting the appearance of a magnificent *parterre* decorated with a galaxy of exotic flowers dazzling to the eye; a hundred musicians, vocal and instrumental, placed in the orchestra; the Masters and Wardens of private Lodges arranged, like a holy Sanhedrim, in order of precedency upon the benches on the floor; added to the splendid and tasteful decorations of the Hall itself,—produced a *coup d'œil* which exceeds my powers of rhetoric to describe.

"It was a superb sight to behold the Brethren, invested with the badges and appendages suitable to their rank, entering the hall from the committee room, and proceeding to the throne of Solomon, compass the room three several times to sweet and heavenly music, amidst the waving of handkerchiefs and scarfs from the ladies in the galleries. The Grand Tyler led the way; then followed the Lodge, covered with white satin, borne by four serving Brethren; after which, the corn, wine, and oil, in covered vessels of gold and silver, carried by Master Masons of good standing in the Order, followed by the members of the Hall Committee, and the Brethren of the Alfred Lodge, Oxford, two and two, in their academical dress, surmounted by the insignia of their several offices.

"But it will be an unnecessary waste of time," the Square interjected parenthetically, "to describe the order of a procession which must be perfectly familiar to you. When the preliminary ceremonies were completed, and the Lodge placed in the centre of the Hall; when the three lesser lights, with the gold and silver pitchers containing the elements of consecration, were placed thereon: when the three great lights on a velvet cushion were deposited upon the pedestal in solemn silence, than did the heart of every Brother present rebound, like the war-horse at the thrilling blast of the trumpet, on hearing the simultaneous burst of harmony from the orchestra, which introduced the opening symphonies at the foundation-stone anthem,

> 'To heaven's High Architect, all praise,' &c.

which was sung by Mr. Hudson, of St. Paul's Cathedral, the choruses being filled up by the whole band.

"The ceremony, I assure you, Sir, was very imposing; and although the eye was satisfied with the gorgeous display, and the ear delighted by the sweet influence of music, yet the heart of every person in this vast assembly was carried away by the oration of the Grand Chaplain, our late R. W. M. Dr. Dodd, whose matchless eloquence of language and grace of delivery riveted the attention of his audience. And when he pronounced any particularly fine passage, with all the energy of enthusiasm, the acclamations were unbounded; and the conclusion of the address, after a deep silence of a few seconds, was hailed with such peals of enthusiastic cheering, as have scarcely ever since been heard within the walls of Freemasons' Hall. The triumph of the orator was complete.

"It is a day to be remembered, not only on account of the real interest attached to the ceremony, but from the importance of its results; for it constitutes the first onward step that had been taken since the revival to place Freemasonry on a permanent footing, as one of those beneficial institutions which reflect so much glory on the island of Great Britain, and mark its inhabitants as a people celebrated for works of munificent benevolence and unostentatious charity."

[ORIGINAL.]

DISCONNECTED RHYMES.

BY SIR DAVID BARKER.

The man around whose roof the burglar lingers,
And robs him of his pelf,
Is rich compared with him whose thievish fingers
Can madly rob himself.

There is not heard outside of hell's red portal
A sound so fraught with gloom,
As pebbles rattling o'er a coffined mortal
Within a yawning tomb.

There is no heart so full of earthly sorrow,
So gorged in every pore,
But that such heart will quickly strive to borrow,
And hold one trouble more.

There is no stain so deep with ruin laden,
No blot that lives so long,
As that which rests upon the trusting maiden,
Who does herself a wrong.

There never was a greater curse (not even
That old and fearful strife
Which Beelzebub raised 'mong the hosts of heaven)
Than starting wrong in life.

Our private vices, which we love so well,
And cherish like a brother,
We hate like terrors of a burning hell,
When cherished by another.

How strange, when Hope has proved a base deceiver,
We blindly hold her fast,
And never for a single moment leave her,
Though cheated to the last.

Exeter, Me., Aug. 25, 1853.

A RELIC OF THE PRETENDER.*

Count de Hamel, prefect of this department, has just found an authentic copy, in parchment, of a charter emanating from Charles Edward, the Pretender, and bearing date the 15th of February, 1745, establishing at Arras a Sovereign, Primatial, and Metropolitan Chapter of Rosicrucian Freemasons.† The Count has presented the document to the general archives of the department. It declares that "Charles-Edward, King-pretender of England, France, Scotland, and Ireland," wishing to testify his gratitude to the Artesian Masons of Arras for the numerous marks of kindness which they, in conjunction with the officers of the garrison of Arras, had shown him during a residence of six months which he had made in that town has thought fit to create the said Chapter of Freemasons, under the distinctive title of Jacobite-Scotland, to be governed by the knights Lagneau and Robespierre, advocates; Hazard and his two sons, physicians; Lucel, upholsterer; and Cellier, clock-maker, giving them authority not only to make knights, but even to create a Chapter in whatever town they may think fit. The document is signed "Charles Edward Stewart," and countersigned "Lord Deberkley, Secretary." The Robespierre mentioned in the charter was grandfather of the infamous member of the Committee of Public Safety during the Reign of Terror.

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*From the Courrier du Pas-de-Calais.

†A Chapter of Rose-Croix not Rosicrucian.

Obituary.

Brother HENRY D. JONES.

At a meeting of Moriah Lodge, No. 15, at their Lodge room in Killingly, Ct., on Wednesday the 27th day of July, A. D. 1853, A. L. 5853, the following preamble and resolutions were unanimously adopted :—

Whereas it hath pleased God, in his Allwise Providence, to remove by death our worthy and beloved Brother, Henry D. Jones, M. D., Therefore,

Resolved, That as an expression of our love and esteem for our departed Brother, the members of Moriah Lodge be requested to wear the usual badge of mourning for the space of thirty days.

Resolved, That we deeply sympathize with the widow and friends of our deceased Brother, together with all who are called to mourn his early death.

Resolved, That the uprightness of life and the purity of character together with the high esteem in which he ever held our beloved Order, is but another evidence of the power of the principles of Masonry, and is eminently worthy the imitation of all good Masons.

Resolved, That having learned the request of our Brother to be buried with the honors of our Order, we sincerely regret that circumstances rendered it impossible to comply with such request.

Resolved, That the Secretary of this Lodge send a copy of this preamble and resolutions to the widow and relatives of our deceased Brother, and also to the Freemasons' Monthly Magazine, published at Boston, and request the publication of the same.

Attest,

Mowry Amsbury, *Secretary*.

Brother JOHN MARCH.

Resolutions passed by Tranquil Lodge, No. 29, at Danville, Me, June 29, 1853.

Whereas, information has been received by this Lodge, that our Brother John March, has been called by the Grand Tyler to the Supreme Lodge above, and whereas we learn with emotions of gratitude, that his last hours were cheered, and his dying pillow smoothed, by the kind and fraternal attentions of our Brethren of Gold Hill Lodge, California :—Therefore,

Resolved, That we sincerely lament the decease of our Brother March; that we deeply sympathize with his bereaved family in this afflictive dispensation, and that while we assure them that the ties which bound our Brother to our circle, also embraces them, and are not severed by his death, we would feelingly direct them to the God of the widow and the fatherless, for that spiritual comfort which they so much need.

Resolved, That we recognize in the conduct of our Brethren of Gold Hill Lodge, towards our deceased Brother, the spirit of Masonry in its pure and most beauteous form, and that the thanks of this Lodge be tendered to those Brethren, for their prompt and hearty recognition of the fundamental sentiments of our Order—Brotherly Love, Relief and Truth.

Voted, That a copy of the above resolutions be forwarded to the family of Brother March, and to our Brethren of Gold Hill Lodge, California, and that copies be offered to the editors of our village newspapers, and of the Freemasons' Magazine, Boston, with a request for publication.

Brother DAN READ.

Resolutions passed by Tranquil Lodge, No. 29, Danville, Me., of Free and Accepted Masons :—

Whereas, It hath pleased the Supreme Architect to summon our beloved and worthy Brother Dan Read, to the celestial Lodge above, therefore,

Resolved, That we recognize in the life of Br. Read, the care and circumspection of the good man, the wisdom and prudence of the virtuous citizen, and the temper and adornment of the Christian.

Resolved, That we will cherish the memory of Br. Read as one who kept the "hieroglyphics bright," who indeed regulated his life by the rules and designs laid down in the "Spiritual, Moral and Masonic Trestle-Board."

Voted, That a copy of these Resolutions be furnished to the editor of the Freemasons' Magazine, and also to the editors of the various newspapers published in our village, with a request for publication.

As the following minutes, attached by the late Dan Read, Esq., to his Masonic diploma, may be of interest, to our Masonic friends, we very cheerfully give them a place in our pages.

Record.—*January* 2, 1804.—I was proposed, initiated and made a member, at one and the same meeting, of Cumberland Lodge of Free and Accepted Masons, in New Gloucester, then District of Maine. Ezekiel Whitman, now Chief Justice of the Supreme Court of the State of Maine, was the presiding officer. In due time I was crafted and raised to the Sublime Degree of Master Mason. I remained a member of the Lodge several years, and resigned my membership and office of Treasurer in consequence of living at such a distance from the Lodge that I could not attend all the regular communications. I attended occasionally, that and other Lodges, until the great excitement against Masonry; although not a seceder from the institution, I did not visit any Lodges until Tranquil Lodge, of East Minot, awoke from its slumbers and removed to Lewiston Falls. I attended the installation of its officers on the 13th of October, 1847, and at its regular communication on the 20th of that month, I was admitted a member of that Lodge. I expect to remain a member until my spirit shall be called to part from this Lodge of clay, and be permitted to join the all-perfect Lodge in Heaven, there to receive never-ending refreshment in the regions of bliss and immortality. Dan Read, Aged 82.

Lewiston Falls, Dec. 1847.

STEPHEN DE BLOIS, Esq.

At a meeting of Washington Encampment of Knights of the Temple, No. 2, in their Asylum, Newport, R. I. the following resolution was ordered to be published, relating to the death of their late M. E. Grand Commander, Stephen De Blois, Esq.

Resolved, That inasmuch as it has pleased Divine Providence to remove our late Grand Commander from our midst, we will record and emulate his virtues, and present to his friends and family our respectful sympathy with them in their bereavement, and the assurance of our fraternal regard for one who, for a long course of years, has been a faithful and active member of our Order.

MASONIC CHIT CHAT.

☞The present number closes the 12th volume of this Magazine,—thus affording a favorable opportunity for new subscribers to forward their names for the ensuing volume, and for old subscribers to settle up their arrearages. As we do not go ourselves, and dislike the practice of sending others, about the country to solicit subscribers, our agents and friends will do us a favor by calling the attention of the Brethren of their Lodges to the fact above stated.

☞Absence from home during the past month, on attendance at the triennial meetings of the General Grand Chapter and Encampment, in Kentucky, must be our apology for any omissions, or neglect of correspondents, which may have occurred. Whatever they may be, we shall endeavor to supply them hereafter.

☞A correspondent in Mississippi, writes, "Masonry is doing well and flourishing finely in our State. We have a Lodge of Perfection, Council of Princes of Jerusalem, Chapter of Rose Croix, and Consistory of the R. S., at Natchez,—established by Gov. Quitman, under authority from the Supreme Council 33d, at Charleston, S. C."

☞In answer to the inquiry of our correspondent at Lisbon, Ark., we beg to say, that a Lodge has an undoubted right to try a Brother under suspension, on any new charge of unmasonic conduct, and expel him, if the offence warrant, without waiting for the expiration of the previous sentence.

☞We understand that a Lodge of Perfection and a Council of Princes of Jerusalem, have recently been organized at Rochester, New York, under a Dispensation from the M. P. Grand Commander of the Northern Supreme Council 33d, holding its sessions in this city,—granted to R. W. Brothers Jarvis M. Hatch, John L. Lewis, Jr, William E. Lathrop, and others.

☞The dues of Lodges in California to the Grand Lodge are as follows:—for every degree conferred, two dollars; for every new member admitted, one dollar; and for every contributing member, two dollars annually.

☞We see by the proceedings of the G. Lodge of California that on the second day of its late session, the G. Master "gave as his opinion and decision, that all motions, resolutions, reports, and other matters, (except such as emanate from special or standing committees,) to come before the Grand Lodge, must be in writing and first handed to him, to read and decide upon himself, whether proper to be presented to the Grand Lodge." This of course gave dissatisfaction to the members. But in the afternoon, the G. Master, having made the necessary examination, and finding that he was not, as he had supposed, "sustained by the *Constitutions* and *Masonic usage*," reversed his decision, and the matter subsided. Our Brother was probably misled by a provision in the Constitutions of the Grand Lodge of England, in relation to new regulations, &c. We notice the case that others may not be misled in a similar manner.

☞The London Review has a correspondent at Three Rivers, Canada East, who seems not to be pleased with the "*Independence Movement*," as it is called, of our Brethren in Canada West. He overlooks the important fact that there is a material difference between the East and the West in more respects than one, and that "prestige" and "oppression" are different terms. The former may be very well as a garnish for an official patent, but it will neither feed the hungry nor clothe the naked. We commend our testy Brother to better manners and a closer study of the operation of his own system.

☞We notice that at the last annual communication of the Grand Lodge of California, a resolution was adopted, inviting the representatives of Lodges to which charters had at that meeting been granted, to take their seats as members of the Grand Lodge. This was of course intended as an act of courtesy, as Lodges are not, we think, entitled, by right, to a representation in Grand Lodge, until they have been constituted.

☞It is worthy of note, that a protocol of the Grand Lodge at Hamburg, dated the 19th of February last, gives the first intimation of a contemplated secession from the G. Lodge of New York, for the establishment of a Grand Lodge of the Scottish rite—in that city!

☞The Grand Lodge of California have appropriated $150 as a foundation for a Library. This is commendable. Every G. Lodge in the Union should possess a carefully selected library. But unless it is carefully selected, they had better be without one.